



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

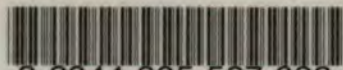
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

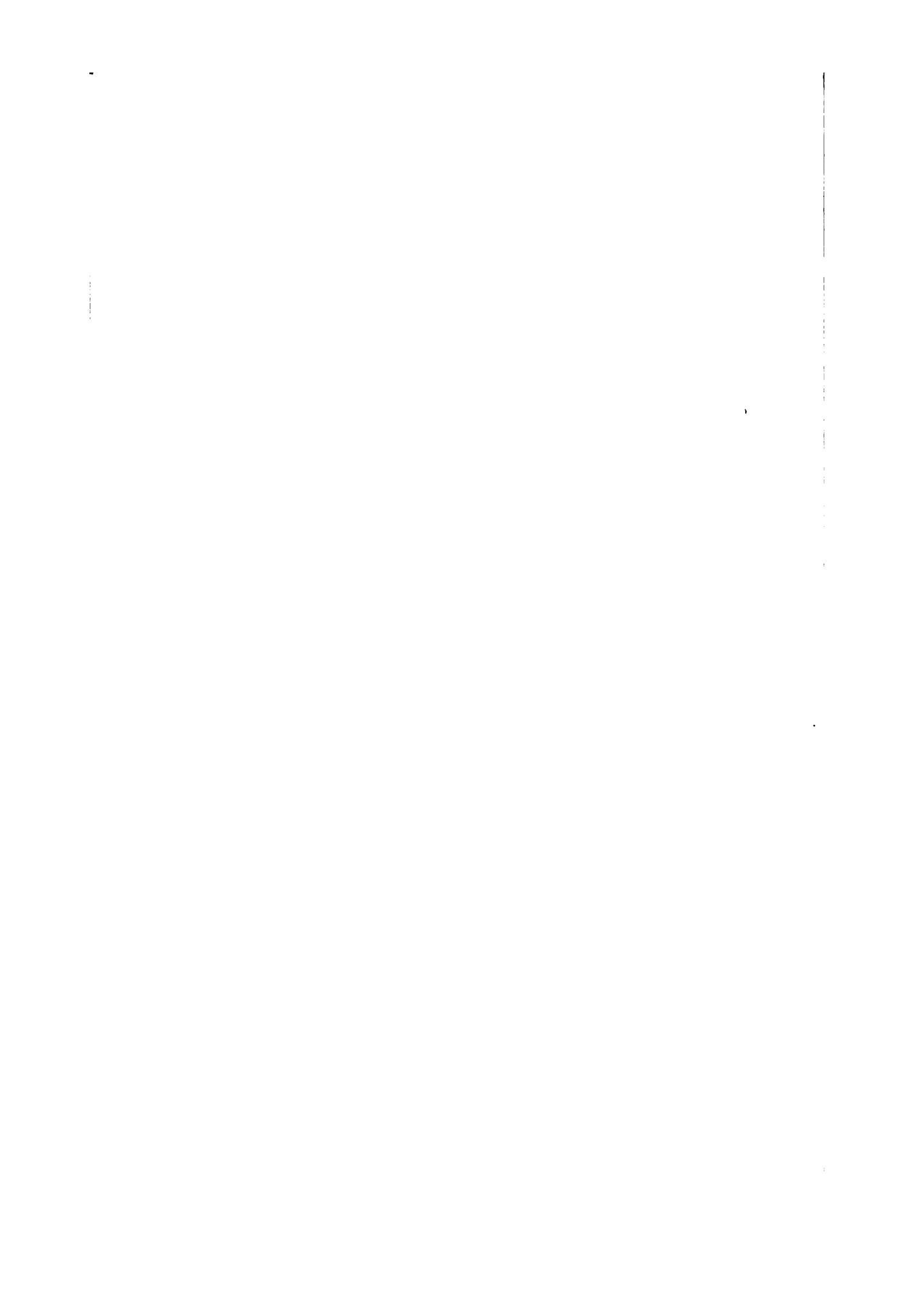


3 2044 005 527 098

CR 360.1.2 B



HARVARD
COLLEGE
LIBRARY



THE CHINESE CLASSICS

THE WORKS OF MENCIOUS

LEGGE

VOL. II.

London

HENRY FROWDE
OXFORD UNIVERSITY PRESS WAREHOUSE
AMEN CORNER, E.C.



New York

MACMILLAN & CO., 66 FIFTH AVENUE

THE
CHINESE CLASSICS

WITH

A TRANSLATION, CRITICAL AND EXEGETICAL NOTES,
PROLEGOMENA, AND COPIOUS INDEXES

BY

JAMES LEGGE

PROFESSOR OF CHINESE IN THE UNIVERSITY OF OXFORD
FORMERLY OF THE LONDON MISSIONARY SOCIETY

IN SEVEN VOLUMES

SECOND EDITION, REVISED

VOL. II

CONTAINING

THE WORKS OF MENCIAUS

Mutilation No. 1

Pages 123 - 202

Oxford

AT THE CLARENDON PRESS

1895

811
34

Ch 360.1.2
v B



爲逆志,以害不
得志,以辭辭,以
之。是意害不文

Mencius, V. Pt. I. iv. 2.

Mutilation Noted

Pages 123 - 285

NOV 18 1968

17845

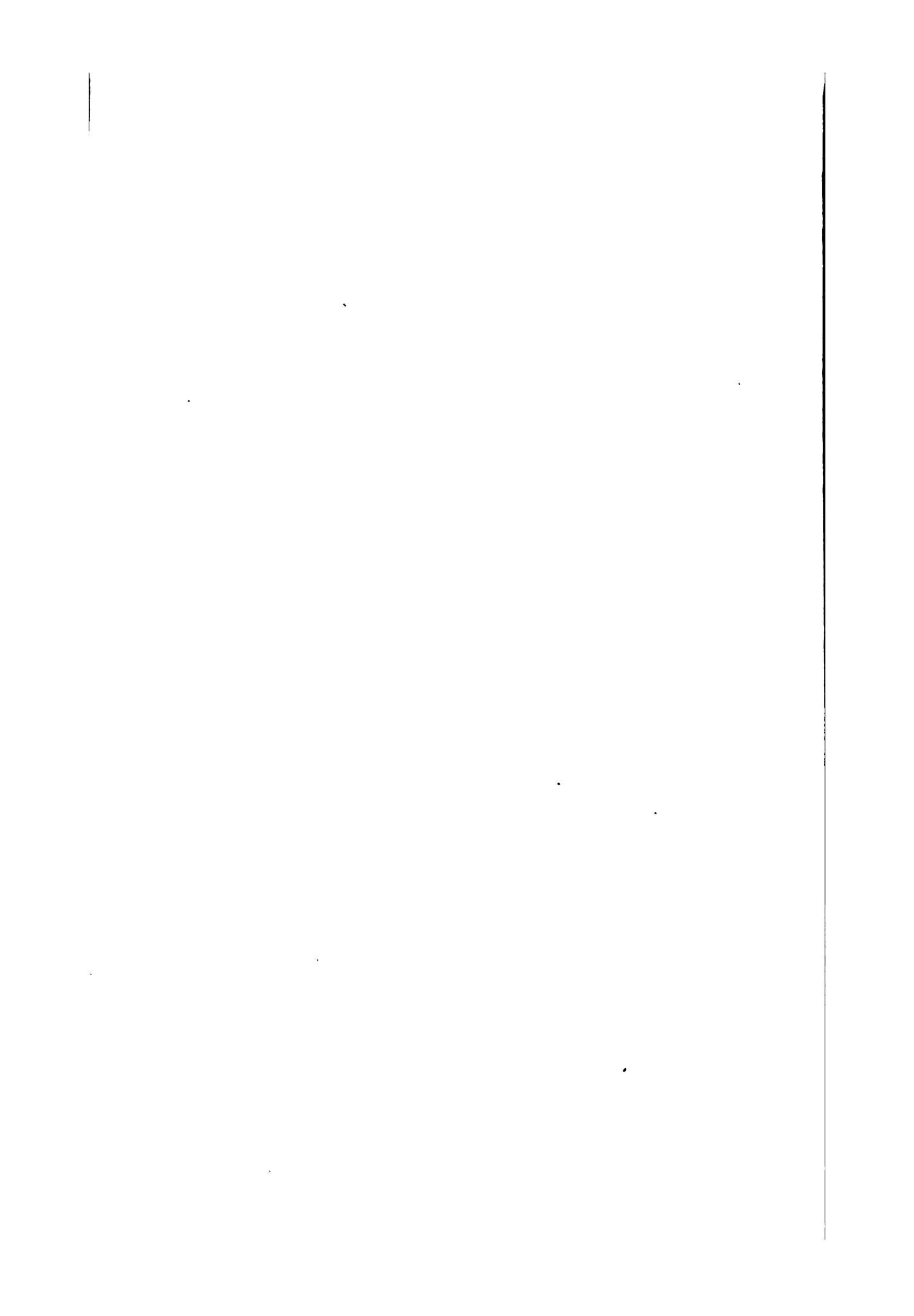
ADVERTISEMENT.

THE reader is referred to what is said in the Preface to Volume I as to how the author was led to undertake the translation of the Chinese Classics, and how he was assisted in the preparation and publication of his earlier volumes by the late Hon. Joseph Jardine, Esq., and after his death by his brother, who is now Sir Robert Jardine, Baronet.

When this second volume was ready for the press in 1861, another merchant-prince of China, the late Hon. John Dent, Esq., with a similar generosity, presented a considerable sum to the author, in order that the successive volumes might be sold to missionaries at a much reduced price. And this was done till the amount of his gift was more than exhausted;—to missionaries, without distinction of nationality or creed. The last sale of this kind, it may be stated, was to a missionary in Korea, where at present, we may suppose, all missionary labours are suspended. Of Volume II, as of Volume I, an edition of a thousand copies was printed. Both of these volumes being exhausted, it was necessary to publish new editions of them, which the Delegates of the Clarendon Press undertook to do. The same care has been taken in the printing of this second volume as in that of the former one, and the same alterations adopted in transliterating the pronunciation of Chinese characters.

J. L.

OXFORD, *October*, 1894.



CONTENTS.

THE PROLEGOMENA.

CHAPTER I.

OF THE WORKS OF MENCIOUS.

SECTION	PAGE
I. Their Recognition under the Han Dynasty, and before it	1
II. Ch'ao Ch'í and his Labours upon Mencius	4
III. Other Commentators	7
IV. Integrity; Authorship; and Reception among the Classical Books	9

CHAPTER II.

MENCIUS AND HIS DISCIPLES.

I. Life of Mencius	14
II. His Influence and Opinions	38
III. His Immediate Disciples	76
Appendix I. That the Nature is Evil.—By the Philosopher Hsün	79
" II. An Examination of the Nature of Man.—By Han Wán-kung	89

CHAPTER III.

OF YANG CH'U AND MO TI.

I. The Opinions of Yang Ch'ü	92
II. The Opinions of Mo Ti	100

CHAPTER IV.

WORKS CONSULTED IN PREPARING THE VOLUME.

I. Chinese Works	123
II. Translations and other Works	123

THE BODY OF THE VOLUME.

THE WORKS OF MENCIOUS.

BOOK	PAGE
I. King Húi of Liang, Part I	125
King Húi of Liang, Part II	150
II. Kung-sun Ch'áu, Part I	180
Kung-sun Ch'áu, Part II	208
III. T'áng Wán Kung, Part I	234
T'áng Wán Kung, Part II	261
IV. Lí Láu, Part I	288
Lí Láu, Part II	316
V. Wan Chang, Part I	342
Wan Chang, Part II	369
VI. Kào Tsze, Part I	394
Kào Tsze, Part II	422
VII. Tsin Sin (or Chin Hsin), Part I	448
Tsin Sin (or Chin Hsin), Part II	477

INDEXES.

I. Of Subjects	503
II. Of Proper Names	510
III. Of Chinese Characters and Phrases	514

PROLEGOMENA.

CHAPTER I.

OF THE WORKS OF MENCIOUS.

SECTION I.

THEIR RECOGNITION UNDER THE HAN DYNASTY, AND BEFORE IT.

1. In the third of the catalogues of Liú Hsin¹, containing a list of the Works of Scholars² which had been collected up to his time (about A.D. 1), and in the first subdivision, devoted to authors of the classical or orthodox School, we have the entry—‘The Works of Mencius, in eleven Books³.’ At that date, therefore, Mencius’s writings were known and registered as a part of the literature of China.

2. A hundred years before Hsin, we have the testimony of the historian Sze-mâ Ch’ien. In the seventy-fourth Book of his ‘Historical Records,’ there is a brief memoir of Mencius⁴, where he says that the philosopher, having withdrawn into private life, ‘along with the disciples of Wan Chang, prefaced the *Shih* and the *Shü*, unfolded the views of Confucius, and made “The Works of Mencius, in seven Books⁵.”’

The discrepancy that appears between these testimonies, in regard to the number of the Books which went by the common name of Mencius, will be considered in the sequel. In the meanwhile it is shown that the writings of Mencius were recognised by scholars a hundred years before the Christian era, which takes us back to little more than a century and a half from the date assigned to his death.

¹ See vol. i. proleg. pp. 4, 5. ‘諸子略。’孟子十一篇。‘史記，七十四，列傳，第十四。’與萬章之徒，序詩書，述仲尼之意，作孟子七篇。

3. Among writers of the Han dynasty earlier than Sze-mâ Ch'ien, there were Han Ying¹ and Tung Chung-shû², contemporaries, in the reigns of the emperors Wăn, Ching, and Wû³ (B.C. 179-87). Portions of their Works remain, and in them are found quotations from Mencius⁴.

4. But we find references to Mencius and his Works anterior to the dynasty of Han. In the literary remains of K'ung Fû, to whose concealment of many of the classical Works on the issuing of the edict for their destruction posterity is so much indebted⁵, there are accounts of Mencius, and many details of his history⁶.

Between Mencius and the rise of the Ch'in dynasty flourished the philosopher Hsün Ch'ing⁷, of whose writings enough is still preserved to form a large volume. By many he is regarded as the ablest of all the followers of Confucius. He several times makes mention of Mencius, and one of his most important chapters, 'That Human Nature is Evil⁸,' seems to have been written expressly against Mencius's doctrine of its goodness. He quotes his arguments, and endeavours to set them aside.

5. I have used the term *recognition* in the heading of this section, because the scholars of the Han dynasty do not seem to have had any trouble in forming or settling the text of Mencius such as we have seen they had with the Confucian Analects.

And here a statement made by Châo Ch'î, whose labours upon our philosopher I shall notice in the next section, deserves to be considered. He says:—'When Ch'in sought by its fires to destroy the Classical Books, and put the scholars to death in pits, there was an end of the School of Mencius. His Works, however, were included under the common name of "Philosophical," and so the tablets containing them escaped destruction⁹.' Mâ Twan-lin does not hesitate to say that the statement is incorrect¹⁰; and it seems strange that Mencius should have been exempted from the sweep of a measure intended to extinguish the memory of the most ancient and illustrious

¹ 韓嬰. ² 董仲舒. ³ 太宗孝文皇帝; 孝景皇帝; 世宗孝武皇帝. ⁴ See 四書拓餘說, 孟子, art. I, and 焦孝廉孟子正義, notes to Châo Ch'î's preface. ⁵ See vol. i. proleg. p. 36. ⁶ I have not been able to refer to the writings of K'ung Fû themselves, but extracts from them are given in the notes to Chû Hsi's preface to Mencius in the 四書經註集證. ⁷ 荀卿. ⁸ 荀子, 性惡篇. ⁹ 其書號爲諸子, 故篇籍得不泯絕; see Châo Ch'î's preface to Mencius. ¹⁰ 文獻通考, Bk. clxxxiv, upon Mencius.

sovereigns of China and of their principles. But the same thing is affirmed in regard to the writings of at least one other author of antiquity, the philosopher Yü¹; and the frequent quotations of Mencius by Han Ying and Tung Chung-shû, indicating that his Works were a complete collection in their times, give some confirmation to Ch'i's account.

On the whole, the evidence seems rather to preponderate in its favour. Mencius did not obtain his place as 'a classic' till long after the time of the Ch'in dynasty; and though the infuriate emperor would doubtless have given special orders to destroy his writings, if his attention had been called to them, we can easily conceive their being overlooked, and escaping with a mass of others which were not considered dangerous to the new rule.

6. Another statement of Ch'ao Ch'i shows that the Works of Mencius, once recognised under the Han dynasty, were for a time at least kept with a watchful care. He says that, in the reign of the emperor Hsiào-wăn (B.C. 178-155), 'the Lun-yü, the Hsiào-ching, Mencius, and the *R-yâ* were all put under the care of a Board of "Great Scholars," which was subsequently done away with, only "The Five Ching" being left under such guardianship². Ch'ü Hsi has observed that the Books of the Han dynasty supply no evidence of such a Board; but its existence may be inferred from a letter of Liü Hsin, complaining of the supineness with which the scholars seconded his quest for the scattered monuments of literature. He says:—'Under the emperor Hsiào-wăn, the Shû-ching reappeared, and the Shih-ching began to sprout and bud afresh. Throughout the empire, a multitude of books were continually making their appearance, and among them the Records and Sayings of all the Philosophers, which likewise had their place assigned to them in the Courts of Learning, and a Board of Great Scholars appointed to their charge³.'

As the Board of Great Scholars in charge of the Five Ching was instituted B.C. 135, we may suppose that the previous arrangement hardly lasted half a century. That it did exist for a time, however,

¹ 逢行珪註鬻子叙云, 遭秦暴亂, 書紀略盡, 鬻子不與焚燒; see 焦孝廉孟子正義, notes on Ch'ao Ch'i's preface. ² 孝文皇帝欲廣遊學之路, 論語, 孝經, 孟子, 爾雅, 皆置博士, 後罷傳記博士, 獨立五經而已. ³ See the 文獻通考, Bk. clxxiv. pp. 9, 10.

shows the value set upon the writings of Mencius, and confirms the point which I have sought to set forth in this section,—that there were Works of Mencius current in China before the Han dynasty, and which were eagerly recognised and cherished by the scholars under it, who had it in charge to collect the ancient literary productions of their country.

SECTION II.

CH'AO CH'Ï AND HIS LABOURS UPON MENCIUS.

1. It has been shown that the Works of Mencius were sufficiently well known from nearly the beginning of the Han dynasty; but its more distinguished scholars do not seem to have devoted themselves to their study and elucidation. The Classics claimed their first attention. There was much labour to be done in collecting and collating the fragments of them, and to unfold their meaning was the chief duty of every one who thought himself equal to the task. Mencius was but one of the literati, a scholar like themselves. He could wait. We must come down to the second century of the Christian era to find the first commentary on his writings.

In the prolegomena to the Confucian Analects, Section i. 7, I have spoken of Ch'ang Hsüan or Ch'ang K'ang-ch'ang, who died at the age of seventy-four, some time between A. D. 190–220, after having commented on every ancient classical book. It is said by some¹ that he embraced the Works of Mencius in his labours. If he did so, which to me is very doubtful, the result has not come down to posterity. To give to our philosopher such a treatment as he deserved, and compose a commentary that should descend to the latest posterity, was the work of Ch'ao Ch'ï, of whom we have a memoir in the fifty-fourth chapter of the Biographies in the Books of the second Han dynasty.

2. Ch'ï was born A. D. 108. His father was a censor about the

¹ In the 'Books of the Sui dynasty' (A. D. 589–617), Bk. xxxix, 經籍志, 三, we find that there were then in the national Repositories three Works on Mencius,—Ch'ao Ch'ï's, one by Ch'ang Hsüan, and one by Liü Hsi (劉熙), also a scholar of Han, but probably not earlier than Ch'ao Ch'ï. The same Works were existing under the T'ang dynasty (618–907);—see the 'Books of T'ang,' Bk. xlix, 藝文志, 三. By the rise of the Sung dynasty (A. D. 975 or 960), however, the two last were both lost. The entries in the Records of Sui and T'ang would seem to prove that Ch'ang Hsüan had written on Mencius, but in the sketches of his life which I have consulted,—and that in the 'Books of the After Han dynasty,' 列傳第二十五, must be the basis of all the rest,—there is no mention made of his having done so.

court of the emperor Hsiáo-án¹, and gave him the name of Chiá, which he afterwards changed into Ch'í for the purpose of concealment, changing also his original designation of T'ai-ch'ing into Pin-ch'ing². It was his boast that he could trace his descent from the ancient sovereign Chwan-hsü³, B. C. 2510.

In his youth Ch'í was distinguished for his intelligence and diligent study of the Classics. He married a niece of the celebrated scholar and statesman Má Yung⁴, but bore himself proudly towards him and her other relatives. A stern independence and hatred of the sycophancy of the times were from the first characteristic of him, and proved the source of many troubles.

When he was over thirty, Ch'í was attacked with some severe and lingering illness, in consequence of which he lay upon his bed for seven years. At one time, thinking he was near his end, he addressed a nephew who was with him in the following terms:—
'Born a man into the world, in retirement I have not displayed the principles exemplified on Mount Ch'í⁵, nor in office achieved the merit of Í and Lü⁶. Heaven has not granted me such distinction. What more shall I say? Set up a round stone before my grave, and engrave on it the inscription,—“Here lies a recluse of Han, by surname Ch'ao and by name Chiá. He had the will, but not the opportunity. Such was his fate. Alas!”'

Contrary to expectation, Ch'í recovered, and in A. D. 154 we find him again engaged in public life, but in four years he is flying into obscurity under a feigned name, to escape the resentment of T'ang H'ang⁷, one of the principal ministers, and his partisans. He saved his life, but his family and relatives fell victims to the vengeance of his enemies, and for some time he wandered about the country of the Chiang and Hwái, or among the mountains and by the sea-coast on the north of the present Shan-tung. One day as he was selling cakes in a market-place, his noble presence attracted the attention of Sun Ch'ung⁸, a young gentleman of Ân-ch'ü, who was passing by in a carriage, and to him on being questioned he made known his

¹ 孝安皇帝. ² 趙岐, 字那卿, 初名嘉, 字臺卿, 後避難, 故自改名字. ³ 顓頊. ⁴ 馬融. ⁵ 箕山之操. It was to Mount Chi that 巢父 and 許由, two ancient worthies, are said to have withdrawn, when Yáo wished to promote them to honour. ⁶ These are the well-known Í Yin (伊尹) and T'ai-kung Wang (太公望). ⁷ 唐衡. ⁸ 安邱, 孫崇. The name Ân-ch'ü still remains in the district so called of the department of Ch'ing-ch'au (青州).

history. This proved a fortunate rencontre for him. Sun Ch'ung took him home, and kept him for several years concealed somewhere 'in the centre of a double wall¹.' And now it was that he solaced his hard lot with literary studies. He wooed the muse in twenty-three poetical compositions, which he called 'Songs of Adversity²,' and achieved his commentary on Mencius.

On the fall of the T'ang faction, when a political amnesty was proclaimed, Ch'î emerged from his friendly confinement, but only to fall a victim again to the intrigues of the time. The first year of the emperor Ling, A.D. 168, was the commencement of an imprisonment which lasted more than ten years; but nothing could crush his elasticity, or daunt his perseverance. In 185, when he had nearly reached fourscore, he was active as ever in the field of political strife, and wrought loyally to sustain the fortunes of the falling dynasty. He died at last in A.D. 201, when he was over ninety, in Ching-châu, whither he had gone on a mission in behalf of his imperial master. Before his death he had a tomb prepared for himself, which was long shown, or pretended to be shown, in what is now the district city of Chiang-ling in the department of Ching-châu in Hû-peï³.

3. From the above account of Ch'ao Ch'î, it will be seen that his commentary on Mencius was prepared under great disadvantages. That he, a fugitive and in such close hiding, should have been able to produce a work such as it is, shows the extent of his reading and acquirements in early days. I have said so much about him, because his name should be added to the long roll of illustrious men who have found comfort in sore adversity from the pursuits of literature and philosophy. As to his mode of dealing with his subject, it will be sufficient to give his own account:—

'I wished to set my mind on some literary work, by which I might be assisted to the government of my thoughts, and forget the approach of old age. But the six classics had all been explained and carefully elucidated by previous scholars. Of all the orthodox school there was only Mencius, wide and deep, minute and exquisite, yet obscure at times and hard to see through, who seemed to me to deserve to be properly ordered and digested. Upon this I brought forth whatever I had learned, collected testimonies from the Classics

· 複壁中. · 扈屯歌, 二十三章. · 湖北, 荊州府, 江陵縣.

and other books, and divided my author into chapters and sentences. My annotations are given along with the original text, and of every chapter I have separately indicated the scope. The Books I have divided into two Parts, the first and second, making in all fourteen sections.

'On the whole, with regard to my labour, I do not venture to think that it speaks the man of mark, but as a gift to the learner, it may dispel some doubts and resolve perplexities. It is not for me, however, to pronounce on its excellencies or defects. Let men of discernment who come after me observe its errors and omissions and correct them ;—that will be a good service¹.'

SECTION III.

OTHER COMMENTATORS.

1. All the commentaries on Mencius made prior to the Sung dynasty (A. D. 960²) having perished, excepting that of Ch'ao Ch'i, I will not therefore make an attempt to enumerate them particularly. Only three names deserve to be mentioned, as frequent reference is made to them in Critical Introductions to our philosopher. They were all of the T'ang dynasty, extending, if we embrace in it what is called 'The After T'ang,' from A. D. 618 to 936. The first is that of Lû Shan-ching³, who declined to adopt Ch'ao Ch'i's division of the whole into fourteen sections or parts, and many of whose interpretations, differing from those of the older authority, have been received into the now standard commentary of Chû Hsi. The other two names are those of Chang Yi⁴ and Ting Kung-chû⁵, whose principal object was to determine the sounds and tones of characters about which there could be dispute. All that we know of their views is from the works of Sun Shih and Chû Hsi, who have many references to them in their notes.

2. During the Sung dynasty, the commentators on Mencius were a multitude, but it is only necessary that I speak of two.

The most distinguished scholar of the early reigns was Sun Shih⁶, who is now generally alluded to by his posthumous or honorary epithet of 'The Illustrious Duke⁷.' We find him high in favour and

¹ See the 孟子題辭. ² Some date the commencement of the Sung dynasty in A. D. 960. ³ 陸善經. ⁴ 張益. ⁵ 丁公著. ⁶ 孫奭. ⁷ 宣公.

reputation in the time of T'ai-tsung (976-998), Ch'ân-tsung (998-1022), and Z'ân-tsung (1023-1063)¹. By imperial command, in association with several other officers, he prepared a work in two Parts, under the title of 'The Sounds and Meaning of Mencius,' and presented it to the court². Occasion was taken from this for a strange imposture. In the edition of 'The Thirteen Ching,' Mencius always appears with 'The Commentary of Ch'ao Ch'i' and 'The Correct Meaning of Shun Shih³.' Under the Sung dynasty, what were called 'correct meanings' were made for most of the Classics. They are commentaries and annotations on the principal commentator who is considered as the expounder of the Classic, the author not hesitating, however, to indicate any peculiar views of his own. The genuineness of Shih's 'Correct Meaning of Mencius' is questioned by few, but there seems to be no doubt of its being really a forgery, at the same time that it contains the substance of the true work of 'The Illustrious Duke,' so far as that embraced the meaning of Mencius and of Ch'ao Ch'i. The account of it given in the preface to 'An Examination of the Text in the Commentary and Annotations on Mencius,' by Yüan Yüan of the present dynasty, is—"Sun Shih himself made no "Correct Meaning;" but some one—I know not who—supposing that his Work was really of that character, and that there were many things in the commentary which were not explained, and passages also of an unsatisfactory nature, he transcribed the whole of Shih's Work on "The Sounds and Meaning," and having interpolated some words of his own, published it under the title of "The Annotations of Sun Shih." He was the same person who is styled by Ch'ü Hsi "a scholar of Sh'ao-wü"⁴."

In the twelfth century Ch'ü Hsi appeared upon the stage, and entered into the labours of all his predecessors. He published one Work separately upon Mencius⁵, and two upon Mencius and the Confucian Analects⁶. The second of these, 'Collected Comments on the Analects and Mencius,' is now the standard authority on the

太宗, 眞宗, 仁宗. '孟子音義, 二卷.—In or about the year 1008, a book was found, at one of the palace gates, with the title of 'The Book of Heaven' (天書). The emperor at first was inclined to go in state and accept it, but he thought of consulting Shih. Shih replied according to a sentiment of Mencius (V. Pt. I. v. 3) that 'Heaven does not speak,' and asked how then there could be any Book of Heaven. Was this Book of Heaven, thus rejected on Shih's counsel, a copy of our Sacred Scriptures, which some Nestorian Christian was endeavouring in the manner indicated to bring before the court of China? '漢趙氏註, 宋孫奭疏. '阮云孟子註疏按勘記序. '孟子指要. '論孟集義; 論孟集註.

subject, and has been the test of orthodoxy and scholarship in the literary examinations since A. D. 1315.

3. Under the present dynasty two important contributions have been made to the study of Mencius. They are both published in the 'Explanations of the Classics under the Imperial Dynasty of Ch'ing'.¹ The former, bearing the title of 'An Examination of the Text in the Commentary and Annotations of Mencius,' forms the sections from 1039 to 1054. It is by Yüan Yüan, the Governor-General under whose auspices that compilation was published. Its simple aim is to establish the true reading by a collation of the oldest and best manuscripts and editions, and of the remains of a series of stone tablets containing the text of Mencius, which were prepared in the reign of K'ao-tsung (A. D. 1128-1162), and are now existing in the Examination Hall of H'äng-ch'au. The second Work, which is still more important, is embraced in the sections 1117-1146. Its title is—'The Correct Meaning of Mencius, by Chi'ao Hsün, a Chü-z'än of Chiang-t'ü'.² It is intended to be such a Work as Sun Shih would have produced, had he really made what has been so long current in the world under his name. I must regret that I was not earlier acquainted with it.

SECTION IV.

INTEGRITY; AUTHORSHIP; AND RECEPTION AMONG THE CLASSICAL BOOKS.

1. We have seen how the Works of Mencius were catalogued by Li'ü Hsin as being in 'eleven Books,' while a century earlier Sze-má Ch'ien referred to them as consisting only of 'seven.' The question has very much vexed Chinese scholars whether there ever really were four additional Books of Mencius which have been lost.

2. Ch'ao Ch'í says in his preface:—'There likewise are four additional Books, entitled "A Discussion of the Goodness of Man's Nature," "An Explanation of Terms," "The Classic of Filial Piety," and "The Practice of Government." But neither breadth nor depth marks their composition. It is not like that of the seven acknowledged Books. It may be judged they are not really the production of Mencius, but have been palmed upon the world by some subsequent imitator of him'.³ As the four Books in question are lost, and only

¹ See vol. i. proleg. p. 133. '孟子正義, 江都焦孝廉循著. 又有外書四篇, 性善辯, 文說, 孝經, 爲政, 其文不能

a very few quotations from Mencius, that are not found in his Works which we have, can be fished up from ancient authors, our best plan is to acquiesce in the conclusion of Ch'ao Ch'í. The specification of 'Seven Books' by Sze-má Ch'ien is an important corroboration of it. In the two centuries preceding our era, we may conceive that the four Books whose titles are given by him were made and published under the name of Mencius, and Hsin would only do his duty in including them in his catalogue, unless their falsehood was generally acknowledged. Ch'í devoting himself to the study of our author, and satisfied from internal evidence that they were not his, only did his duty in rejecting them. There is no evidence that his decision was called in question by any scholar of the Han or the dynasties immediately following, when we may suppose that the Books were still in existence.

The author of 'Supplemental Observations on the Four Books¹,' says upon this subject:—"It would be better to be without books than to give entire credit to them²;"—this is the rule for reading ancient books laid down by Mencius himself, and the rule for us after-men in reading about what purport to be lost books of his. The seven Books which we have "comprehend *the doctrine of heaven and earth, examine and set forth ten thousand topics, discuss the subjects of benevolence and righteousness, reason and virtue, the nature of man and the decrees of Heaven, misery and happiness*³." Brilliantly are these things treated of, in a way far beyond what any disciple of Kung-sun Ch'áu or Wan Chang could have attained to. What is the use of disputing about other matters? Ho Sheh has his "Expurgated Mencius⁴," but Mencius cannot be expurgated. Lin Chin-sze has his "Continuation of Mencius," but Mencius needs no continuation. I venture to say—"Besides the Seven Books there were no other Works of Mencius."

3. I have said, in the note at the end of this volume, that Ch'ao Ch'í gives the total of the characters in Mencius as 34,685, while they are now found actually to amount to 35,226. This difference has been ingeniously accounted for by supposing that the continually recurring

宏深, 不與內篇相似, 似非孟子本真, 後世依放而託也. ¹ See vol. i. proleg. p. 131. ² Mencius, VII. Pt. II. iii. ³ This is the language of Ch'ao Ch'í. ⁴ MA Twan-lin mentions two authors who had taken in hand to expurgate Mencius, but neither of them is called 何涉. He mentions Lin Chin-sze, calling him Lin Shān-sze (林慎思), and his Work.

'Mencius' and 'Mencius said' were not in his copies. There would be no use for them on his view that the whole was composed by Mencius himself. If they were added subsequently, they would about make up the actual excess of the number of characters above his computation. The point is not one of importance, and I have touched on it simply because it leads us to the question of the *authorship* of the Works.

4. On this point Sze-mâ Ch'ien and Ch'ao Ch'i are agreed. They say that Mencius composed the seven Books himself, and yet that he did so along with certain of his disciples. The words of the latter are:—'He withdrew from public life, collected and digested the conversations which he had had with his distinguished disciples, Kung-sun Ch'âu, Wan Chang, and others, on the difficulties and doubts which they had expressed, and also compiled himself his deliverances as *ex cathedra*;—and so published the seven Books of his writings.'

This view of the authorship seems to have been first called in question by Han Yü¹, commonly referred to as 'Han, the duke of Literature²', a famous scholar in the eighth and ninth centuries, under the Tang dynasty, who expressed himself in the following terms:—'The Books of Mencius were not published by himself. After his death, his disciples, Wan Chang and Kung-sun Ch'âu, in communication with each other, recorded the words of Mencius³.'

5. If we wish to adjudicate in the matter, we find that we have a difficult task in hand. One thing is plain—the book is not the work of many hands like the Confucian Analects. 'If we look at the style of the composition,' says Chû Hsi, 'it is as if the whole were melted together, and not composed by joining piece to piece⁴.' This language is too strong, but there is a degree of truth and force in it. No principle of chronology guided the arrangement of the different parts, and a foreigner may be pardoned if now and then the 'pearls' seem to him 'at random strung'; yet the collection is characterised by a uniformity of style, and an endeavour in the separate Books to preserve a unity of matter. This consideration, however, is not

¹ 韓愈, 字退之。 韓文公。 孟軻之書, 非軻自著, 軻既沒, 其徒萬章公孫丑, 相與記軻所言焉耳; see note by Chû Hsi in his prefatory notice to Mencius. 觀其筆勢, 如鎔鑄而成, 非綴緝所就者; quoted in 四書拓餘說, 孟子, art. I.

enough to decide the question. Such as the work is, we can conceive it proceeding either from Mencius himself, or from the labours of *a few of his disciples engaged on it in concert.*

The author of the 'Topography of the Four Books'¹ has this argument to show that the Works of Mencius are by Mencius himself:—'The Confucian Analects,' he says, 'were made by the disciples, and therefore they record minutely the appearance and manners of the sage. But the seven Books were made by Mencius himself, and therefore we have nothing in them excepting the words and public movements of the philosopher².' This peculiarity is certainly consonant with the hypothesis of Mencius's own authorship, and so far may dispose us to adopt it.

On the other hand, as the princes of Mencius's time to whom any reference is made are always mentioned by the honorary epithets conferred on them after their death, it is argued that those at least must have been introduced by his disciples. There are many passages, again, which savour more of a disciple or other narrator than of the philosopher himself. There is, for instance, the commencing sentences of Book III. Pt. I:—'When the duke Wän of T'äng was crown-prince, having to go to Ch'ü, he went by way of Sung, and visited Mencius (lit. *the philosopher Mäng*). Mencius discoursed to him how the nature of man is good, and when speaking, always made laudatory reference to Yáo and Shun. When the crown-prince was returning from Ch'ü, he again visited Mencius. Mencius said to him "Prince, do you doubt my words? The path is one, and only one."'

6. Perhaps the truth after all is as the thing is stated by Sze-mâ Ch'ien,—that Mencius, *along with some of his disciples*, compiled and composed the Work. It would be in their hands and under their guardianship after his death, and they may have made some slight alterations, to prepare it, as we should say, for the press. Yet allowing this, there is nothing to prevent us from accepting the sayings and doings as those of Mencius, guaranteed by himself.

7. It now only remains here that I refer to the reception of Mencius's Works among the Classics. We have seen how they were not admitted by Liü Hsin into his catalogue of classical works. Mencius

¹ See vol. i. proleg. p. 131.

論語成于門人之手,故記聖人容貌甚悉,七篇成于己手,故但記言語或出處: 皇清經解, Sect. xxiv, at the end.

was then only one of the many scholars or philosophers of the orthodox school. The same classification obtains in the Books of the S'ui and T'ang dynasties; and in fact it was only under the dynasty of Sung that the Works of Mencius and the Confucian Analects were authoritatively ranked together. The first explicitly to proclaim this honour as due to our philosopher was Ch'än Chih-ch'ái¹, whose words are—'Since the time when Han, the duke of Literature, delivered his eulogium, "Confucius handed *the scheme of doctrine* to Mencius, on whose death the line of transmission was interrupted²," the scholars of the empire have all associated Confucius and Mencius together. The Books of Mencius are certainly superior to those of Hsün and Yang, and others who have followed them. Their productions are not to be spoken of in the same day with his.' Chü Hsi adopted the same estimate of Mencius, and by his 'Collected Comments' on him and the Analects bound the two sages together in a union which the government of China, in the several dynasties which have succeeded, has with one temporary exception approved and confirmed.

¹ 陳直齋. The name and the account I take from the 'Supplemental Observations on the Four Books,' art. I, on Mencius. 直, I apprehend, is a misprint for 止, the individual referred to being probably 陳傅良, a great scholar and officer of the twelfth century, known also by the designations of 君舉 and 止齋. ² This eulogy of Han Yü is to be found subjoined to the brief introduction in the common editions of Mencius. The whole of the passage there quoted is:—'Yáo handed *the scheme of doctrine* down to Shun; Shun handed it to Yü; Yü to T'ang; T'ang to Wän, Wü, and the duke of Cháu; Wän, Wü, and the duke of Cháu to Confucius; and Confucius to Mencius, on whose death there was no further transmission of it. In Hsün and Yang there are snatches of it, but without a nice discrimination; they talk about it, but without a definite particularity.'

CHAPTER II.

MENCIUS AND HIS DISCIPLES.

SECTION I.

LIFE OF MENCIUS.

1. The materials for a Memoir of Mencius are very scanty. The birth and principal incidents of Confucius's life are duly chronicled in the various annotated editions of the Ch'un Ch'û, and in Sze-mâ Ch'ien. It is not so in the case of Mencius. Ch'ien's account of him is contained in half a dozen columns which are without a single date. That in the 'Cyclopædia of Surnames' only covers half a page. Ch'ao Ch'î is more particular in regard to the early years of his subject, but he is equally indefinite. Our chief informants are K'ung Fû, and Liû Hsiang in his 'Record of Noteworthy Women',¹ but what we find in them has more the character of legend than history.

It is not till we come to the pages of Mencius himself that we are treading on any certain ground. They give the principal incidents of his public life, extending over about twenty-four years. We learn from them that in the course of that time he was in such and such places, and gave expression to such and such opinions; but where he went first and where he went last, it is next to impossible to determine. I have carefully examined three attempts, made by competent scholars of the present dynasty, to construct a Harmony that shall reconcile the statements of the 'Seven Books' with the current chronologies of the time, and do not see my way to adopt entirely the conclusions of any one of them². The value of the Books lies in the record

¹ 劉向列女傳. ² The three attempts are—one by the author of 'Supplemental Observations on the Four Books,' an outline of which is given in his Notes on Mencius, art. III; one by the author of the 'Topography of the Four Books,' and forming the twenty-fourth section of the 'Explanations of the Classics under the Ch'ing Dynasty;' and one prefixed to the Works of Mencius, in 'The Four Books, with the Relish of the Radical Meaning' (vol. i. proleg. p. 130). These three critics display much ingenuity and research, but their conclusions are conflicting.—I may be pardoned in saying that their learned labours have affected me just as those of the Harmonisers of the Gospel Narratives used to do in former years,—bewildering more than edifying. Most cordially do I agree with Dean Alford (New Testament, vol. i. proleg. I. vii. 5):—'If the Evangelists have delivered to us truly and faithfully the Apostolic Narratives, and if the Apostles spoke as the Holy Spirit enabled them, and brought events and sayings to their recollection, then we may be sure that *if we knew the real process of the transactions*

which they furnish of Mencius's sentiments, and the lessons which these supply for the regulation of individual conduct and national policy. It is of little importance that we should be able to lay them down in the strict order of time.

With Mencius's withdrawal from public life, all traces of him disappear. All that is said of him is that he spent his later years along with his disciples in the preparation and publication of his Works.

From this paragraph it will be seen that there is not much to be said in this section. I shall relate, first, what is reported of the early years and training of our philosopher, and then look at him as he comes before us in his own pages, in the full maturity of his character and powers.

2. Mencius is the latinized form of Mǎng-tsze¹, 'The philosopher Mǎng.' His surname thus connects him with the Mǎng or Mǎng-sun

family, one of the three great Houses of Lû, whose usurpations were such an offence to Confucius in his time. Their power was broken in the reign of duke Âi (B.C. 494-468), and they thenceforth dwindle into comparative insignificance. Some branches remained in obscurity in Lû, and others went forth to the neighbouring States.

The branch from which Mencius sprang found a home in the small adjacent principality of Tsâu², which in former times had been known by the name of Chû³. It was afterwards absorbed by Lû, and its name is said to be still retained in one of the districts of the department of Yen-châu in Shan-tung⁴. There I visited his temple in 1873, saw his image, and drank of a spring which supplied a well of bright, clear water close by. Confucius was a native of a district of Lû having the same name, which many contend was also the birth-place of Mencius, making him a native of Lû and not of the State of Tsâu. To my mind the evidence is decidedly against such a view⁵.

themselves, that knowledge would enable us to give an account of the diversities of narration and arrangement which the Gospels now present to us. But without such knowledge, all attempts to accomplish this analysis in minute detail must be merely conjectural, and must tend to weaken the Evangelic testimony rather than to strengthen it.'

'孟子。' 騶 (written also 鄒) 國。' 邾。' 山東, 兗州府, 鄒縣。' 閻若據 and 曹之升 stoutly maintain the different sides of this question, the latter giving five arguments to show that the Tsâu of Mencius was the Tsâu of Lû. As Mencius went from Ch'1 on the death of his mother to bury her in Lû (Bk. II. Pt. II. vii), this appears to prove that he was a native of that State. But the conclusion is not

Mencius's name was K'o¹. His designation does not appear in his Works, nor is any given to him by Sze-mâ Ch'ien or Châo Ch'î. The latter says that he did not know how he had been styled; but the legends tell that he was called Tsze-chü², and Tsze-yü³. The same authorities—if we can call them such—say that his father's name was Chî⁴, and that he was styled Kung-î⁵. They say also that his mother's maiden surname was Chang⁶. Nothing is related of the former but that he died when his son was quite young, but the latter must have a paragraph to herself. 'The mother of Mencius' is famous in China, and held up to the present time as a model of what a mother should be.

The year of Mencius's birth was probably the fourth of the sovereign Lieh, B.C. 372⁷. He lived to the age of 84, dying in the year B.C. 289, the 26th of the sovereign Nan⁸, with whom terminated the long sovereignty of the Châu dynasty. The first twenty-three years of his life thus synchronized with the last twenty-three of Plato's. Aristotle, Zeno, Epicurus, Demosthenes, and other great men of the West, were also his contemporaries. When we place Mencius among them, he can look them in the face. He does not need to hide a diminished head.

3. It was his misfortune, according to Châo Ch'î, 'to lose his father at an early period⁹; but in his youthful years he enjoyed the lessons of his kind mother, who thrice changed her residence on his account.'

Mencius's
mother.

necessary. Lû had been for several generations the State of his family, and on that account he might wish to inter his parent there, according to the custom of the Châu dynasty (see the Li Chi, Bk. II. Sect. I. i. 27). The way in which Tsâu always appears as the residence of Mencius, when he is what we should say 'at home,' appears to me decisive of the question, though neither of the disputants presses it into his service. Compare Bk. III. Pt. I. ii; Bk. VI. Pt. II. i and v. The point is really of no importance, for the States of Tsâu and Lû adjoined. 'The rattle of the watchman in the one was heard in the other.'

'軻. '子車 and 子居, the one character taking the place of the other from the similarity of the sound. '子輿. '激. '公宜. I find 宜 sometimes instead of 宜. '仇氏. '烈王, 四年, 己酉. '赧王二十六年, 壬申.—The 'Genealogical Register of the Máng Family' says that Mencius was born in the year 己酉, the 37th of the sovereign Ting (定), on the 2nd day of the 4th month, and died in the year 壬申, the 26th of the sovereign Nan, on the 15th day of the 1st month. (See 四書拓餘說, 孟子, art. III.) The last of these dates is to be embraced on many grounds, but the first is evidently a mistake. Ting only reigned 28 years, and there is no 己酉 year among them. Reckoning back 84 years from the 26th of Nan, we come to a 己酉 year, the 4th of Lieh, which is now generally acquiesced in as the year of Mencius's birth. 'Ch'î's words are—夙喪其父. The legend-writers are more

At first they lived near a cemetery, and Mencius amused himself with acting the various scenes which he witnessed at the tombs. 'This,' said the lady, 'is no place for my son;'—and she removed to a house in the market-place. But the change was no improvement. The boy took to playing the part of a salesman, vaunting his wares, and chaffering with customers. His mother sought a new house, and found one at last close by a public school. There her child's attention was taken with the various exercises of politeness which the scholars were taught, and he endeavoured to imitate them. The mother was satisfied. 'This,' she said, 'is the proper place for my son.'

Han Ying relates another story of this period. Near their house was a pig-butcher's. One day Mencius asked his mother what they were killing the pigs for, and was told that it was to feed him. Her conscience immediately reproved her for the answer. She said to herself, 'While I was carrying this boy in my womb, I would not sit down if the mat was not placed square, and I ate no meat which was not cut properly;—so I taught him when he was yet unborn¹. And now when his intelligence is opening, I am deceiving him;—this is to teach him untruthfulness!' With this she went and bought a piece of pork in order to make good her words.

As Mencius grew up, he was sent to school. When he returned home one day, his mother looked up from the web which she was weaving, and asked him how far he had got on. He answered her with an air of indifference that he was doing well enough, on which she took a knife and cut through the thread of her shuttle. The idler was alarmed, and asked what she meant, when she gave him a long lecture, showing that she had done what he was doing,—that her cutting through her thread was like his neglecting his learning. The admonition, it is said, had its proper effect; the lecture did not need to be repeated.

There are two other narratives in which Chang-shih figures, and though they belong to a later part of Mencius's life, it may be as well to embrace them in the present paragraph.

His wife was squatting down one day in her own room, when precise, and say that Mencius was only three years old when his father died. This statement, and Ch'i's as well, are difficult to reconcile with what we read in Bk. I. Pt. II. xvi, about the style in which Mencius buried his parents. If we accept the legend, we are reduced there to great straits.

¹ See Chü Hsi's 小學內篇, 立教, 第一, which begins with the educational duties of the mother, while the child is yet unborn.

Mencius went in. He was so much offended at finding her in that position, that he told his mother, and expressed his intention to put her away, because of 'her want of propriety.' 'It is you who have no propriety,' said his mother, 'and not your wife. Do not "The Rules of Propriety" say, "When you are about to ascend a hall, raise your voice; when you enter a door, keep your eyes low?" The reason of the rules is that people may not be taken unprepared; but you entered the door of your private apartment without raising your voice, and so caused your wife to be caught squatting on the ground. The impropriety is with you and not with her.' On this Mencius fell to reproving himself, and did not dare to put away his wife.

One day, when he was living with his mother in Ch'í, she was struck with the sorrowfulness of his aspect as he stood leaning against a pillar, and asked him the cause of it. He replied, 'I have heard that the superior man occupies the place for which he is adapted, accepting no reward to which he does not feel entitled, and not covetous of honour and emolument. Now my doctrines are not practised in Ch'í:—I wish to leave it, but I think of your old age, and am anxious.' His mother said, 'It does not belong to a woman to determine anything of herself, but she is subject to the rule of the three obediences. When young, she has to obey her parents; when married, she has to obey her husband; when a widow, she has to obey her son. You are a man in your full maturity, and I am old. Do you act as your conviction of righteousness tells you you ought to do, and I will act according to the rule which belongs to me. Why should you be anxious about me?'

Such are the accounts which I have found of the mother of Mencius. Possibly some of them are inventions, but they are devoutly believed by the people of China;—and it must be to their profit. We may well believe that she was a woman of very superior character, and that her son's subsequent distinction was in a great degree owing to her influence and training¹.

4. From parents we advance to be under tutors and governors. The moulding hand that has wrought upon us in the pliant years of youth always leaves ineffaceable traces upon the character. Can anything be ascertained of the instructor or instructors of Mencius? The reply to this inquiry must be substantially in the negative, though many

Mencius's instructors; and early life.

¹ All these stories are given in the notes to the preface to Mencius in the 四書經註集證.

have affirmed that he sat as a pupil at the feet of Tsze-sze, the grandson of Confucius. We are told this by Cháo Ch'í, whose words are:—'As he grew up, he studied under Tsze-sze, acquired all the knowledge taught by "The Learned," and became thoroughly acquainted with "The Five Ching," being more especially distinguished for his mastery of the *Shih* and the *Shú*¹.' A reference to dates, however, shows that this must be incorrect. From the death of Confucius to the birth of Mencius there were 108 years, and supposing—what is by no means probable—that Tsze-sze was born in the year his father died, he must have been 112 years old when Mencius was born. The supposition of their having stood to each other in the relation of master and scholar is inconsistent, moreover, with the style in which Mencius refers to Tsze-sze. He mentions him six or seven times, showing an intimate acquaintance with his history, but never once in a manner which indicates that he had personal intercourse with him².

Sze-mâ Ch'ien's account is that 'Mencius studied under the disciples of Tsze-sze³.' This may have been the case. There is nothing on the score of time to make it impossible, or even improbable; but this is all that can be said about it. No famous names out of the school of Tsze-sze have been transmitted to posterity, and Mencius nowhere speaks as if he felt under special obligation to any instructor.

One short sentence contains all that he has said bearing on the point before us:—'Although I could not be a disciple of Confucius myself, I have endeavoured to cultivate *my character and knowledge* by means of others *who were*⁴.' The chapter to which this belongs is rather enigmatical. The other member of it says:—'The influence of a sovereign sage terminates with the fifth generation. The influence of an unseptred sage does the same.' By 'an unseptred sage' Mencius is understood to mean Confucius; and by extending his influence all over five generations, he shows how it was possible for him to place himself under it by means of others who had been in direct communication with the Master.

We must leave the subject of Mencius's early instructors in the obscurity which rests upon it. The first forty years of his life are

¹ 長師孔子之孫子思, 治儒術之道, 通五經, 尤長於詩書. ² See the Index of Proper Names. ³ 受業子思之門人.

⁴ See Book IV. Pt. II. xxii.

little more than a blank to us. Many of them, we may be sure, were spent in diligent study. He made himself familiar during them with all the literature of his country. Its classics, its histories, its great men, had received his careful attention. Confucius especially became to him the chief of mortal men, the object of his untiring admiration; and in his principles and doctrines he recognised the truth for want of an appreciation of which the bonds of society all round him were being relaxed, and the kingdom hastening to a general anarchy.

How he supported himself in Tsáu, we cannot tell. Perhaps he was possessed of some patrimony; but when he first comes forth from his native State, we find him accompanied by his most eminent disciples. He probably imitated Confucius by assuming the office of a teacher,—not that of a schoolmaster in our acceptation of the word, but that of a professor of morals and learning, encouraging the resort of inquiring minds, in order to resolve their doubts and inform them on the true principles of virtue and society. These disciples would minister to his wants, though we may presume that he sternly maintained his dignity among them, as he afterwards did towards the princes of the time, when he appeared among them as a *lecturer* in another sense of the term. Two instances of this are recorded, though we cannot be sure that they belonged to the earlier period of his life.

‘When Kǎng of T’ǎng made his appearance in your school,’ said the disciple Kung-tú, ‘it seemed proper that a polite consideration should be paid to him, and yet you did not answer him;—why was that?’ Mencius replied, ‘I do not answer him who questions me presuming on his ability, nor him who presumes on his talents, nor him who presumes on his age, nor him who presumes on services performed to me, nor him who presumes on old acquaintance. Two of those things were chargeable on Kǎng of T’ǎng¹.’

The other instance is that of Chiào of Ts’áo, who said to Mencius, ‘I shall be having an interview with the prince of Tsáu, and can ask him to let me have a house to lodge in. I wish to remain here, and receive instruction at your gate.’ ‘The way of truth,’ replied the philosopher, ‘is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home

¹ See Bk. VII. Pt. I. xliii.

and search for it, and you will have abundance of teachers¹.' This was firmly said, yet not unkindly. It agrees with his observation:— 'There are many arts in teaching. I refuse, as inconsistent with my character, to teach a man, but I am only thereby still teaching him².'

5. The state of China had waxed worse and worse during the interval that elapsed between Confucius and Mencius. The elements State of China of disorganization which were rife in the times of in Mencius's time. the earlier sage had gone on to produce their natural results. One feeble sovereign had followed another on the throne, and the dynasty of Cháu was ready to vanish away. Men were persuaded of its approaching extinction. The feeling of loyalty to it was no longer a cherished sentiment; and the anxiety and expectation was about what new rule would take its place.

Many of the smaller fiefs or principalities had been reduced to a helpless dependence on, or been absorbed by, the larger ones. Of Lú, Cháng, Wei, Wú, Ch'án, and Sung³, conspicuous in the Analects, we read but little in Mencius. Tsin⁴ had been dismembered, and its fragments formed the nuclei of three new and vigorous kingdoms, —Wei, Cháu, and Han⁵. Ch'í still maintained its ground, but was barely able to make head against the State of Ch'in⁶ in the West, and Ch'ú in the South⁷. The struggle for supremacy was between these two; the former, as it was ultimately successful, being the more ambitious and incessant in its aggressions on its neighbours.

The princes were thus at constant warfare with one another. Now two or more would form a league to resist the encroaching Ch'in, and hardly would that object be accomplished before they were at war among themselves. Ambitious statesmen were continually inflaming their quarrels. The recluses of Confucius's days, who withdrew in disgust from the world and its turmoil, had given place to a class of men who came forth from their retirements provided with arts of war or schemes of policy which they recommended to the contending chiefs. They made no scruple of changing their allegiance, as they were moved by whim or interest. Kung-sun Yen and Chang Í may be mentioned as specimens of those characters. 'Are they not really great men?' it was once asked of Mencius.

¹ Bk. VI. Pt. II. ii. 6. ² Bk. VI. Pt. II. xvi. ³ 魯, 鄭, 衛, 吳, 陳, 宋.
⁴ 晉. ⁵ 魏, 趙, 韓. ⁶ 秦. ⁷ 楚.

‘Let them once be angry, and all the princes are afraid. Let them live quietly, and the flames of trouble are extinguished throughout the kingdom¹.’

It is not wonderful that in such times the minds of men should have doubted of the soundness of the ancient principles of the acknowledged sages of the nation. Doctrines, strange and portentous in the view of Mencius, were openly professed. The authority of Confucius was disowned. The foundations of government were overthrown; the foundations of truth were assailed. Two or three paragraphs from our philosopher will verify and illustrate this representation of the character of his times:—

‘A host marches *in attendance on the ruler*, and stores of provisions are consumed. The hungry are deprived of their food, and there is no rest for those who are called to toil. Maledictions are uttered by one to another with eyes askance, and the people proceed to the commission of wickedness. Thus the royal ordinances are violated, and the people are oppressed, and the supplies of food and drink flow away like water. The rulers yield themselves to the *bad current*, or they urge their *evil way against a good one*; they are wild; they are utterly lost².’

‘The five chiefs of the princes were sinners against the three kings. The princes of the present day are sinners against the five chiefs. The great officers of the present day are sinners against the princes. . . . The crime of him who connives at and aids the wickedness of his prince is small, but the crime of him who anticipates and excites that wickedness is great. The officers of the present day all go to meet their sovereigns’ wickedness, and therefore I say that they are sinners against them³.’

‘Sage sovereigns cease to arise, and the princes of the States give the reins to their lusts. Unemployed scholars indulge in unreasonable discussions. The words of Yang Chû and Mo Tî fill the kingdom. If you listen to people’s discourses, you will find that they have adopted the views either of Yang or of Mo. Now, Yang’s principle is—“each one for himself,” which does not acknowledge *the claims of the sovereign*. Mo’s principle is—“to love all equally,” which does not acknowledge *the peculiar affection due to a father*. But to acknowledge neither king nor father is to be in the state of a beast. Kung-ming Î said, “In their kitchens there is fat meat. In their

¹ Bk. III. Pt. II. i.

² Bk. I. Pt. II. iv. 6, 8.

³ Bk. VII. Pt. II. vii. 1, 4.

stables there are fat horses. But their people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men." If the principles of Yang and Mo are not stopped, and the principles of Confucius not set forth, those perverse speakings will delude the people and stop up *the path of* benevolence and righteousness. When benevolence and righteousness are stopped up, beasts will be led on to devour men, and men will devour one another¹.

6. It is in Ch'i that we first meet with Mencius as a counsellor of the princes², and it was in this State that he spent much the greater part of his public life. His residence in it, however, appears to have been divided into two portions, and we know not to which of them to refer many of the chapters which describe his intercourse with the prince (or king, as he claimed to be) and his ministers; but, as I have already observed, this is to us of little moment. Our interest is in what he did and said. It matters little that we cannot assign to each saying and doing its particular date.

That he left Ch'i the first time before B. C. 323 is plausibly inferred from Bk. II. Pt. II. xiv. 3³; and assuming that the conversation in the same Book, Pt. I. ii, took place immediately before or after his arrival⁴, we can determine that he did not enter the State before B. C. 331, for he speaks of himself as having attained at forty years of age to 'an unperturbed mind.' The two chapters contain the most remarkable expressions indicative of Mencius's estimate of himself. In the first, while he glorifies Confucius as far before all other men who had ever lived, he declines having comparisons drawn between himself and any of the sage's most distinguished disciples. In the

¹ Bk. III. Pt. II. ix. 9. ² In the 'Annals of the Nation' (vol. i. proleg. p. 134), Mencius's visit to king Hâi of Liang is set down as having occurred in B. C. 335, and under B. C. 318 it is said—'Mencius goes from Liang to Ch'i.' The visit to Liang is placed too early, and that to Ch'i too late. The disasters of king Hâi, mentioned in Bk. I. Pt. I. v. 1, had not all taken place in B. C. 318; and if Mencius remained seventeen years in Liang, it is strange we have only five conversations between him and king Hâi. So far from his not going to Ch'i till B. C. 318, it will be seen from the next note that he was leaving Ch'i before B. C. 323.

³ Mencius's words are—'From the commencement of the Ch'au dynasty till now more than 700 years have elapsed.' It was to the purpose of his argument to make the time appear as long as possible. Had 800 years elapsed, he would surely have said so. But as the Ch'au dynasty commenced in B. C. 1121, the year B. C. 322 would be its 800th anniversary, and Mencius's departure from Ch'i did not take place later than the year before B. C. 323.

⁴ This chapter and the one before it have very much the appearance of having taken place on the way from Ts'au to Ch'i. Mencius has been invited to a powerful court. He is emerging from his obscurity. His disciples expect great things for him. Kung-sun Ch'au sees him invested with the government of Ch'i, and in the elation of his heart makes his inquiries.

second, when going away sorrowful because he had not wrought the good which he desired, he observes:—‘Heaven does not yet wish that the kingdom should enjoy tranquillity and good order. If it wished this, who is there besides me to bring it about?’

We may be certain that Mencius did not go to Ch’i uninvited. His approach was waited for with curious expectation, and the king, spoken of always by his honorary epithet of Hsüan, ‘The Illustrious,’ sent persons to spy out whether he was like other men¹. They had their first interview at a place called Ch’ung, which was so little satisfactory to the philosopher that he resolved to make only a short stay in the State. Circumstances occurred to change this resolution, but though he remained, and even accepted office, yet it was only honorary;—he declined receiving any salary².

From Ch’ung he appears to have retired to P’ing-lü, where Ch’ü, the prime minister, sent him a present, wishing, no doubt, to get into his good graces. I call attention to the circumstance, though trifling in itself, because it illustrates the way in which Mencius carried himself to the great men. He took the gift, but subsequently, when he went to the capital, he did not visit the minister to acknowledge it. His opinion was that Ch’ü might have come in person to P’ing-lü to see him. ‘There was a gift, but no corresponding respect³.’

With the governor of P’ing-lü, called K’ung Chü-hsin, Mencius spoke freely, and found him a man open to conviction. ‘If one of your spearmen,’ said Mencius to him, ‘were to lose his place in the ranks three times in one day, would you put him to death or not?’ ‘I would not wait for three times *to do so*,’ replied Chü-hsin. Mencius then charged home upon him the sufferings of the people, saying they were equivalent to his losing his place in the ranks. The governor defended himself on the ground that those sufferings were a consequence of the general policy of the State. To this the other replied, ‘Here is a man who receives charge of the sheep and cattle of another, undertaking to feed them for him;—of course he must search for pasture-ground and grass. If, after searching for those, he cannot find them, will he return his charge to the owner? or will he stand by and see them die?’ The governor’s reply was, ‘Herein I am guilty⁴.’

When Mencius presented himself at the capital of the State, he

¹ Bk. IV. Pt. II. xxxii.

² Bk. II. Pt. II. xiv.

³ Bk. II. Pt. II. v.

⁴ Bk. II. Pt. II. iv.

was honourably received by the king. Many of the conversations with the sovereign and officers which are scattered through the seven Books, though the first and second are richest in them, must be referred to this period. The one which is first in place¹, and which contains the fullest exposition of the philosopher's views on government, was probably first likewise in time². It sets forth the grand essential to the exercise of royal government,—a heart on the part of the sovereign impatient of the sufferings of the people, and eager to protect them and make them happy; it brings home to king Hsüan the conviction that he was not without such a heart, and presses on him the truth that his not exercising it was from a want of will and not from any lack of ability; it exposes unsparingly the errors of the course he was pursuing; and concludes by an exhibition of the outlines and happy issues of a true royal sway.

Of this nature were all Mencius's communications with the sovereign; but he lays himself open in one thing to severe censure. Afraid apparently of repelling the prince from him by the severity of his lessons, he tries to lead him on by his very passions. 'I am fond of beauty,' says the king, 'and that is in the way of my attaining to the royal government which you celebrate.' 'Not at all,' replies the philosopher. 'Gratify yourself, only do not let your doing so interfere with the people's getting similar enjoyment for themselves³.' So the love of money, the love of war, and the love of music are dealt with. Mencius thought that if he could only get the good of the people to be recognised by Hsüan as the great aim which he was to pursue, his tone of mind would be so elevated, that the selfish passions and gratifications of which he was the slave would be purified or altogether displaced. And so it would have been. Where he fails, is in putting his points as if benevolence and selfishness, covetousness and generosity might exist together. Chinese moralists rightly find fault with him in this respect, and say that Confucius never condescended to such a style of argument.

Notwithstanding the apparent cordiality of the king's reception of him, and the freedom with which Mencius spoke his mind at their interviews, a certain suspiciousness appears to have been maintained between them. Neither of them would bend to the other.

¹ Bk. I. Pt. I. vii. ² I judge that this was the first *set* conversation between king Hsüan and Mencius, because of the inquiry with which the king opens it,—'May I be informed by you of the transactions of Hwan of Ch'i, and Wän of Tsin?' A very brief acquaintance with our philosopher would have taught him that he was the last person to apply to about those characters. ³ Bk. I. Pt. II. i. iii. v; *et al.*

Mencius would not bow to the royal state ; Hsüan would not veil bonnet to the philosopher's cloak. We have one amusing instance of the struggles to which this sometimes gave rise. One day Mencius was preparing to go to court of his own free will, when a messenger arrived from the king, saying he had intended to come and see him, but was prevented by a cold, and asking whether Mencius would not appear at the audience next morning. Mencius saw that this was a device on the part of the king to avoid stooping to visit him, and though he had been about to go to court, he replied at once that he was unwell. He did not hesitate to meet the king's falsehood with one of his own.

He did not wish, however, that the king should be ignorant of the truth, and went out next morning to pay a visit of condolence. He supposed that messengers would be sent from the court to inquire about his health, and that, when they took back word that he had gone out visiting, the king would understand how his sickness of the day before was only feigned.

It happened as he expected. The king sent a messenger, and his physician besides. Mencius being out, they were received by Mäng Chung, either his son or cousin, who complicated the affair by an invention of his own. 'To-day,' he said, 'he was a little better, and hastened to go to court. I don't know whether he has reached it by this time or not.' No sooner were the visitors gone with this story, than he sent several persons to look for the philosopher, and urge him to go to the court before he returned home.

It was now necessary that a full account of the matter should reach the royal ears ; and to accomplish this, Mencius neither went home nor to court, but spent the night at the house of one of the high officers. They had an animated discussion. The officer accused Mencius of showing disrespect to the king. The philosopher replied that no man in Ch'i showed so much respect for the sovereign as he did, for it was only he who brought high and truly royal subjects under his notice.

'That,' said the officer, 'is not my meaning. The rule is—"When the prince's order calls, the carriage must not be waited for." You were going to the court, but when you heard the king's message, you did not do so. This seems not in accordance with that rule.' Mencius explained :—"There are three things universally acknowledged to be honourable,—nobility, age, and virtue. In courts, nobility holds the first place ; in villages, age ; and for helping one's generation and

presiding over the people, the other two are not equal to virtue. The possession of one of the three does not authorise the despising of one who has the other two.

‘A prince who is to accomplish great deeds will have ministers whom he does not call to go to see him. When he wishes to consult with them, he goes to them. The prince who does not honour the virtuous, and delight in their ways of doing, to this extent, is not worth having to do with.

‘There was T’ang with Í Yin :—he first learned of him, and then made him his minister; and so without difficulty he became sovereign. There was the duke Hwan with Kwan Chung:—he first learned of him, and then made him his minister; and so without difficulty he became chief of all the princes.

‘So did T’ang behave to Í Yin, and the duke Hwan to Kwan Chung, that they would not venture to call them to go to them. If Kwan Chung might not be called to him by his prince, how much less may I be called, who would not play the part of Kwan Chung!’

We are to suppose that these sentiments were conveyed to the king by the officer with whom Mencius spent the night. It is a pity that the exposition of them could only be effected in such a round-about manner, and was preceded by such acts of prevarication. But where the two parties were so suspicious of each other, we need not wonder that they separated before long. Mencius resigned his honorary appointment, and prepared to return to Tsáu. On this occasion king Hsüan visited him, and after some complimentary expressions asked whether he might expect to see him again. ‘I dare not request permission to visit you *at any particular time,*’ replied Mencius, ‘but, indeed, it is what I desire¹.’

The king made another attempt to detain him, and sent an officer, called Shih, to propose to him to remain in the State, on the understanding that he should have a house large enough to accommodate his disciples, and an allowance of ten thousand measures of grain to support them. All Mencius’s efforts had not sufficed to make king Hsüan and his ministers understand him. They thought he was really actuated like themselves by a desire for wealth. He indignantly rejected the proposal, and pointed out the folly of

¹ Bk. II. Pt. II. ii. ² Bk. II. Pt. II. x. I consider that this chapter, and others here referred to, belong to Mencius’s first departure from Ch’i. I do so because we can hardly suppose that the king and his officers would not have understood him better by the end of his second residence. Moreover, while Mencius retires, his language in x. 2 and xi. 5, 6 is of such a nature that it leaves an opening for him to return again.

it, considering that he had already declined a hundred thousand measures in holding only an honorary appointment¹.

So Mencius turned his back on Ch'í; but he withdrew with a slow and lingering step, stopping three nights in one place, to afford the king an opportunity to recall him on a proper understanding. Some reproached him with his hesitancy, but he sufficiently explained himself. 'The king,' he said, 'is, after all, one who may be made to do good. If he were to use me, would it be for the happiness of Ch'í only? It would be for the happiness of the people of the whole kingdom. I am hoping that the king will change; I am daily hoping for this.

'Am I like one of your little-minded people? They will remonstrate with their prince, and on their remonstrance not being accepted, they get angry, and, with their passion displayed in their countenance, they take their leave, and travel with all their strength for a whole day, before they will rest².'

7. After he left Ch'í, Mencius found a home for some time in the small principality of T'äng, on the south of Ch'í, in the ruler of which he had a sincere admirer and docile pupil. He did not proceed thither immediately, however, but seems to have taken his way to Sung, which consisted mostly of the present department of Kwei-tei in Ho-nan³. There he was visited by the crown-prince of T'äng, who made a long detour, while on a journey to Ch'ü, for the purpose of seeing him. The philosopher discoursed on the goodness of human nature, and the excellent ways of Yáo and Shun. His hearer admired, but doubted. He could not forget, however, and the lessons which he received produced fruit before long.

¹ I have said in a note, Bk. II. Pt. II. x. 5, that 100,000 *chung* was the fixed allowance of a 卿 which Mencius had declined to receive. When we look narrowly into the matter, however, we see that this could hardly be the case. It is known that four measures were used in Ch'í,—the 豆, 區, 釜, and 鍾, and that a *chung* was = ten *shü*, or six 石 and four *tü*. 10,000 *chung* would thus = 64,000 stone, and Mencius declined 640,000 stone of grain. No officer of Ch'í could have an income so much as that. The measures of the Han dynasty are ascertained to have been only one-fifth the capacity of the present. Assuming that those of Ch'ü and Han agreed, and bringing the above computations to the present standard, Mencius was offered an annual amount of 12,800 stone of grain for his disciples, and he had himself refused in all 128,000 stone. With this reduction, and taking any grain we please as the standard of valuation, the amount is still much beyond what we can suppose to have been a 卿's salary.—閻若據 supposes that Mencius intends by 100,000 *chung* the sum of the income during all the years he had held his honorary office. ² Bk. II. Pt. II. xii. ³ This is gathered from Bk. III. Pt. I. i. 1, where the crown-prince of T'äng visits Mencius, and from Bk. II. Pt. II. iii, where his accepting a gift in Sung appears to have been subsequent to his refusing one in Ch'í.

From Sung Mencius returned to Tsáu, by way of Hsieh. In both Sung and Hsieh he accepted large gifts from the rulers, which help us in some measure to understand how he could maintain an expenditure which must have been great, and which gave occasion also for an ingenious exposition of the principles on which he guided his course among the princes. 'When you were in Ch'í,' said one of his disciples, 'you refused a hundred *yi* of fine gold, which the king sent, while in Sung you accepted seventy *yi*, and in Hsieh fifty¹. If you were right in refusing the gift in the first case, you did wrong in accepting it in the other two. If you were right in accepting it in those two cases, you were wrong in refusing it in Ch'í. You must accept one of these alternatives.' 'I did right in all the cases,' replied Mencius. 'When I was in Sung, I was about to undertake a long journey. Travellers must be provided with what is necessary for their expenses. The prince's message was—"a present against travelling expenses;" why should I have declined the gift? In Hsieh I was under apprehensions for my safety, and taking measures for my protection. The message was—"I have heard you are taking measures to protect yourself, and send this to help you in procuring arms." Why should I have declined the gift? But when I was in Ch'í, I had no occasion for money. To send a man a gift when he has no occasion for it is to bribe him. How is it possible that a superior man should be taken with a bribe²?'

Before Mencius had been long in Tsáu, the crown-prince of T'ang succeeded to the rule of the principality, and calling to mind the lessons which he had heard in Sung, sent an officer to consult the philosopher on the manner in which he should perform the funeral and mourning services for his father³. Mencius of course advised him to carry out in the strictest manner the ancient regulations. The new prince's relatives and the officers of the State opposed, but

¹ I have supposed in the translation, Bk. II. Pt. II. iii. 1, that the metal of these gifts was silver and not gold. 閻若據, however, seems to make it clear that we ought to understand that it was gold. (See 皇清經解, 孟子生卒年月考, p. 6.) Pressed with the objection that 2,400 ounces of gold seems too large a sum, he goes on to make it appear that under the Ch'in dynasty, a *yi* or twenty-four ounces of gold was only equal to 15,000 cash, or fifteen taels of silver of the present day! This is a point on which I do not know that we can attain any positive certainty. ² Bk. II. Pt. II. iii. ³ Bk. III. Pt. I. ii. The note of time which is relied on as enabling us to follow Mencius here is the intimation, Bk. I. Pt. II. xiv, that 'Ch'í was about to fortify Hsieh.' This is referred to a.c. 320, when king Hsüan appointed his brother 田嬰 over the dependency of Hsieh, and took measures to fortify it.

ineffectually. Mencius's counsel was followed, and the effect was great. Duke Wăn became an object of general admiration.

By and by Mencius proceeded himself to T'äng. We may suppose that he was invited thither by the prince as soon as the rules of mourning would allow his holding free communication with him. The chapters which give an account of their conversations are really interesting. Mencius recommended that attention should be chiefly directed to the encouragement of agriculture and education. He would have nourishment secured both for the body and the mind of every subject¹. When the duke was lamenting the danger to which he was exposed from his powerful and encroaching neighbours, Mencius told him he might adopt one of two courses;—either leave his State, and like king T'ai go and find a settlement elsewhere, or be prepared to die for his patrimony. 'If you do good,' said he, 'among your descendants in after generations there will be one who shall attain to the royal dignity. But results are with Heaven. What is Ch'i to you, O prince? Be strong to do good. That is all your business².'

After all, nothing came of Mencius's residence in T'äng. We should like to know what made him leave it. Confucius said that, if any of the princes were to employ him, he should achieve something considerable in twelve months, and in the course of three years, the government would be perfected³. Mencius taught that, in his time, with half the merit of former days double the result might be accomplished⁴. Here in T'äng a fair field seemed to be afforded him, but he was not able to make his promise good. Possibly the good purposes and docility of duke Wăn may not have held out, or Mencius may have found that it was easier to theorise about government, than actually to carry it on. Whatever may have been the cause, we find him in B.C. 319 at the court of king Hûi of Liang.

Before he left T'äng, Mencius had his rencounter with the disciples of the 'shrike-tongued barbarian of the South,' one Hsü Hsing, who came to T'äng on hearing of the reforms which were being made at Mencius's advice by the duke Wăn. This was one of the dreamy speculators of the time, to whom I have already alluded. He pretended to follow the lessons of Shăn-nâng, one of the reputed founders of the kingdom and the father of husbandry, and came to T'äng with

¹ Bk. III. Pt. I. iii.
⁴ Bk. II. Pt. I. i. 13.

² Bk. I. Pt. II. xiii. xiv. xv.

³ Confucian Analects, XIII. x.

his plough upon his shoulder, followed by scores of followers, all wearing the coarsest clothes, and supporting themselves by making mats and sandals. It was one of his maxims that 'the magistrates should be labouring-men.' He would have the sovereign grow his own rice, and cook his own meals. Not a few of 'The Learned' were led away by his doctrines, but Mencius girt up his loins to oppose the heresy, and ably vindicated the propriety of a division of labour, and of a lettered class conducting the government. It is just possible that the appearance of Hsü Hsing, and the countenance shown to him, may have had something to do with Mencius's leaving the State.

8. Liang was another name for Wei, one of the States into which Tsin had been divided. King Hûi, early in his reign, B. C. 364, had made the city of Tâ-liang, in the present department of K'ai-fang, his capital, and given its name to his whole principality. It was the year before his death, when Mencius visited him¹. A long, stormy, and disastrous rule was about to terminate, but the king was as full of activity and warlike enterprise as ever he had been. At his first interview with Mencius, he addressed him in the well-known words, 'Venerable Sir, since you have not counted it far to come here, a distance of a thousand *li*, may I presume that you are likewise provided with counsels to profit my kingdom?' Mencius in reply starts from the word *profit*, and expatiates eloquently on the evil consequences that must ensue from making a regard to profit the ground of conduct or the rule of policy. As for himself, his theme must be benevolence and righteousness. On these he would discourse, but on nothing else, and in following them a prince would obtain true and sure advantages.

Only five conversations are related between king Hûi and the philosopher. They are all in the spirit of the first which has just been described, and of those which he had with king Hsüan of Ch'i.

¹ There are various difficulties about the reign of king Hûi of Liang. Sze-mâ Ch'ien makes it commence in 369 and terminate in 334. He is then succeeded by Hsiang (襄), whose reign ends in 318; and he is followed by Âi (哀) till 295. What are called 'The Bamboo Books' (竹書) extend Hûi's reign to B. C. 318, and the next twenty years are assigned to king Âi. 'The Annals of the Nation' (which are compiled from 'The General Mirror of History' [通鑑]) follow the Bamboo Books in the length of king Hûi's reign, but make him followed by Hsiang; and take no note of a king Âi.—From Mencius we may be assured that Hûi was succeeded by Hsiang, and the view of his Life, which I have followed in this sketch, leads to the longer period assigned to his reign.

There is the same freedom of expostulation, or, rather, boldness of reproof, and the same unhesitating assurance of the success that would follow the adoption of his principles. The most remarkable is the third, where we have a sounder doctrine than where he tells king Hsüan that his love of beauty and money and valour need not interfere with his administration of royal government. Hûi is boasting of his diligence in the government of his State, and sympathy with the sufferings of his people, as far beyond those of any of the neighbouring rulers, and wondering how he was not more prosperous than they. Mencius replies, 'Your Majesty is fond of war;—let me take an illustration from it. The drums sound, and the weapons are crossed, when suddenly the soldiers on one side throw away their coats of mail, trail their weapons behind them, and run. Some of them run a hundred paces, and some run only fifty. What would you think if those who run fifty paces were to laugh at those who run a hundred paces?' 'They may not do so,' said the king; 'they only did not run a hundred paces, but they also ran.' 'Since your Majesty knows this,' was the reply, 'you need not hope that your people will become more numerous than those of the neighbouring kingdoms.' The king was thus taught that half-measures would not do. Royal government, to be effectual, must be carried out faithfully and in its spirit.

King Hûi died in B.C. 319, and was succeeded by his son, the king Hsiang. Mencius appears to have had but one interview with him. When he came out from it, he observed to some of his friends:—'When I looked at him from a distance, he did not appear like a sovereign; when I drew near to him, I saw nothing venerable about him¹.'

It was of no use to remain any longer in Liang; he left it, and we meet with him again in Ch'î.

9. Whether he returned immediately to Ch'î we cannot tell, but the probability is that he did, and remained in it till the year

Mencius the second time in Ch'î;—to B.C. 311. B.C. 311². When he left it about seven years before, he had made provision for his return in case of a change of mind in king Hsüan. The philosopher, I

¹ Bk. I. Pt. I. vi. ² This conclusion is adopted because it was in 311 that Yen rebelled, when the king said that he was very much ashamed when he thought of Mencius, who had strongly condemned his policy towards the State of Yen.—This is another case in which the chronology is differently laid down by the authorities, Sze-mâ Ch'ien saying that Yen was taken by king Min (滑王), the son and successor of Hsüan.

apprehend, was content with an insufficient assurance of such an alteration. Be that as it may, he went back, and took an appointment again as a high noble.

If he was contented with a smaller reformation on the part of the king than he must have desired, Mencius was not himself different from what he had been. In the court and among the high officers his deportment was equally unbending; he was the same stern mentor.

Among the officers was one Wang Hwan, called also Tsze-ko, a favourite with the king, insolent and presuming. Him Mencius treated with an indifference and even contempt which must have been very provoking. A large party were met one time at the house of an officer who had lost a son, for the purpose of expressing their condolences. Mencius was among them, when suddenly Wang Hwan made his appearance. One and another moved to do him honour and win from him a smile,—all indeed but Mencius, who paid no regard to him. The other complained of the rudeness, but the philosopher could show that his conduct was only in accordance with the rules of Propriety¹.

Another time, Mencius was sent as the chief of a mission of condolence to the court of T'ang, Wang Hwan being the assistant commissioner. Every morning and evening he waited upon Mencius, who never once exchanged a word with him on the business of their mission².

Now and then he became the object of unpleasant remark and censure. At his instigation, an officer, Ch'i Wá, remonstrated with the king on some abuse, and had in consequence to resign his office. The people were not pleased with Mencius, thus advising others to their harm, and yet continuing to retain his own position undisturbed. 'In the course which he marked out for Ch'i Wá,' they said, 'he did well, but we do not know as to the course which he pursues for himself.' The philosopher, however, was never at a loss in rendering a reason. He declared that, as his office was honorary, he could act 'freely and without restraint either in going forward or retiring³.' In this matter we have more sympathy with the condemnation than with the defence.

Some time during these years there occurred the death of Mencius's excellent mother. She had been with him in Ch'i, and

¹ Bk. IV. Pt. II. xxvii.² Bk. II. Pt. II. vi.³ Bk. II. Pt. II. v.

he carried the coffin to Lû, to bury it near the dust of his father and ancestors. The funeral was a splendid one. Mencius perhaps erred in having it so from his dislike to the Mohists, who advocated a spare simplicity in all funeral matters¹. His arrangements certainly excited the astonishment of some of his own disciples², and were the occasion of general remark³. He defended himself on the ground that 'the superior man will not for all the world be niggardly to his parents,' and that, as he had the means, there was no reason why he should not give all the expression in his power to his natural feelings.

Having paid this last tribute of filial duty, Mencius returned to Ch'i, but he could not appear at court till the three years of his mourning were accomplished⁴. It could not be long after this when trouble and confusion arose in Yen, a large State to the north-west of Ch'i, in the present Chih-li. Its prince, who was a poor weakling, wished to go through the sham of resigning his throne to his prime minister, understanding that he would decline it, and that thus he would have the credit of playing the part of the ancient Yáo, while at the same time he retained his kingdom. The minister, however, accepted the tender, and, as he proved a tyrannical ruler, great dissatisfaction arose. Ch'án T'ung, an officer of Ch'i, asked Mencius whether Yen might be smitten. He replied that it might, for its prince had no right to resign it to his minister, and the minister no right to receive it. 'Suppose,' said he, 'there were an officer here with whom you were pleased, and that, without informing the king, you were privately to give him your salary and rank; and suppose that this officer, also without the king's orders, were privately to receive them from you:—would such a transaction be allowable? And where is the difference between the case of Yen and this⁵?'

Whether these sentiments were reported to king Hsüan or not, he proceeded to attack Yen, and found it an easy prey. Mencius was charged with having advised the measure, but he ingeniously repudiated the accusation. 'I answered Ch'án T'ung that Yen might be smitten. If he had asked me—"Who may smite it?" I would have answered him—"He who is the minister of Heaven may smite it." Suppose the case of a murderer, and that one asks me—"May this man be put to death?" I will answer him—"He may." If he

¹ Bk. III. Pt. I. v. a. ² Bk. II. Pt. II. vii. ³ Bk. I. Pt. II. xvi. ⁴ Some are of opinion that Mencius stopped all the period of mourning in Lû, but the more natural conclusion, Bk. II. Pt. II. vii. 1, seems to me that he returned to Ch'i, and stayed at Ying, without going to court. ⁵ Bk. II. Pt. II. viii.

ask me—"Who may put him to death?" I will answer him—"The chief criminal judge may put him to death." But now with one Yen to smite another Yen:—how should I have advised this?' This reference to 'The minister of Heaven' strikingly illustrates what was said about the state of China in Mencius's time. He tells us in one place that hostile States do not correct one another, and that only the supreme authority can punish its subjects by force of arms¹. But there was now no supreme authority in China. He saw in the sovereign but 'the shadow of an empty name.' His conception of a minister of Heaven was not unworthy. He was one who, by the distinction which he gave to talents and virtue, and by his encouragement of agriculture and commerce, attracted all people to him as a parent. He would have no enemy under heaven, and could not help attaining to the royal dignity².

King Hstian, after conquering and appropriating Yen, tried to get Mencius's sanction of the proceeding, alleging the ease and rapidity with which he had effected the conquest as an evidence of the favour of Heaven. But the philosopher was true to himself. The people of Yen, he said, had submitted, because they expected to find in the king a deliverer from the evils under which they groaned. If they were pleased, he might retain the State, but if he tried to keep it by force, there would simply be another revolution³.

The king's love of power prevailed. He determined to keep his prey, and ere long a combination was formed among the neighbouring princes to wrest Yen from him. Full of alarm he again consulted Mencius, but got no comfort from him. 'Let him restore his captives and spoils, consult with the people of Yen, and appoint them a ruler;—so he might be able to avert the threatened attack⁴.'

The result was as Mencius had predicted. The people of Yen rebelled. The king felt ashamed before the philosopher, whose second residence in Ch'i was thus brought to an unpleasant termination.

10. We do not know that Mencius visited any of the princes after this. On leaving Ch'i, he took his way again to Sung, the duke of Mencius in LA; —B.C. 309. which had taken the title of king in B.C. 318. A report also had gone abroad that he was setting about to practise the true royal government, but Mencius soon satisfied himself of its incorrectness⁵.

The last court at which we find him is that of Lû, B.C. 309. The

¹ Bk. VII. Pt. II. ii. ² Bk. II. Pt. I. v. ³ Bk. I. Pt. II. x. ⁴ Bk. I. Pt. II. xi.
⁵ See Bk. III. Pt. II. v. vi.

duke P'ing had there called Yo-chǎng, one of the philosopher's disciples, to his councils, and indeed committed to him the administration of the government. When Mencius heard of it, he was so overjoyed that he could not sleep¹.

The first appearance (in point of time) of this Yo-chǎng in the seven Books is not much to his credit. He comes to Ch'í in the train of Wang Hwan, the favourite who was an offence to the philosopher, and is very sharply reprovéd for joining himself to such a character 'for the sake of the loaves and fishes².' Other references to him are more favourable. Mencius declares him to be 'a good man,' 'a real man³.' He allows that 'he is not a man of vigour,' nor 'a man wise in council,' nor 'a man of much information,' but he says—'he is a man that loves what is good,' and 'the love of what is good is more than a sufficient qualification for the government of the kingdom;—how much more is it so for the State of Lû⁴?'

Either on his own impulse or by Yo-chǎng's invitation, Mencius went himself also to Lû, hoping that the prince who had committed his government to the disciple might be willing to listen to the counsels of the master. The duke was informed of his arrival by Yo-chǎng, and also of the deference which he exacted. He resolved to go and visit him and invite him to the court. The horses were put to the carriage, and the duke was ready to start, when the intervention of his favourite, a worthless creature called Tsang Ts'ang, diverted him from his good purpose. When told by the duke that he was going to visit the scholar Mǎng, Ts'ang said, 'That you demean yourself to pay the honour of the first visit to a common man, is, I apprehend, because you think that he is a man of talents and virtue. From such men the rules of ceremonial proprieties and right proceed; but on the occasion of this Mǎng's second mourning, his observances exceeded those of the former. Do not go to see him, my prince.' The duke said, 'I will not;—and carriage and horses were ordered back to their places.

As soon as Yo-chǎng had an audience of the duke, he explained the charge of impropriety which had been brought against Mencius; but the evil was done. The duke had taken his course. 'I told him,' said Yo-chǎng, 'about you, and he was coming to see you, when Tsang Ts'ang stopped him.' Mencius replied to him, 'A man's

¹ Bk. VI. Pt. II. xiii.

² Bk. IV. Pt. I. xxv.

³ Bk. VII. Pt. II. xxv.

⁴ Bk. VI.

Pt. II. xiii.

advancement is effected, it may be, by others, and the stopping him is, it may be, from the efforts of others. But to advance a man or to stop his advance is really beyond the power of other men; my not finding in the prince of Lû a ruler who would confide in me, and put my counsels into practice, is from Heaven. How could that scion of the Tsang family cause me not to find the ruler that would suit me¹?’

Mencius appears to have accepted this intimation of the will of Heaven as final. He has a remarkable saying, that Heaven controls the development of a man's faculties and affections, but as there is an adaptation in his nature for these, the superior man does not say—‘It is the appointment of Heaven².’ In accordance with this principle he had striven long against the adverse circumstances which threw his hopes of influencing the rulers of his time again and again in the dust. On his first leaving Lû we saw how he said :—‘Heaven does not yet wish that the country should enjoy tranquillity and good order.’ For about fifteen years, however, he persevered, if peradventure there might be a change in the Heavenly councils. Now at last he bowed in submission. The year after and he would reach his grand climacteric. We lose sight of him. He retired from courts and great officers. We can but think and conjecture of him, according to tradition, passing the last twenty years of his life amid the more congenial society of his disciples, discoursing to them, and compiling the Works which have survived as his memorial to the present day.

11. I have endeavoured in the preceding paragraphs to put together the principal incidents of Mencius's history as they may be gathered from his Writings. There is no other source of information about him, and we must regret that they tell us nothing of his domestic life and habits. In one of the stories about his mother there is an allusion to his wife, from which we may conclude that his marriage was not without its bitternesses. It is probable that the Măng Chung, mentioned in Bk. II. Pt. II. ii, was his son, though this is not easily reconcileable with what we read in Bk. VI. Pt. I. v. of a Măng Ch'î, who was, according to Cháo Ch'î, a brother of Măng Chung. We must believe that he left a family, for his descendants form a large clan at the present day. Hsî-wăn, the fifty-sixth in descent from Mencius, was, in the reign of Chiá-ching (A.D. 1522—

¹ Bk. I. Pt. II. xvi.

² Bk. III. Pt. II. i. ii.

1566), constituted a member of the Han-lin college, and of the Board in charge of the Five Ching, which honour was to be hereditary in the family, and the holder of it to preside at the sacrifices to his ancestor¹. China's appreciation of our philosopher could not be more strikingly shown. Honours flow back in this empire. The descendant ennobles his ancestors. But in the case of Mencius, as in that of Confucius, this order is reversed. No excellence of descendants can extend to them; and the nation acknowledges its obligations to them by nobility and distinction conferred through all generations upon their posterity.

SECTION II.

HIS INFLUENCE AND OPINIONS.

1. Confucius had hardly passed off the stage of life before his merits began to be acknowledged. The duke Âi, who had neglected his counsels when he was alive, was the first to pronounce his eulogy, and to order that public sacrifices should be offered to him. His disciples proclaimed their estimation of him as superior to all the sages whom China had ever seen. Before long this view of him took possession of the empire; and since the Han dynasty, he has been the man whom sovereign and people have delighted to honour.

The memory of Mencius was not so distinguished. We have seen that many centuries elapsed before his Writings were received among the Classics of the empire. It was natural that under the same dynasty when this was done the man himself should be admitted to share in the sacrifices presented to Confucius.

The emperor Shăn Tsung², in A.D. 1083, issued a patent, constituting Mencius 'Duke of the kingdom of Tsâu³,' and ordering a temple to be built to him in the district of Tsâu, at the spot where the philosopher had been interred. In the following year it was enacted that he should have a place in the temple of Confucius, next to that of Yen Yüan, the favourite disciple of the sage.

In A.D. 1330, the emperor Wăn Tsung⁴, of the Yüan dynasty, made an addition to Mencius's title, and styled him 'Duke of the

¹ See Morrison's Dictionary, on Mencius, character 孟. '神宗, A. D. 1068-1085.
² 鄒國公. '文宗, A. D. 1330-1333.

State of Tsâu, Inferior Sage¹.' This continued till the rise of the Ming dynasty, the founder of which, Hung-wú, had his indignation excited in 1372 by one of Mencius's conversations with king Hsüan. The philosopher had said:—'When the prince regards his ministers as his hands and feet, the ministers regard their prince as their belly and heart; when he regards them as his dogs and horses, they regard him as any other man; when he regards them as ground or grass, they regard him as a robber and an enemy².' To apply such names as *robber* and *enemy* in any case to sovereigns seemed to the imperial reader an unpardonable outrage, and he ordered Mencius to be degraded from his place in the temples of Confucius, declaring also that if any one remonstrated on the proceeding he should be dealt with as guilty of 'Contempt of Majesty.'

The scholars of China have never been slow to vindicate the memory of its sages and worthies. Undeterred by the imperial threat, Ch'ien Tang³, a president of the Board of Punishments, appeared with a remonstrance, saying,—'I will die for Mencius, and my death will be crowned with glory.' The emperor was moved by his earnestness, and allowed him to go scathless. In the following year, moreover, examination and reflection produced a change of mind. He issued a second proclamation to the effect that Mencius, by exposing heretical doctrines and overthrowing perverse speakings, had set forth clearly the principles of Confucius, and ought to be restored to his place as one of his assessors⁴.

¹ 鄉國亞聖公. The 亞 has been translated 'second-rate,' but it is by no means so depreciating a term as that, simply indicating that Mencius was second to Confucius. The title 亞聖 was first applied to him by Ch'ao Ch'í. ² Bk. IV. Pt. II. iii. 錢唐.

³ I have taken this account from 'The Sacrificial Canon of the Sage's Temples' (vol. i. proleg. p. 132). Dr. Morrison in his Dictionary, under the character 孟, adds that the change in the emperor's mind was produced by his reading the remarkable passage in Bk. VI. Pt. II. xv, about trials and hardships as the way by which Heaven prepares men for great services. He thought it was descriptive of himself, and that he could argue from it a good title to the crown;—and so he was mollified to the philosopher. It may be worth while to give here the concluding remarks in 'The Paraphrase for Daily Lessons, Explaining the Meaning of the Four Books' (vol. i. proleg. p. 130), on the chapter of Mencius which was deemed by the imperial reader so objectionable:—'Mencius wished that sovereigns should treat their ministers according to propriety, and nourish them with kindness, and therefore he used these perilous words in order to alarm and rouse them. As to the other side, the part of ministers, though the sovereign regard them as his hands and feet, they ought notwithstanding to discharge most earnestly their duties of loyalty and love. Yea, though he regard them as dogs and horses, or as the ground and grass, they ought still more to perform their part in spite of all difficulties, and oblivious of their persons. They may on no account make the manner in which they are regarded, whether it be of appreciation or contempt, the standard by which they regulate the measure of their grateful service. The words of Confucius, that the ruler should behave to his ministers according to propriety, and the ministers

In 1530, the ninth year of the reign of Chiá-ching, a general revision was made of the sacrificial canon for the sage's temple, and the title of Mencius was changed into—'The philosopher Mǎng, Inferior Sage.' So it continues to the present day. His place is the second on the west, next to that of the philosopher Tsǎng. Originally, we have seen, he followed Yen Húi, but Húi, Tsze-sze, Tsǎng, and Mǎng were appointed the sage's four assessors, and had their relative positions fixed, in 1267.

2. The second edict of Hung-wû, restoring Mencius to his place in the temples of Confucius, states fairly enough the services which he is held to have rendered to his country. The Estimate of Mencius by himself and by scholars. philosopher's own estimate of himself has partly appeared in the sketch of his Life¹. He seemed to start with astonishment when his disciple Kung-sun Ch'áu was disposed to rank him as a sage²; but he also said on one occasion—'When sages shall rise up again, they will not change my words³.' Evidently, he was of opinion that the mantle of Confucius had fallen upon him. A work was to be done in his generation, and he felt himself able to undertake it. After describing what had been accomplished by the great Yü, by Cháu-kung, and Confucius, he adds:—'I also wish to rectify men's hearts, and to put an end to those perverse doctrines, to oppose their one-sided actions, and banish away their licentious expressions; and thus to carry on the work of the three sages⁴.'

The place which Mencius occupies in the estimation of the literati of China may be seen by the following testimonies, selected from those appended by Chü Hsí to the prefatory notice of his Life in the 'Collected Comments.'

Han Yü⁵ says, 'If we wish to study the doctrines of the sages, we must begin with Mencius.' He also quotes the opinion of Yang Tsze-yün⁶, 'Yang and Mo were stopping up the way of truth, when Mencius refuted them, and scattered their delusions without difficulty;' and then remarks upon it:—'When Yang and Mo walked abroad, the true doctrine had nearly come to nought. Though

serve their sovereign with faithfulness, contain the unchanging rule for all ages.' The authors of the 'Daily Lessons' did their work by imperial order, and evidently had the fear of the court before their eyes. Their language implies a censure of our philosopher. There will ever be a grudge against him in the minds of despots, and their creatures will be ready to depreciate him.

¹ See above, pp. 23, 24.

² Bk. II. Pt. I. ii. 18, 19.

³ Bk. III. Pt. II. ix. 10.

⁴ Bk. III. Pt. II. ix. 13.

⁵ See above, pp. 11, 12.

⁶ 楊子雲;—died A. D. 18.

Mencius possessed talents and virtue, even those of a sage, he did not occupy the throne. He could only speak and not act. With all his earnestness, what could he do? It is owing, however, to his words, that learners now-a-days still know how to revere Confucius, to honour benevolence and righteousness, to esteem the true sovereign and despise the mere pretender. But the grand rules and laws of the sage and sage-sovereigns had been lost beyond the power of redemption; only one in a hundred of them was preserved. Can it be said in those circumstances that Mencius had an easy task? Yet had it not been for him, we should have been buttoning the lappets of our coats on the left side, and our discourse would have been all confused and indistinct;—it is on this account that I have honoured Mencius, and consider his merit not inferior to that of Yü.'

One asked the philosopher Ch'äng¹ whether Mencius might be pronounced to be a sage. He replied, 'I do not dare to say altogether that he was a sage, but his learning had reached the extremest point.' The same great scholar also said:—'The merit of Mencius in regard to the doctrine of the sages is more than can be told. Confucius only spoke of *benevolence*, but as soon as Mencius opens his mouth, we hear of *benevolence* and *righteousness*. Confucius only spoke of the *will* or *mind*, but Mencius enlarged also on *the nourishment of the passion-nature*. In these two respects his merit was great.' 'Mencius did great service to the world by his teaching the goodness of man's nature.' 'Mencius had a certain amount of the heroical spirit, and to that there always belong some jutting corners, the effect of which is very injurious. Yen Yüan, all round and complete, was different from this. He was but a hair's-breadth removed from a sage, while Mencius must be placed in a lower rank, a great worthy, an inferior sage.' Ch'äng was asked where what he called the heroical spirit of Mencius could be seen. 'We have only to compare his words with those of Confucius,' he said, 'and we shall perceive it. It is like the comparison of ice or crystal with a precious jade-stone. The ice is bright enough, but the precious stone, without so much brilliancy, has a softness and richness all its own.'² The scholar

¹ 程子; see vol. i. proleg. p. 24.

² This is probably the original of what appears in the 'Mémoires concernant les Chinois,' in the notice of Mencius, vol. iii, and which Thornton (vol. ii. pp. 216, 217) has faithfully translated therefrom in the following terms:—'Confucius, through prudence or modesty, often dissimulated; he did not always say what he might have said: Mäng-tze, on the contrary, was incapable of constraining himself; he spoke what he thought, and without the

Yang¹ says:—‘The great object of Mencius in his writings is to rectify men’s hearts, teaching them to preserve their heart and nourish their nature, and to recover their lost heart. When he discourses of benevolence, righteousness, propriety, and knowledge, he refers to the principles of these in the heart commiserating, feeling shame and dislike, affected with modesty and complaisance, approving and disapproving. When he speaks of the evils springing from perverted speakings, he says—“Growing first in the mind, they prove injurious to government.” When he shows how a prince should be served, he says—“Correct what is wrong in his mind. Once rectify the prince, and the kingdom will be settled.” With him the thousand changes and ten thousand operations of men all come from the mind or heart. If a man once rectify his heart, little else will remain for him to do. In “The Great Learning,” the cultivation of the person, the regulation of the family, the government of the State, and the tranquillisation of the empire, all have their root in rectifying the heart and making the thoughts sincere. If the heart be rectified, we recognise at once the goodness of the nature. On this account, whenever Mencius came into contact with people, he testified that man’s nature is good. When Âu-yang Yung-shû² says, that in the lessons of the sages, man’s nature does not occupy the first place, he is wrong. There is nothing to be put before this. Yâo and Shun are the models for ten thousand ages simply because they followed their nature. And to follow our nature is just to accord with Heavenly principle. To use plans and arts, away from this, though they may be successful in great achievement, is the selfishness of human desires, and as far removed from the mode of action of the sage, as earth is from heaven.’ I shall close these testimonies with a sentence from Chû Hsi himself. He says:—‘Mencius, when compared with Confucius, always appears to speak in too lofty a style; but when we hear him proclaiming the goodness of man’s

least fear or reserve. He resembles ice of the purest water, through which we can see all its defects as well as its beauties: Confucius, on the other hand, is like a precious gem, which, though not so pellucid as ice, has more strength and solidity.’ The former of these sentences is quite alien from the style of Chinese thinking and expression.

¹ 楊氏. This is 楊時, styled 中立, but more commonly referred to as 楊龜山. He was one of the great scholars of the Sung dynasty, a friend of the two Ch’ang. He has a place in the temples of Confucius. ² 歐陽永叔. This was one of China’s greatest scholars. He has now a place in the temples of Confucius.

nature, and celebrating Yâo and Shun, then we likewise perceive the solidity of his discourses ¹.

3. The judgment concerning our philosopher contained in the above quotations will approve itself to every one who has carefully

Correctness of the above testimonies. Mencius's own peculiarities appear in his expositions of doctrine.

perused his Works. The long passage from Yang Kwei-shan is especially valuable, and puts the principal characteristic of Mencius's teachings in a clear light. Whether those teachings have the intrinsic value which is ascribed to them is another question,

which I will endeavour to discuss in the present section without prejudice. But Mencius's position with reference to 'the doctrines of the sages' is correctly assigned. We are not to look for new truths in him. And this does not lead his countrymen to think less highly of him. I ventured to lay it down as one grand cause of the position and influence of Confucius, that he was simply the preserver of the monuments of antiquity, and the exemplifier and expounder of the maxims of the golden age of China. In this Mencius must share with him.

But while we are not to look to Mencius for new truths, the peculiarities of his natural character were more striking than those of his master. There was an element of 'the heroical' about him. He was a dialectician, moreover. If he did not like disputing, as he protested that he did not, yet, when forced to it, he showed himself a master of the art. An ingenuity and subtlety, which we cannot but enjoy, often mark his reasonings. We have more sympathy with him than with Confucius. He comes closer to us. He is not so awe-ful, but he is more admirable. The doctrines of the sages take a tinge from his mind in passing through it, and it is with that Mencian character about them that they are now held by the cultivated classes and by readers generally.

I will now call attention to a few passages illustrative of these remarks. Some might prefer to search them out for themselves in the body of the volume, and I am far from intending to exhaust the subject. There will be many readers, however, pleased to have the means of forming an idea of the man for themselves brought within small compass. My next object will be to review his doctrine concerning man's mental constitution and the nourishment of the passion-nature, in which he is said to have rendered special service

¹ See 朱子全書, 卷二十.

to the cause of truth. That done, I will conclude by pointing out what I conceive to be his chief defects as a moral and political teacher. To the opinions of Yang Chû and Mo, which he took credit to himself for assailing and exposing, it will be necessary to devote another chapter.

4. It was pointed out in treating of the opinions of Confucius, that he allowed no 'right divine' to a sovereign, independent of his exercising a benevolent rule. This was one of the topics, however, of which he was shy. With Mencius, on the contrary, it was a favourite theme. The degeneracy of the times and the ardour of his disposition prompted him equally to the free expression of his convictions about it.

'The people,' he said, 'are the most important element *in a nation*; the spirits of the land and grain are the next; the sovereign is the lightest. When a prince endangers the altars of the spirits of the land and grain, he is changed, and another appointed in his place. When the sacrificial victims have been perfect, the millet in its vessels all pure, and the sacrifices offered at their proper seasons, if yet there ensue drought, or the waters overflow, the spirits of the land and grain are changed, and others appointed in their place¹.'

'The people are the most important element in a nation, and the sovereign is the lightest;'—that is certainly a bold and ringing affirmation. Mencius was not afraid to follow it to the conclusion that the sovereign who was exercising an injurious rule should be dethroned. His existence is not to be allowed to interfere with the general good. Killing in such a case is no murder. King Hsüan once asked, 'Was it so that T'ang banished Chieh, and that king Wû smote Cháu?' Mencius replied, 'It is so in the records.' The king asked, 'May a minister then put his sovereign to death?' Our philosopher's reply was:— 'He who outrages the benevolence proper to his nature is called a robber; he who outrages righteousness is called a ruffian. The robber and ruffian we call a mere fellow. I have heard of the cutting off of the fellow Cháu, but I have not heard in his case of the putting a sovereign to death².'

With regard to the ground of the relation between ruler and

Specimens of Mencius's opinions, and manner of advocating them.

On government.—The people more important than the sovereign.

An unworthy sovereign may be dethroned or put to death.

¹ Bk. VII. Pt. II. xiv.

² Bk. I. Pt. II. viii.

people, Mencius refers it very clearly to the will of God. In one place he adapts for his own purpose the language of king Wû in the Shû-ching:—‘Heaven having produced the inferior people, appointed for them rulers and teachers, with the purpose that they should be assisting to God, and therefore distinguished them throughout the four quarters of the kingdom!’ But the question arises—How can this will of Heaven be known? Mencius has endeavoured to answer it. He says:—‘Heaven gives the throne, but its appointment is not conferred with specific injunctions. Heaven does not speak. It shows its will by a man’s personal conduct and his conduct of affairs.’ The conclusion of the whole matter is:—‘Heaven sees according as the people see; Heaven hears according as the people hear.’¹

It may not be easy to dispute these principles. I for one have no hesitation in admitting them. Their application, however, must always be attended with difficulty. Here is a sovereign who is the very reverse of a minister of God for good. He ought to be removed, but who is to remove him? Mencius teaches in one passage that the duty is to be performed by his relatives who are also ministers. The king Hsüan asked him about the office of chief ministers. Mencius said, ‘Which chief ministers is your Majesty asking about?’ ‘Are there differences among them,’ inquired the king. ‘There are,’ was the reply; ‘there are the chief ministers who are noble and relatives of the prince, and there are those who are of a different surname.’ The king said, ‘I beg to ask about the chief ministers who are noble and relatives of the prince.’ Mencius answered, ‘If the prince have great faults, they ought to remonstrate with him, and if he do not listen to them after they have done so again and again, they ought to dethrone him.’ The king on this looked moved, and changed countenance. Mencius said, ‘Let not your Majesty be offended. You asked me, and I dare not answer but according to truth.’²

This plan for disposing of an unworthy sovereign has been acted on in China and in other countries. It is the best that can be adopted to secure the throne in the ruling House. But where there are no relatives that have the virtue and power to play such a part, what is to be done? Mencius has two ways of meeting this difficulty. Contrary

The ground of the relation between ruler and people.

An unworthy ruler may be dethroned by his relatives.

Virtuous ministers, and the minister of Heaven, may dethrone a ruler.

¹ Bk. I. Pt. II. iii. 7.

² Bk. V. Pt. I. v.

³ Bk. V. Pt. II. ix.

to his general rule¹ for the conduct of ministers who are not relatives, he allows that even they may, under certain conditions, take summary measures with their sovereign. His disciple Kung-sun Ch'âu said to him, 'Í Yin said, "I cannot be near and see him so disobedient to reason," and therewith he banished T'ái-chiâ to T'ung. The people were much pleased. When T'ái-chiâ became virtuous, he brought him back, and the people were again much pleased. When worthies are ministers, may they indeed banish their sovereigns in this way when they are not virtuous?' Mencius replied, 'If they have the same purpose as Í Yin, they may. If they have not the same purpose, it would be usurpation².' His grand device, however, is what he calls 'the minister of Heaven.' When the sovereign has become worthless and useless, his hope is that Heaven will raise up some one for the help of the people;—some one who shall so occupy in his original subordinate position as to draw all eyes and hearts to himself³. Let him then raise the standard, not of rebellion, but of righteousness⁴, and he cannot help attaining to the highest dignity. So it was with the great T'ang; so it was with the kings Wán and Wú. Of the last Mencius says:—'There was one man'—i.e. the tyrant Cháu—'pursuing a violent and disorderly course in the kingdom, and king Wú was ashamed of it. By one display of his anger, he gave repose to all the people⁵.' He would have been glad if any one of the princes of his own time had been able to vault in a similar way to the sovereign throne, and he went about counselling them to the attempt. 'Let your Majesty,' said he to king Hsüan, 'in like manner, by one burst of anger, give repose to all the people of the nation.' This was in fact advising to rebellion, but the philosopher would have recked little of such a charge. The house of Cháu had forfeited in his view its title to the kingdom. Alas! among all the princes he had to do with, he did not find one who could be stirred to so honourable an action.

We need not wonder that Mencius, putting forth the above views so boldly and broadly, should not be a favourite with the rulers of China. His sentiments, professed by the literati, and known and read by all the people, have operated powerfully to compel the good behaviour of 'the powers that be.' It may be said that they encourage the aims of selfish ambition, and the lawlessness of the

¹ Bk. V. Pt. II. ix. 1. ² Bk. VII. Pt. I. xxxi. ³ Bk. II. Pt. I. v. 6. '起義兵,'
 'a raising of righteous soldiers;'—this is what all rebel leaders in China profess to do.
⁴ Bk. I. Pt. II. iii. 7.

licentious mob. I grant it. They are lessons for the virtuous, and not for the lawless and disobedient, but the government of China would have been more of a grinding despotism, if it had not been for them.

On the readiness of the people to be governed Mencius only differs from Confucius in the more vehement style in which he expresses his views. He does not dwell so much on the influence of personal virtue, and I pointed out, in the sketch of his Life, how he all but compromised his character in his communications with king Hsüan, telling him that his love of women, of war, and of wealth might be so regulated as not to interfere with his exercise of true royal government. Still he speaks at times correctly and emphatically on this subject. He quotes Confucius's language on the influence generally of superiors on inferiors, —that 'the relation between them is like that between the wind and grass; the grass must bend when the wind blows upon it'¹; and he says himself:—'It is not enough to remonstrate with a sovereign on account of the mal-employment of ministers, nor to blame errors of government. It is only the great man who can rectify what is wrong in the sovereign's mind. Let the prince be benevolent, and all his acts will be benevolent. Let the prince be righteous, and all his acts will be righteous. Let the prince be correct, and all his acts will be correct. Once rectify the prince, and the kingdom will be firmly settled'².

But the misery which he saw around him, in consequence of the prevailing anarchy and constant wars between State and State, led Mencius to insist on the necessity of what he called 'a benevolent government.' The king Hsiang asked him, 'Who can unite the kingdom under one sway?' and his reply was, 'He who has no pleasure in killing men can so unite it'³. His being so possessed with the sad condition of his time likewise gave occasion, we may suppose, to the utterance of another sentiment sufficiently remarkable. 'Never,' said he, 'has he who would by his excellence subdue men been able to subdue them. Let a prince seek by his excellence to nourish men, and he will be able to subdue the whole kingdom. It is impossible that any one should become ruler of the kingdom to whom it has not yielded the subjection of the heart'⁴. The highest style of excellence will of course

¹ Bk. III. Pt. I. ii. 4.² Bk. IV. Pt. I. xx.³ Bk. I. Pt. I. vi.⁴ Bk. IV. Pt. II. xvi.

have its outgoings in benevolence. Apart from that, it will be powerless, as Mencius says. His words are akin to those of Paul:—‘Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.’

On the effects of a benevolent rule he says:—‘Chieh and Châu’s losing the throne arose from their losing the people; and to lose the people means to lose their hearts. There is a way to get the throne:—get the people, and the throne is got. There is a way to get the people:—get their hearts, and the people are got. There is a way to get their hearts:—it is simply to collect for them what they like, and not to lay on them what they dislike. The people turn to a benevolent rule as water flows downwards, and as wild beasts fly to the wilderness. As the otter aids the deep waters, driving the fish into them, and as the hawk aids the thickets, driving the little birds to them, so Chieh and Châu aided T’ang and Wû, driving the people to them. If among the present sovereigns of the kingdom there were one who loved benevolence, all the other princes would aid him by driving the people to him. Although he wished not to become sovereign, he could not avoid becoming so¹.’

Two principal elements of this benevolent rule, much insisted on by Mencius, deserve to be made prominent. They are to be found indicated in the Analects, and in the older Classics also, but it was reserved for our philosopher to set them forth, sharply defined in his own style, and to show the connexion between them. They are:—that the people be made well off, and that they be educated; and the former is necessary in order to the efficiency of the other.

To make the people prosperous, and to educate them, are important elements in a benevolent rule.

Once, when Confucius was passing through Wei in company with Yen Yû, he was struck with the populousness of the State. The disciple said, ‘Since the people are thus numerous, what more shall be done for them?’ Confucius answered, ‘Enrich them.’ ‘And when they have been enriched, what more shall be done for them?’ The reply was—‘Teach them².’ This brief conversation contains the germs of the ideas on which Mencius delighted to dwell.

We read in one place:—‘Let it be seen to that their fields of grain and hemp are well cultivated, and make the taxes on them light:—so the people may be made rich.

¹ Bk. IV. Pt. I. ix.

² Confucian Analects, XIII. ix.

‘Let it be seen to that they use their resources of food seasonably, and expend their wealth only on the prescribed ceremonies:—so their wealth will be more than can be consumed.

‘The people cannot live without water and fire; yet if you knock at a man’s door in the dusk of the evening, and ask for water and fire, there is no man who will not give them, such is the abundance of these things. A sage governs the kingdom so as to cause pulse and grain to be as abundant as water and fire. When pulse and grain are as abundant as water and fire, how shall the people be other than virtuous¹?’

Again he says:—‘In good years the youth of a country are most of them good, while in bad years they abandon themselves to evil².’

It is in his conversations, however, with king Hsüan of Ch’i and duke Wän of T’äng, that we find the fullest exposition of the points in hand. ‘It is only scholars’—officers, men of a superior order—‘who, without a certain livelihood, are able to maintain a fixed heart. As to the people, if they have not a certain livelihood, it follows that they will not have a fixed heart. And if they have not a fixed heart, there is nothing which they will not do in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they have thus been involved in crime, to follow them up and punish them:—this is to entrap the people. Therefore an intelligent ruler will regulate the livelihood of the people, so as to make sure that, above, they shall have sufficient wherewith to serve their parents, and, below, sufficient wherewith to support their wives and children; that in good years they shall always be abundantly satisfied, and that in bad years they shall escape the danger of perishing. After this he may urge them, and they will proceed to what is good, for in this case the people will follow after that with ease³.’

It is not necessary to remark here on the measures which Mencius recommends in order to secure a certain livelihood for the people. They embrace the regulation both of agriculture and commerce⁴. And education would be directed simply to illustrate the human relations⁵. What he says on these subjects is not without shrewdness, though many of his recommendations are inappropriate to the present state of society in China itself as well as in other countries. But his principle, that good government should contemplate, and

¹ Bk. VII. Pt. I. xxiii. ² Bk. VI. Pt. I. vii. ³ Bk. I. Pt. I. vii. 20, 21; Bk. III. Pt. I. iii. 3. ⁴ Bk. III. Pt. I. iii; Bk. I. Pt. II. iv; Bk. II. Pt. I. v, *et al.* ⁵ Bk. III. Pt. I. iii. 10.

will be seen in, the material wellbeing of the people, is worthy of all honour. Whether government should interfere to secure the education of the people is questioned by not a few. The religious denomination to which I have the honour to belong has distinguished itself by opposing such a doctrine in England,—more zealously perhaps than wisely. But when Mencius teaches that with the mass of men education will have little success where the life is embittered by a miserable poverty, he shows himself well acquainted with human nature. Educationists now seem generally to recognise it, but I think it is only within a century that it has assumed in Europe the definiteness and importance with which it appeared to Mencius here in China two thousand years ago.

We saw how Mencius, when he was residing in T'ang, came into contact with a class of enthusiasts, who advocated a return to the primitive state of society,

‘When Adam delved and Eve span.’

They said that wise and able princes should cultivate the ground equally and along with their people, and eat the fruit of their labour, —that ‘to have granaries, arsenals, and treasuries was an oppressing of the people.’ Mencius exposed these errors very happily, showing the necessity to society of a division of labour, and that the conduct of government should be in the hands of a lettered class. ‘I suppose,’ he said to a follower of the strange doctrines, ‘that Hsü Hsing sows grain and eats the produce. Is it not so?’ ‘It is so,’ was the answer. ‘I suppose that he also weaves cloth, and wears his own manufacture. Is it not so?’ ‘No; Hsü wears clothes of hair-cloth.’ ‘Does he wear a cap?’ ‘He wears a cap.’ ‘What kind of cap?’ ‘A plain cap.’ ‘Is it woven by himself?’ ‘No; he gets it in exchange for grain.’ ‘Why does Hsü not weave it himself?’ ‘That would injure his husbandry.’ ‘Does Hsü cook his food in boilers and earthenware pans, and does he plough with an iron share?’ ‘Yes.’ ‘Does he make those articles himself?’ ‘No; he gets them in exchange for grain.’ On these admissions Mencius proceeds:—‘The getting those various articles in exchange for grain is not oppressive to the potter and the founder, and the potter and the founder in their turn, in exchanging their various articles for grain, are not oppressive to the husbandman. How should such a thing be supposed? But why does not Hsü, *on his principles,*

Necessity for a division of labour, and that government be conducted by a lettered class.

act the potter and founder, supplying himself with the articles which he uses solely from his own establishment? Why does he go confusedly dealing and exchanging with the handicraftsmen? Why does he not spare himself so much trouble? His opponent attempted a reply:—‘The business of the handicraftsman can by no means be carried on along with the business of husbandry.’ Mencius resumed:—‘Then, is it the government of the kingdom which alone can be carried on along with the practice of husbandry? Great men have their proper business, and little men have their proper business. Moreover, in the case of any single individual, whatever articles he can require are ready to his hand, being produced by the various handicraftsmen;—if he must first make them for his own use, this way of doing would keep all the people running about upon the roads. Hence there is the saying:—“Some men labour with their minds, and some with their strength. Those who labour with their minds govern others; those who labour with their strength are governed by others. Those who are governed by others support them; those who govern others are supported by them.” This is a principle universally recognised¹.’

Sir John Davis has observed that this is exactly Pope's line,

‘And those who think still govern those who toil.’

Mencius goes on to illustrate it very clearly by referring to the labours of Yáo and Shun. His opponent makes a feeble attempt at the end to say a word in favour of the new doctrines he had embraced:—‘If Hsü's doctrines were followed there would not be two prices in the market, nor any deceit in the kingdom. If a boy were sent to the market, no one would impose on him; linen and silk of the same length would be of the same price. So it would be with bundles of hemp and silk, being of the same weight; with the different kinds of grain, being the same in quantity; and with shoes which were the same in size.’ Mencius meets this with a decisive reply:—‘It is the nature of things to be of unequal quality; some are twice, some five times, some ten times, some a hundred times, some a thousand times, some ten thousand times as valuable as others. If you reduce them all to the same standard, that must throw the world into confusion. If large shoes were of the same price with small shoes, who would make them? For

¹ Bk. III. Pt. I. iv.

² The Chinese, vol. ii. p. 56.

people to follow the doctrines of Hsü would be for them to lead one another on to practise deceit. How can they avail for the government of a State ?'

There is only one other subject which I shall here notice, with Mencius's opinions upon it,—the position, namely, which he occupied himself with reference to the princes of his time. He calls it that of 'a Teacher,' but that term in our language very inadequately represents it. He wished to meet with some ruler who would look to him as 'guide, philosopher, and friend,' regulating himself by his counsels, and thereafter committing to him the entire administration of his government. Such men, he insisted, there had been in China from the earliest ages. Shun had been such to Yáo; Yü and Káo-yáo had been such to Shun; Í Yin had been such to T'ang; T'ai-kung Wang had been such to king Wán; Cháu-kung had been such to the kings Wú and Ch'ang; Confucius might have been such to any prince who knew his merit; Tsze-sze was such, in a degree, to the dukes Húi of Pí and Mú of Lú¹. The wandering scholars of his own day, who went from court to court, sometimes with good intentions and sometimes with bad, pretended to this character; but Mencius held them in abhorrence. They disgraced the character and prostituted it, and he stood forth as its vindicator and true exemplifier.

Never did Christian priest lift up his mitred front, or show his shaven crown, or wear his Geneva gown, more loftily in courts and palaces than Mencius, the Teacher, demeaned himself. We have seen what struggles sometimes arose between him and the princes who would fain have had him bend to their power and place. 'Those,' said he, 'who give counsel to the great should despise them, and not look at their pomp and display. Halls several fathoms high, with beams projecting several cubits:—these, if my wishes were to be realised, I would not have. Food spread before me over ten cubits square, and attendant women to the amount of hundreds:—these, though my wishes were realised, I would not have. Pleasure and wine, and the dash of hunting, with thousands of chariots following after me:—these, though my wishes were realised, I would not have. What they esteem are what I would have nothing to do with; what I esteem are the rules of the ancients.—Why should

¹ See Bk. V. Pt. II. iii. vii, *et al.*

I stand in awe of them!¹ Before we bring a charge of pride against Mencius on account of this language and his conduct in accordance with it, we must bear in mind that the literati in China do in reality occupy the place of priests and ministers in Christian kingdoms. Sovereign and people have to seek the law at their lips. The ground on which they stand,—‘the rules of the ancients,’—affords but poor footing compared with the Word of God; still it is to them the truth, the unalterable law of right and duty, and, as the expounders of it, they have to maintain a dignity which will not compromise its claims. That ‘scholars are the first and head of the four classes of the people’ is a maxim universally admitted. I do desiderate in Mencius any approach to humility of soul, but I would not draw my illustrations of the defect from the boldness of his speech and deportment as ‘a Teacher.’

But in one respect I am not sure but that our philosopher failed to act worthy of the character which he thus assumed. The great men to whom he was in the habit of referring as his patterns nearly all rose from deep poverty to their subsequent eminence. ‘Shun came from among the channelled fields; Fû Yüeh was called to office from the midst of his building-frames; Káo Ko from his fish and salt².’ ‘Î Yin was a farmer in Hsin. When T’ang sent persons with presents of silk, to entreat him to enter his service, he said, with an air of indifference and self-satisfaction, “What can I do with those silks with which T’ang invites me? Is it not best for me to abide in the channelled fields, and there delight myself with the principles of Yáo and Shun³?”’ It does not appear that any of those worthies accepted favours while they were not in office, or from men whom they disapproved. With Mencius it was very different: he took largely from the princes whom he lectured and denounced. Possibly he might plead in justification the example of Confucius, but he carried the practice to a greater extent than that sage had ever done,—to an extent which staggered even his own disciples and elicited their frequent inquiries. For instance, ‘P’ang Kǎng asked him, saying, “Is it not an extravagant procedure to go from one prince to another and live upon them, followed by several tens of carriages, and attended by several hundred men?”’ Mencius replied, ‘If there be

¹ Bk. VII. Pt. II. xxxiv. This passage was written on the pillars of a hall in College Street, East, where the gospel was first preached publicly by myself in their own tongue to the people of Canton, in February, 1858. ² Bk. VI. Pt. II. xv. 1. ³ Bk. V. Pt. I. vii. 2, 3.

not a proper ground for taking it, a single bamboo-cup of rice may not be received from a man. If there be such a proper ground, then Shun's receiving the empire from Yáo is not to be considered excessive. Do you think it was excessive?' 'No,' said the other, 'but for a scholar performing no service to receive his support notwithstanding is improper.' Mencius answered, 'If you do not have an intercommunication of the productions of labour, and an interchange of men's services, so that one from his overplus may supply the deficiency of another, then husbandmen will have a superfluity of grain, and women will have a superfluity of cloth. If you have such an interchange, carpenters and carriage-wrights may all get their food from you. Here now is a man who, at home, is filial, and, abroad, respectful to his elders, and who watches over the principles of the ancient kings, awaiting the rise of future learners,—and yet you will refuse to support him. How is it that you give honour to the carpenter and carriage-wright, and slight him who practises benevolence and righteousness?' P'ang K'ang said, 'The aim of the carpenter and carriage-wright is by their trades to seek for a living. Is it also the aim of the superior man in his practice of principles to seek for a living?' 'What have you to do,' returned Mencius, 'with his purpose? He is of service to you. He deserves to be supported, and should be supported. And let me ask—Do you remunerate a man's intention, or do you remunerate his service?' To this K'ang replied, 'I remunerate his intention.' Mencius said, 'There is a man here who breaks your tiles and draws unsightly figures on your walls;—his purpose may be thereby to seek for his living, but will you indeed remunerate him?' 'No,' said K'ang; and Mencius then concluded, 'That being the case, it is not the purpose which you remunerate, but the work done¹.'

The ingenuity of Mencius in the above conversation will not be questioned. The position from which he starts in his defence, that society is based on a division of labour and an interchange of services, is sound, and he fairly hits and overthrows his disciples on the point that we remunerate a man not for his aim but for his work done. But he does not quite meet the charge against himself. This will better appear from another brief conversation with Kung-sun Ch'áu on the same subject. 'It is said, in the Book of Poetry,' observed Ch'áu,

“He will not eat the bread of idleness.”

¹ Bk. III. Pt. II. iv.

How is it that we see superior men eating without labouring?' Mencius replied, 'When a superior man resides in a country, if the sovereign employ his counsels, he comes to tranquillity, wealth, honour, and glory; if the young in it follow his instructions, they become filial, obedient to their elders, true-hearted, and faithful.—What greater example can there be than this of not eating the bread of idleness?'

The argument here is based on the supposition that the superior man has free course, is appreciated by the sovereign, and venerated and obeyed by the people. But this never was the case with Mencius. Only once, the short time that he was in T'ang, did a ruler listen favourably to his counsels. His lessons, it may be granted, were calculated to be of the greatest benefit to the communities where he was, but it is difficult to see the 'work done,' for which he could claim the remuneration. His reasoning might very well be applied to vindicate a government's extending its patronage to literary men, where it recognised in a general way the advantages to be derived from their pursuits. Still more does it accord with that employed in western nations where ecclesiastical establishments form one of the institutions of a country. The members belonging to them must have their maintenance, independently of the personal character of the rulers. But Mencius's position was more that of a reformer. His claims were of those of his personal merit. It seems to me that P'ang K'ang had reason to doubt the propriety of his course, and characterise it as extravagant.

Another disciple, Wan Chang, pressed him very closely with the inconsistency of his taking freely the gifts of the princes on whom he was wont to pass sentence so roundly. Mencius had insisted that, where the donor offered his gift on a ground of reason and in a manner accordant with propriety, even Confucius would have received it. 'Here now,' said Chang, 'is one who stops and robs people outside the city gates. He offers his gift on a ground of reason and in a proper manner;—would it be right to receive it so acquired by robbery?' The philosopher of course said it would not, and the other pursued:—'The princes of the present day take from their people just as a robber despoils his victim. Yet if they put a good face of propriety on their gifts, the superior man receives them. I venture to ask you to explain this.' Mencius answered:—

‘Do you think that, if there should arise a truly imperial sovereign, he would collect the princes of the present day and put them all to death? Or would he admonish them, and then, on their not changing their ways, put them to death? Indeed to call every one who takes what does not properly belong to him a robber, is pushing a point of resemblance to the utmost, and insisting on the most refined idea of righteousness¹.’

Here again we must admire the ingenuity of Mencius; but it amuses us more than it satisfies. It was very well for him to maintain his dignity as ‘a Teacher,’ and not go to the princes when they called him, but his refusal would have had more weight, if he had kept his hands clean from all their offerings. I have said above that if less awe-ful than Confucius, he is more admirable. Perhaps it would be better to say he is more brilliant. There is some truth in the saying of the scholar Ch’äng, that the one is the glass that glitters, and the other the jade that is truly valuable.

Without dwelling on other characteristics of Mencius, or culling from him other striking sayings,—of which there are many,—I proceed to exhibit and discuss his doctrine of the goodness of human nature.

5. If the remarks which I have just made on the intercourse of Mencius with the princes of his day have lowered him somewhat in the estimation of my readers, his doctrine of human nature, and the force with which he advocates it, will not fail to produce a high appreciation of him as a moralist and thinker. In concluding my exhibition of the opinions of Confucius in the former volume, I have observed that ‘he threw no light on any of the questions which have a world-wide interest.’ This Mencius did. The constitution of man’s nature, and how far it supplies to him a rule of conduct and a law of duty, are inquiries than which there can hardly be any others of more importance. They were largely discussed in the Schools of Greece. A hundred vigorous and acute minds of modern Europe have occupied themselves with them. It will hardly be questioned in England that the palm for clear and just thinking on the subject belongs to Bishop Butler, but it will presently be seen that his views and those of Mencius are, as nearly as possible, identical. There is a difference of nomenclature and a combination

Mencius’s view
of human nature;
its identity with
that of Bishop
Butler.

¹ Bk. V. Pt. II. iv.

of parts, in which the advantage is with the Christian prelate. Felicity of illustration and charm of style belong to the Chinese philosopher. The doctrine in both is the same.

The utterances of Confucius on the subject of our nature were few and brief. The most remarkable is where he says:—‘ Man is born for uprightness. If a man be without uprightness and yet live, his escape *from death* is the effect of mere good fortune¹.’ This is in entire accordance with Mencius’s view, and as he appeals to the sage in his own support², though we cannot elsewhere find the words which he quotes, we may believe that Confucius would have approved of the sentiments of his follower, and frowned on those who have employed some of his sayings in confirmation of other conclusions³. I am satisfied in my own mind on this point. His repeated enunciation of ‘ the golden rule,’ though only in a negative form, is sufficient evidence of it.

The opening sentence of ‘ The Doctrine of the Mean,’—‘ What Heaven has conferred is called THE NATURE; an accordance with this nature is called THE PATH; the regulation of the path is called INSTRUCTION,’—finds a much better illustration from Mencius than from Tsze-sze himself. The germ of his doctrine lies in it. We saw reason to discard the notion that he was a pupil of Tsze-sze; but he was acquainted with his treatise just named, and as he has used some other parts of it, we may be surprised that in his discussions on human nature he has made no reference to the above passage.

What gave occasion to his dwelling largely on the theme was the prevalence of wild and injurious speculations about it. In nothing did the disorder of the age more appear. Kung-tû, one of his disciples, once went to him and said, ‘ The philosopher Kâo says :—“ Man’s nature is neither good nor bad.” Some say :—“ Man’s nature may be made to practise good, and it may be made to practise evil; and accordingly, under Wân and Wû, the people loved what was good, while, under Yû and Lî, they loved what was cruel.” Others say :—“ The nature of some is good, and the nature of others is bad. Hence it was that under such a sovereign as Yâo there yet appeared Hsiang; that with such a father as Kû-sâu there yet appeared Shun; and that

¹ Analects, VI. xvii. ² Bk. VI. Pt. I. vi. 8; viii. 4. ³ See the annotations of the editor of Yang-tsze’s (楊子, the 楊 is often written 揚) Work, 脩身篇, in the 十子全書 (vol. i. proleg. p. 132).

with Cháu for their sovereign, and the son of their elder brother besides, there were found Ch'í, the viscount of Wei, and the prince Pí-kan." And now you say :—"The nature is good." Then are all those opinions wrong¹?

'The nature of man is good,'—this was Mencius's doctrine. By many writers it has been represented as entirely antagonistic to Christianity; and, as thus broadly and briefly enunciated, it sounds startling enough. As fully explained by himself, however, it is not so very terrible. Butler's scheme has been designated 'the system of Zeno baptised into Christ².' That of Mencius, identifying closely with the master of the Porch, is yet more susceptible of a similar transformation.

But before endeavouring to make this statement good, it will be well to make some observations on the opinion of the philosopher Káo. He was a contemporary of Mencius, and they came into argumentative collision. One does not see immediately the difference between his opinion, as stated by Kung-tú, and the next. Might not man's nature, though neither good nor bad, be made to practise the one or the other? Káo's view went to deny any essential distinction between good and evil,—virtue and vice. A man might be made to act in a way commonly called virtue and in a way commonly called evil, but in the one action there was really nothing more approvable than in the other. 'Life,' he said, 'was what was meant by nature³.' The phenomena of benevolence and righteousness were akin to those of walking and sleeping, eating and seeing. This extravagance afforded scope for Mencius's favourite mode of argument, the *reductio ad absurdum*. He showed, on Káo's principles, that 'the nature of a dog was like the nature of an ox, and the nature of an ox like the nature of a man.'

The two first conversations⁴ between them are more particularly worthy of attention, because, while they are a confutation of his opponent, they indicate clearly our philosopher's own theory. Káo compared man's nature to a willow tree, and benevolence and righteousness to the cups and bowls that might be fashioned from its wood. Mencius replied that it was not the nature of the willow to produce cups and bowls; they might be made from it indeed, by bending and

Mencius's exposure of Káo's errors, and statement of his own doctrine.

¹ Bk. VI. Pt. I. vi. 1-4.

² Wardlaw's *Christian Ethics*, edition of 1833, p. 119.

³ Bk. VI. Pt. I. iii.

⁴ Bk. VI. Pt. I. i. ii.

cutting and otherwise injuring it; but must humanity be done such violence to in order to fashion the virtues from it? Kâo again compared the nature to water whirling round in a corner;—open a passage for it in any direction, and it will flow forth accordingly. ‘Man’s nature,’ said he, ‘is indifferent to good and evil, just as the water is indifferent to the east and west.’ Mencius answered him:—‘Water indeed will flow indifferently to the east or west, but will it flow indifferently up or down? The tendency of man’s nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, just as all water flows downwards. By striking water and causing it to leap up, you may make it go over your forehead, and, by damming and leading it, you may force it up a hill; but are such movements according to the nature of water? It is the force applied which causes them. When men are made to do what is not good, their nature is dealt with in this way.’

Mencius has no stronger language than this, as indeed it would be difficult to find any stronger, to declare his belief in the goodness of human nature. To many Christian readers it proves a stumbling-block and offence. But I venture to think that this is without sufficient reason. He is speaking of our nature in its ideal, and not as it actually is,—as we may ascertain from the study of it that it ought to be, and not as it is made to become. My rendering of the sentences last quoted may be objected to, because of my introduction of the term *tendency*; but I have Mencius’s express sanction for the representation I give of his meaning. Replying to Kung-tû’s question, whether all the other opinions prevalent about man’s nature were wrong, and his own, that it is good, correct, he said:—‘From the feelings proper to it, we see that it is constituted for the practice of what is good. *This is what I mean in saying that the nature is good.* If men do what is not good, the blame cannot be imputed to their natural powers¹.’ Those who find the most fault with him, will hardly question the truth of this last declaration. When a man does wrong, whose is the blame,—the sin? He might be glad to roll the guilt on his Maker, or upon his nature,—which is only an indirect charging of his Maker with it;—but it is his own burden, which he must bear himself.

The proof by which Mencius supports his view of human nature

¹ Bk. VI. Pt. I. vi. 5. 6.

as formed only for virtue is twofold. First, he maintains that there are in man a natural principle of benevolence, a natural principle of righteousness, a natural principle of propriety, and a natural principle of apprehending moral truth. 'These,' he says, 'are not infused into us from without. We are certainly possessed of them; and a different view is simply from want of reflection¹.' In further illustration of this he argued thus:—'All men have a mind which cannot bear to see the sufferings of others;—my meaning may be illustrated thus;—Even now-a-days,' i.e. in these degenerate times, 'if men suddenly see a child about to fall into a well, they will without exception experience a feeling of alarm and distress. They will feel so, not as a ground on which they may gain the favour of the child's parents, nor as a ground on which they may seek the praise of their neighbours and friends, nor from a dislike to the reputation of having been unmoved by such a thing. From this case we may see that the feeling of commiseration is essential to man, that the feeling of shame and dislike is essential to man, that the feeling of modesty and complaisance is essential to man, and that the feeling of approval and disapproval is essential to man. These feelings are the principles respectively of benevolence, righteousness, propriety, and the knowledge of *good and evil*. Men have these four principles just as they have their four limbs².'

Let all this be compared with the language of Butler in his three famous *Sermons upon Human Nature*. He shows in the first of these:—'First, that there is a natural principle of benevolence in man; secondly, that the several *passions* and *affections*, which are distinct both from benevolence and self-love, do in general contribute and lead us to *public* good as really as to private; and thirdly, that there is a principle of reflection in men, by which they distinguish between, approve and disapprove their own actions³.'

¹ Bk. VI. Pt. I. vi. 7.

² Bk. II. Pt. I. vi. 3, 4, 5, 6.

³ I am indebted to Butler for fully understanding Mencius's fourth feeling, that of approving and disapproving, which he calls 'the principle of knowledge,' or wisdom. In the notes, Bk. II. Pt. I. vi. 5, I have said that he gives to this term 'a moral sense.' It is the same with Butler's principle of reflection, by which men distinguish between, and approve or disapprove, their own actions.—I have heard gentlemen speak contemptuously of Mencius's case in point, to prove the existence of a feeling of benevolence in man. 'This,' they have said, 'is Mencius's idea of virtue, to save a child from falling into a well. A mighty display of virtue, truly!' Such language arises from misconceiving Mencius's object in putting the case. 'If there be,' says Butler, 'any affection in human nature, the object and end of which is the good of another, this is itself benevolence. Be it ever so short, be it in ever so low a degree, or ever so unhappily confined, it proves the assertion and points out what we were designed for, as

Is there anything more in this than was apprehended and expressed by Mencius? Butler says in the conclusion of his first discourse that 'Men follow their nature to a certain degree but not entirely; their actions do not come up to the whole of what their nature leads them to; and they often violate their nature.' This also Mencius declares in his own forceful manner:—'When men having these four principles, yet say of themselves that they cannot develop them, they play the thief with themselves, and he who says of his prince that he cannot develop them, plays the thief with his prince¹.' 'Men differ from one another in regard to the principles of their nature;—some as much again as others, some five times as much, and some to an incalculable amount:—it is because they cannot carry out fully their natural powers².'

So much for the first or preliminary view of human nature insisted on by Mencius, that it contains principles which are disinterested and virtuous. But there wants something more to make good the position that virtue ought to be supreme, and that it is for it, in opposition to vice, that our nature is formed. To use some of the 'licentious talk' which Butler puts into the mouth of an opponent:—'Virtue and religion require not only that we do good to others, when we are led this way, by benevolence and reflection happening to be stronger than other principles, passions, or appetites; but likewise that the *whole character* be formed upon thought and reflection; that *every* action be directed by some determinate rule, some other rule than the strength or prevalence of any principle or passion. What sign is there in our nature (for the inquiry is only about what is to be collected from thence) that this was intended by its Author? Or how does so various and fickle a temper as that of man appear adapted thereto? . . . As brutes have various instincts, by which they are carried on to the end the Author of their nature intended them for, is not man in the same condition, with this difference

really as though it were in a higher degree and more extensive.' 'It is sufficient that the seeds of it be implanted in our nature.' The illustration from a child falling into a well must be pronounced a happy one. How much lower Mencius could go may be seen from his conversation with king Hsüan, Bk. I. Pt. I. vii, whom he leads to a consciousness of his commiserating mind from the fact that he had not been able to bear the frightened appearance of an ox which was being led by to be killed, and ordered it to be spared. The kindly heart that was moved by the suffering of an animal had only to be carried out, to suffice for the love and protection of all within the four seas.

¹ Bk. II. Pt. I. vi. 6.

² Bk. VI. Pt. I. vi. 7.

Second proof that human nature is formed for virtue:—that it is a constitution, where the higher principles should serve the lower.

only, that to his instincts (i.e. appetites and passions) is added the principle of reflection or conscience? And as brutes act agreeably to their nature in following that principle or particular instinct which for the present is strongest in them; does not man likewise act agreeably to his nature, or obey the law of his creation, by following that principle, be it passion or conscience, which for the present happens to be strongest in him? . . . Let every one then quietly follow his nature; as passion, reflection, appetite, the several parts of it, happen to be the strongest; but let not the man of virtue take it upon him to blame the ambitious, the covetous, the dissolute; since these, equally with him, obey and follow their nature¹.

To all this Butler replies by showing that the principle of reflection or conscience is 'not to be considered merely as a principle in the heart, which is to have some influence as well as others, but as a faculty, in kind and in nature, supreme over all others, and which bears its own authority of being so;' that the difference between this and the other constituents of human nature is not 'a difference in strength or degree,' but 'a difference *in nature and in kind*;' that 'it was placed within to be our proper governor; to direct and regulate all under principles, passions, and motives of action:—this is its right and office; thus sacred is its authority.' It follows from the view of human nature thus established, that 'the inward frame of man is *a system or constitution*; whose several parts are united, not by a physical principle of individuation, but by the respects they have to each other, the chief of which is the subjection which the appetites, passions, and particular affections have to the one supreme principle of reflection or conscience².'

Now, the *substance* of this reasoning is to be found in Mencius. Human nature—the inward frame of man—is with him *a system or constitution* as much as with Butler. He says, for instance:—'There is no part of himself which a man does not love; and as he loves all, so he must nourish all. There is not an inch of skin which he does not love, and so there is not an inch of skin which he will not nourish. FOR EXAMINING WHETHER HIS WAY OF NOURISHING BE GOOD OR NOT, WHAT OTHER RULE IS THERE BUT THIS, THAT HE DETERMINE BY REFLECTING ON HIMSELF WHERE IT SHOULD BE APPLIED?

'Some parts of the body are noble and some ignoble; some great

¹ See Sermon Second.

² See note to Sermon Third.

and some small. The great must not be injured for the small, nor the noble for the ignoble. He who nourishes the little belonging to him is a little man, and he who nourishes the great is a great man ¹.

Again:—‘Those who follow that part of themselves which is great are great men; those who follow that part which is little are little men ².’

The great part of ourselves is the moral elements of our constitution; the lower part is the appetites and passions that centre in self. He says finely:—‘There is a nobility of Heaven, and there is a nobility of man. Benevolence, righteousness, self-consecration, and fidelity, with unwearied joy in what is good;—these constitute the nobility of Heaven. To be a duke, a noble, or a great officer;—this constitutes the nobility of man ³.’

There is one passage very striking:—‘For the mouth to desire *sweet* tastes, the eye to desire *beautiful* colours, the ear to desire *pleasant* sounds, the nose to desire *fragrant* odours, and the four limbs to desire ease and rest;—these things are natural. But there is the appointment of *Heaven* in connexion with them; and the superior man does not say of his pursuit of them, “It is my nature.” *The exercise of love between father and son, the observance of righteousness between sovereign and minister, the rules of ceremony between host and guest, the display of knowledge in recognising the worthy, and the fulfilling the heavenly course by the sage;—these are the appointment of Heaven.* But there is *an adaptation of our nature* for them; and the superior man does not say, in reference to them, “It is the appointment of *Heaven* ⁴.”’

From these paragraphs it is quite clear that what Mencius considered as deserving properly to be called the nature of man, was not that by which he is a creature of appetites and passions, but that by which he is lifted up into the higher circle of intelligence and virtue. By the phrase, ‘the appointment of Heaven,’ most Chinese scholars understand the will of Heaven, limiting in the first case the gratification of the appetites, and in the second the exercise of the virtues. To such limitation Mencius teaches there ought to be a cheerful submission so far as the appetites are concerned, but where the virtues are in question, we are to be striving after them notwithstanding adverse and opposing circumstances. **THEY ARE**

¹ Bk. VI. Pt. I. xiv.
Pt. II. xxiv.

² Bk. VI. Pt. I. xv.

³ Bk. VI. Pt. I. xvi.

⁴ Bk. VII.

OUR NATURE, what we were made for, what we have to do. I will refer but to one other specimen of his teaching on this subject. 'The will,' he said, using that term for the higher moral nature in activity,—'the will is the leader of the passion-nature. The passion-nature pervades and animates the body. The will is first and chief, and the passion-nature is subordinate to it¹.'

My readers can now judge for themselves whether I exaggerated at all in saying that Mencius's doctrine of human nature was, as nearly as possible, identical with that of Bishop Butler. Sir James Mackintosh has said of the sermons to which I have made reference, and his other cognate discourses, that in them Butler 'taught truths more capable of being exactly distinguished from the doctrines of his predecessors, more satisfactorily established by him, more comprehensively applied to particulars, more rationally connected with each other, and therefore more worthy of the name of *discovery*, than any with which we are acquainted; if we ought not, with some hesitation, to except the first steps of the Grecian philosophers towards a Theory of Morals².' It is to be wished that the attention of this great scholar had been called to the writings of our philosopher. Mencius was senior to Zeno, though a portion of their lives synchronised. Butler certainly was not indebted to him for the views which he advocated; but it seems to me that Mencius had left him nothing to *discover*.

But the question now arises—'Is the view of human nature propounded by Mencius correct?' So far as yet appears, I see not how the question can be answered otherwise than in the affirmative. Man was formed for virtue. Be it that his conduct is very far from being conformed to virtue, that simply fastens on him the shame of guilt. Fallen as he may be,—fallen as I believe and know he is,—his nature still bears its testimony, when properly interrogated, against all unrighteousness. Man, heathen man, *a Gentile without the law, is still a law to himself*. So the apostle Paul affirms; and to no moral teacher of Greece or Rome can we appeal for so grand an illustration of the averment as we find in Mencius. I would ask those whom his sayings offend, whether it would have been better for his countrymen if he had taught a contrary doctrine, and told them that man's nature is bad, and that the more they obeyed all its

¹ Bk. II. Pt. I. ii. 9.
Dissertation; on Butler.

² Encyclopædia Britannica (8th edition), Second Preliminary

lusts and passions, the more would they be in accordance with it, and the more pursuing the right path? Such a question does not need a reply. The proper use of Mencius's principles is to reprove the Chinese—and ourselves as well—of the thousand acts of sin of which they and we are guilty, that come within their sweep and under their condemnation.

From the ideal of man to his actualism there is a vast descent. Between what he ought to be and what he is, the contrast is melancholy. '*Benevolence*,' said our philosopher, 'is the characteristic of man¹.' It is 'the wide house in which the world should dwell,' while *propriety* is 'the correct position in which the world should ever be found,' and *righteousness* is 'the great path which men should ever be pursuing².' In opposition to this, however, hatred, improprieties, unrighteousness are constant phenomena of human life. We find men hateful and hating one another, quenching the light that is in them, and walking in darkness to perform all deeds of shame. 'There is none that doeth good; no, not one.' Mencius would have denied this last sentence, claiming that the sages should be excepted from it; but he is ready enough to admit the fact that men in general do evil and violate the law of their nature. They sacrifice the noble portion of themselves for the gratification of the ignoble; they follow that part which is little, and not that which is great. He can say nothing further in explanation of the fact. He points out indeed the effect of injurious circumstances, and the power of evil example; and he has said several things on these subjects worthy of notice:—'It is not to be wondered at that the king is not wise! Suppose the case of the most easily growing thing in the world;—if you let it have one day's genial heat, and then expose it for ten days to cold, it will not be able to grow. It is but seldom that I have an audience of the king, and when I retire, there come all those who act upon him like the cold. Though I succeed in bringing out some buds of goodness, of what avail is it³?' 'In good years the children of the people are most of them good, while in bad years the most of them abandon themselves to evil. It is not owing to their natural powers conferred on them by Heaven that they are thus different: the abandonment is owing to the circumstances through which they allow their minds to be

How Mencius admitted much actual evil, and how he accounted for it.

¹ Bk. VII. Pt. II. xvi.

² Bk. III. Pt. II. ii. 3.

³ Bk. VI. Pt. I. ix.

ensnared and drowned in evil. There now is barley: let it be sown and covered up; the ground being the same, and the time of sowing likewise the same, it grows rapidly up, and when the full time is come, it is all found to be ripe. Any inequalities of *produce* will be owing to *the difference of the soil* as rich or poor, the unequal nourishment afforded by the rains and dews, and to the different ways in which man has performed his business¹.

The inconsistencies in human conduct did not escape his observation. After showing that there is that in human nature which will sometimes make men part with life sooner than with righteousness, he goes on:—‘And yet a man will accept ten thousand *chung* without any consideration of propriety and righteousness. What can they add to him? When he takes them, is it not that he may obtain beautiful mansions, that he may secure the services of wives and concubines, or that the poor and needy may be helped by him?’ The scalpel is used here with a bold and skilful hand. The lust of the flesh, and the lust of the eyes, and the pride of life are laid bare, nor does our author stop, till he has exposed the subtle workings of the delusion that the end may sanctify the means, that evil may be wrought that good may come. He pursues:—‘In the former case the offered bounty was not received, though it would have saved from death, and now the emolument is taken for the sake of beautiful mansions. The bounty that would have preserved from death was not received, and the emolument is taken to get the services of wives and concubines. The bounty that would have saved from death was not received, and the emolument is taken that one’s poor and needy acquaintance may be helped. Was it then not possible likewise to decline this? This is a case of what is called—“Losing the proper nature of one’s mind².”’

To the principle implied in the concluding sentences of this quotation Mencius most pertinaciously adheres. He will not allow that original badness can be predicated of human nature from any amount of actual wickedness. ‘The trees,’ said he, ‘of the Niü Mountain were once beautiful. Being situated, however, in the borders of a large State, they were hewn down with axes and bills;—and could they retain their beauty? Still, through the activity of the vegetative life day and night, and the nourishing influence of the

Original badness cannot be predicated from actual evil.

that original badness can be predicated of human nature from any amount of actual wickedness. ‘The trees,’ said he, ‘of the Niü Mountain were once

beautiful. Being situated, however, in the borders of a large State, they were hewn down with axes and bills;—and could they retain their beauty? Still, through the activity of the vegetative life day and night, and the nourishing influence of the

¹ Bk. VI. Pt. I. vii.

² Bk. VI. Pt. I. xii. 7, 8.

rain and dew, they were not without buds and sprouts springing forth;—but then came the cattle and goats, and browsed upon them. To these things is owing the bare and stripped appearance of the mountain, which when people see, they think it was never finely wooded. But is this the proper nature of the mountain? And so also of what properly belongs to man:—shall it be said that the mind of any man was without benevolence and righteousness? The way in which a man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills. Hewn down day after day, can the mind retain its beauty? But there is a development of its life day and night; and in the calm air of the morning, just between night and day, the mind feels in a degree the desires and aversions which are proper to humanity; but the feeling is not strong, and it is fettered and destroyed by what takes place during the day. This fettering takes place again and again; the restorative influence of the night is not sufficient to preserve *the proper goodness of the mind*; and when this proves insufficient for that purpose, the nature becomes not much different from that of the irrational animals, which when people see, they think that it never had those powers *which I assert*. But does this condition represent the feelings proper to humanity¹?

Up to this point I fail to perceive anything in Mencius's view of human nature that is contrary to the teachings of our Christian scriptures, and that may not be employed with advantage by the missionary in preaching the Gospel to the Chinese. It is far from covering what we know to be the whole duty of man, yet it is defective rather than erroneous. Deferring any consideration of this for a brief space, I now inquire whether Mencius, having an ideal of the goodness of human nature, held also that it had been and could be realised? The answer is that he did. The actual realisation he found in the sages, and he contended that it was within the reach of every individual. 'All things which are the same in kind,' he says, 'are like one another;—why should we doubt in regard to man, as if he were a solitary exception to this? The sage and we are the same in kind².' The feet, the mouths, the eyes of the sages were not different from those of other people, neither were their minds. 'Is it so,' he was once asked, 'that all men may be Yáos

The actual perfection of the sages, and possible perfection of all.

¹ Bk. VI. Pt. I. viii. 1, 2.

² Bk. VI. Pt. I. vii. 3.

and Shuns?' and he answered, 'It is,' adding by way of explanation:—'To walk slowly, keeping behind his elders, is to perform the part of a younger brother, and to walk quickly and precede his elders is to violate that duty. Now, is it what a man cannot do,—to walk slowly? IT IS WHAT HE DOES NOT DO. The course of Yáo and Shun was simply that of filial piety and fraternal duty. Wear the clothes of Yáo, repeat the words of Yáo, and do the actions of Yáo;—and you will just be a Yáo¹.'

Among the sages, however, Mencius made a distinction. Yáo and Shun exceeded all the rest, unless it might be Confucius. Those three never came short of, never went beyond, the law of their nature. The ideal and the actual were in them always one and the same. The others had only attained to perfection by vigorous effort and culture. Twice at least he has told us this. 'Yáo and Shun were what they were by nature; T'ang and Wû were so by returning to natural virtue².' The actual result, however, was the same, and therefore he could hold them all up as models to his countrymen of the style of man which they all ought to be and might be. What the compass and square were in the hands of the workman, enabling him to form perfect circles and squares, the sages, 'perfectly exhibiting the human relations,' might be to every earnest individual, enabling him to perfect himself as they were perfect³.

Here we feel that the doctrine of Mencius wants an element which Revelation supplies. He knows nothing of the fact that 'by one man sin entered into the world, and death by sin; and so death passed' (passed on, extended, *διηλθεν*) 'to all men, because all sinned.' We have our ideal as well as he; but for the living reality of it we must go back to Adam, as he was made by God in His own image, after His likeness. In him the model is soon shattered, and we do not discover it again, till God's own Son appears in the world, made in the likeness of sinful flesh, yet without sin. While He died for our transgressions, He left us also an example, that we should walk in His steps; and as we do so, we are carried on to glory and virtue. At the same time we find a law in our members warring against the law in our minds, and bringing us into captivity to sin. However we may strive after our ideal, we do not succeed in reaching it. The more we grow in the know-

Mencius's doctrine contains no acknowledgment of the universal proneness to evil. His ideal has been realised by sages, and may be realised by all.

¹ Bk. VI. Pt. II. ii. 1, 4, 5.

² Bk. VII. Pt. I. xxx. 1; Pt. II. xxxiii. 1.

³ Bk. IV.

Pt. I. ii. 1.

ledge of Christ, and see in Him the glory of humanity in its true estate, the greater do we feel our own distance to be from it, and that of ourselves we cannot attain to it. There is something wrong about us ; we need help from without in order to become even what our nature, apart from Revelation, tells us we ought to be.

When Mencius therefore points us to Yáo, Shun, and Confucius, and says that they were perfect, we cannot accept his statement. Understanding that he is speaking of them only in the sphere of human relations, we must yet believe that in many things they came short. One of them, the greatest of the three in Mencius's estimation, Confucius, again and again confesses so of himself. He was seventy years old, he says, before he could follow what his heart desired without transgressing what was right¹. It might have been possible to convince the sage that he was under a delusion in this important matter even at that advanced age ; but what his language allows is sufficient to upset Mencius's appeal to him. The image of sagely perfection is broken by it. It proves to be but a brilliant and unsubstantial phantasm of our philosopher's own imagining.

When he insists again, that every individual may become what he fancies that the sages were,—i. e. perfect, living in love, walking in righteousness, observant of propriety, approving whatsoever is good, and disapproving whatever is evil,—he is pushing his doctrine beyond its proper limits ; he is making a use of it of which it is not capable. It supplies a law of conduct, and I have set it forth as entitled to our highest admiration for the manner in which it does so ; but law gives only the knowledge of what we are required to do ; it does not give the power to do it. We have seen how when it was necessary to explain accurately his statement that the nature of man is good, Mencius defined it as meaning that 'it is constituted for the practice of that which is good.' Because it is so constituted, it follows that every man ought to practise what is good. But some disorganisation may have happened to the nature ; some sad change may have come over it. The very fact that man has, in Mencius's own words, to recover his 'lost mind²,' shows that the object of the constitution of the nature has not been realised. Whether he can recover it or not, therefore, is a question altogether different from that of its proper design.

In one place, indeed, Mencius has said that 'the great man is he

¹ Confucian Analects, II. iv. 6.

² Bk. VI. Pt. I. xi. 4.

who does not lose his child's-heart¹. I can only suppose that, by that expression—'the child's-heart,' he intends the ideal goodness which he affirms of our nature. But to attribute that to the child as actually existing in it is absurd. It has neither done good nor evil. It possesses the capacity for either. It will by-and-by awake to the consciousness that it ought to follow after the one and eschew the other; but when it does so,—I should rather say when *he* does so, for the child has now emerged from a mere creature existence, and assumed the functions of a moral being, he will find that he has already given himself to inordinate affection for the objects of sense; and in the pursuit of gratification he is reckless of what must be acknowledged to be the better and nobler part, reckless also of the interest and claims of others, and glows, whenever thwarted, into passion and fury. The youth is more pliant than the man in whom the dominion of self-seeking has become ingrained as a habit; but no sooner does he become a subject of law, than he is aware of the fact that when he would do good, evil is present with him. The boy has to go in search of his 'lost heart,' as truly as the man of fourscore. Even in him there is an 'old man, corrupt according to the deceitful lusts,' which he has to put off.

Butler had an immense advantage over Mencius, arising from his knowledge of the truths of Revelation. Many, admiring his sermons, have yet expressed a measure of dissatisfaction, because he does not in them make explicit reference to the condition of man as fallen and depraved. That he fully admitted the fact we know. He says elsewhere:—'Mankind are represented in scripture to be in a state of ruin.' 'If mankind are corrupted and depraved in their moral character, and so are unfit for that state which Christ is gone to prepare for His disciples; and if the assistance of God's Spirit be necessary to renew their nature, in the degree requisite to their being qualified for that state; all which is implied in the express, though figurative declaration, *Except a man be born of the Spirit, he cannot see the kingdom of God*². . . . How is it, then, that there is no mention of this in the sermons? Dissatisfaction, I have said, has been expressed on account of this silence, and it would have taken the form of more pointed utterance, and more decided condemnation, but for the awe of his great

Butler's advantage over Mencius, and that he does not make the same application of their common principles.

¹ Bk. IV. Pt. II. xii.

² The Analogy of Religion, Part II. chap. i.

name, and the general appreciation of the service he rendered to Christianity in his work on 'The Analogy of Religion.' But, in truth, dissatisfaction at all is out of place. Butler wrote his sermons as he wrote his Analogy, in consequence of the peculiar necessity of his times. More particularly against Hobbes, denying all moral sentiments and social affections, and making a regard to personal advantage the only motive of human action, it was his business to prove that man's nature is of a very different constitution, comprehending disinterested affections, and above all the supreme element of conscience, which, 'had it strength as it has right, would govern the world.' He proves this, and so accomplishes his work. He had merely to do with the ideal of humanity. It did not belong to him to dwell on the actual feebleness of man to perform what is good. He might have added a few paragraphs to this effect; but it was not the character of his mind to go beyond the task which he had set himself. What is of importance to be observed here is, that he does not make the application of their common principles which Mencius does. He knows of no perfect men; he does not tell his readers that they have merely to set about following their nature, and that, without any aid from without, they will surely and easily go on to perfection.

Mencius is not to be blamed for his ignorance of what is to us the *Doctrine of the Fall*. He had no means of becoming acquainted with it. We have to regret, however, that his study of human nature produced in him no deep *feeling* on account of men's proneness to go astray. He never betrays any consciousness of his own weakness. In this respect he is again inferior to Confucius, and is far from being, as I have said of him in another aspect of his character, 'more admirable' than he. In the former volume I have shown that we may sometimes recognise in what the sage says of himself the expressions of a genuine humility. He acknowledges that he comes short of what he knows he ought to be. We do not meet with this in Mencius. His merit is that of the speculative thinker. His glance is searching and his penetration deep; but there is wanting that moral sensibility which would draw us to him, in our best moments, as a man of like passions with ourselves. The absence of humility is naturally accompanied with a lack of *sympathy*. There is a hardness about his teachings. He is the professor, performing an operation in the class-room, amid a throng of pupils who are admiring his science

Mencius's lacking in humility, and sympathy with human error.

and dexterity, and who forgets in the triumph of his skill the suffering of the patient. The transgressors of their nature are to Mencius 'the tyrants of themselves,' or 'the self-abandoned.' The utmost stretch of his commiseration is a contemptuous 'Alas for them!'¹ The radical defect of the orthodox moral school of China, that there only needs a knowledge of duty to insure its performance, is in him exceedingly apparent. Confucius, Tsze-sze, and Mencius, most strangely never thought of calling this principle in question. It is always as in the formula of Tsze-sze:—'Given the sincerity, and there shall be the intelligence; given the intelligence, and there shall be the sincerity.'

I said above that Mencius's doctrine of human nature was defective, inasmuch as even his ideal does not cover the whole field of duty. He says very little of what we owe to God. There is no glow of natural piety in his pages. Instead of the name *God*, containing in itself a recognition of the divine personality and supremacy, we hear from him more commonly, as from Confucius, of *Heaven*. Butler has said:—'By the love of God, I would understand all those regards, all those affections of mind, which are due immediately to Him from such a creature as man, and which rest in Him as their end².' Of such affections Mencius knows nothing. In one place he speaks of 'delighting in Heaven³,' but he is speaking, when he does so, of the sovereign who with a great State serves a small one, and the delight is seen in certain condescensions to the weak and unworthy. Never once, where he is treating of the nature of man, does he make mention of any exercise of the mind as due directly to God. The services of religion come in China under the principle of propriety, and are only a cold formalism; but even here, other things come with Mencius before them. We are told:—'The richest fruit of love is this,—the service of one's parents; the richest fruit of righteousness is this,—the obeying one's elder brothers; the richest fruit of wisdom is this,—the knowing those two things, and not departing from them; the richest fruit of propriety is this,—the ordering and adorning those two things⁴.' How different is this from the

Mencius's ideal of human nature does not embrace duty to God.

¹ Bk. IV. Pt. I. x.

² First Sermon *Upon the Love of God*.

³ Bk. I. Pt. II. ii. 3.

⁴ Bk. IV. Pt. I. xxvii. My friend, the Rev. Mr. Moule, (now Bishop) of Ningpo, has supplied me with the following interesting coincidence with the sentiments of Mencius in this passage, from one of the letters of Charles Lamb to Coleridge, dated November 14, 1796:—'Oh, my friend, cultivate the filial feelings; and let no one think himself relieved from the kind charities of

reiterated declaration of the Scriptures, that 'the fear of the Lord is the beginning of wisdom!' The first and great commandment, 'Thou shalt *love* the Lord thy God, with all thy heart and soul and mind and strength,' was never thought of, much less delivered, by any Chinese philosopher or sage. Had Mencius apprehended this, and seen how all our duties to our fellow-men are to be performed as to God, he could not have thought so highly as he did of man's powers; a suspicion might have grown up that there is a shadow on the light which he has in himself.

This absence from Mencius's ideal of our nature of the recognition of man's highest obligations is itself a striking illustration of man's estrangement from God. His usage of the term Heaven has combined with the similar practice of his Master to prepare the way for the grosser conceptions of the modern literati, who would often seem to deny the divine personality altogether, and substitute for both God and Heaven a mere principle of order or fitness of things. It has done more: it has left the people in the mass to become an easy prey to the idolatrous fooleries of Buddhism. Yea, the *unreligiousness* of the teachers has helped to deprave still more the religion of the nation, such as it is, and has made of its services a miserable pageant of irreverent forms.

It is time to have done with this portion of my theme. It may be thought that I have done Mencius more than justice in the first part of my remarks, and less than justice at the last; but I hope it is not so. A very important use is to be made both of what he succeeds in, and where he fails, in his discoursing upon human nature. His principles may be, and, I conceive, ought to be, turned against himself. They should be pressed to produce the conviction of sin. There is enough in them, if the conscience be but quickened by the Spirit of God, to make the haughtiest scholar cry out, 'O wretched man that I am! who shall deliver me from this body of death?' Then may it be said to him with effect, 'Behold the Lamb of God, who taketh away the sin of the world!' Then may Christ, as a new and true exemplar of all that man should be, be displayed, 'altogether lovely,' to the trembling mind! Then may a *new heart* be received from Him, that shall thrill in the acknowledgment of the claims both of men and God, and girding up the loins of the mind, address itself to walk in all His commandments and ordinances

relationship: these shall give him peace at the last; *these are the best foundation for every species of benevolence.*

blameless! One thing should be plain. In Mencius's lessons on human duty there is no hope for his countrymen. If they serve as a schoolmaster to bring them to Christ, they will have done their part; but it is from Christ alone that the help of the Chinese can come.

6. Besides giving more explicit expression to the doctrine of the goodness of man's nature than had been done before him, Mencius has the credit also of calling attention to *the nourishment of the passion-nature*. It may be questioned whether I translate his language exactly by this phrase. What I render *the passion-nature*, Julien renders by '*vitalis spiritus*.' The philosopher says himself that it is difficult to describe what he intends. Attempting such a description, he says:—'This is it:—It is exceedingly great and exceedingly strong. Being nourished by rectitude, and sustaining no injury, it fills up all between heaven and earth. This is it:—It is the mate and assistant of righteousness and reason. Without it man is in a state of starvation. It is produced by the accumulation of righteous deeds; it is not to be taken, as by surprise, by incidental acts of righteousness. If the mind does not feel complacency in the conduct, *this* is starved¹.' From such predicates we may be sure that it is not anything merely or entirely *physical* of which he is speaking. 'The righteous,' said Solomon, 'are bold as a lion.' The Hebrew saying is very much in Mencius's style. That boldness is the result of the *nourishment* for which he thought he had a peculiar aptitude. Strong in it and in a knowledge of words, a faculty of discovering the moral aberrations of others from their forms of speech, he was able to boast of possessing 'an unperturbed mind;' he could 'sit in the centre' of his being, 'and enjoy bright day,' whatever clouds and storms gathered around him.

The nourishment, therefore, of 'the passion-nature,' 'the vital spirit,' or whatever name we choose to give to the subject, is only an effect of general good-doing. This is the practical lesson from all Mencius's high-sounding words. He has illustrated it amusingly:—'There was a man of Sung, who was grieved that his growing corn was not longer, and pulled it up. Having done this, he returned home, looking very wearied, and said to his people, "I am tired to-day. I have been helping the corn to grow long." His son ran to look at it, and found the corn all withered. There are few in the

¹ Bk. II. Pt. I. ii. 13-15.

world, who do not assist the corn of *their passion-nature* to grow long. Some consider it of no benefit to them, and let it alone:—they do not weed their corn. Those who assist it to grow long, pull out their corn. What they do is not only of no benefit to the nature, but it also injures it¹.

This portion of Mencius's teaching need not detain us. He has put a simple truth in a striking way. That is his merit. It hardly seems of sufficient importance to justify the use which has been made of it in vindicating for him a place among the sages of his country.

7. I said I should end the discussion of Mencius's opinions by pointing out what I conceive to be his chief defects as a moral and political teacher. His defects, however, in the former respect have been already not lightly touched on. So far as they were the consequence of his ignorance, without the light which Revelation sheds on the whole field of human duty, and the sanctions which it discloses of a future state of retribution, I do not advance any charge against his character. That he never indicates any wish to penetrate futurity, and ascertain what comes after death; that he never indicates any consciousness of human weakness, nor moves his mind Godward, longing for more light:—these are things which exhibit strongly the contrast between the mind of the East and the West. His self-sufficiency is his great fault. To know ourselves is commonly supposed to be an important step to humility; but it is not so with him. He has spoken remarkably about the effects of calamity and difficulties. He says:—'When Heaven is about to confer a great office on a man, it first exercises his mind with suffering, and his sinews and bones with toil; it exposes his body to hunger, and subjects him to extreme poverty; it confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies².' Such have been the effects of Heaven's exercising some men with calamities; but if the issue has been a fitting for the *highest offices*, there has been a softening of the nature rather than a hardening of it. Mencius was a stranger to the humbling of the lofty looks of man, and the bowing down of his haughtiness, that the Lord alone may be exalted.

His faults as a political teacher are substantially the same as those of Confucius. More than was the case with his sayings of

¹ Bk. II. Pt. I. ii. 16.

² Bk. VI. Pt. II. xv.

a political character, the utterances of Mencius have reference to the condition and needs of his own age. They were for the time then being, and not for all time. He knew as little as Confucius of any other great and independent nation besides his own; and he has left one maxim which is deeply treasured by the rulers and the people of China at the present day, and feeds the supercilious idea which they are so unwilling to give up of their own superiority to foreigners. 'I have heard,' said he, 'of men using *the doctrines* of our great land to change barbarians, but I have never yet heard of any being changed by barbarians.' 'I have heard of birds leaving dark valleys to remove to lofty trees, but I have not heard of their descending from lofty trees to enter into dark valleys¹.' Mongol and Tartar sway have not broken the charm of this dangerous flattery, because only in warlike energy were the Mongols and Tartars superior to the Chinese, and when they conquered the country they did homage to its sages. During the last five-and-twenty years, Christian Powers have come to ask admission into China, and to claim to be received as her equals. They do not wish to conquer her territory, though they have battered and broken her defences. With fear and trembling their advances are contemplated. The feeling of dislike to them arises from the dread of their power, and suspicion of their faith. It is feared that they come to subdue; it is known that they come to change. The idol of Chinese superiority is about to be broken. Broken it must be ere long, and a new generation of thinkers will arise, to whom Mencius will be a study but not a guide.

SECTION III.

HIS IMMEDIATE DISCIPLES.

The disciples of Mencius were much fewer in number, and of less distinction than those of Confucius. The longest list does not make them amount to twenty-five; and it is only to complete my plan that I devote a page or two here to their names and surnames.

The chief authority in reference to them is Cháo Ch'í. In A. D. 1115, the then emperor of the Sung dynasty conferred titles on all mentioned by Ch'í as disciples or pupils of Mencius, and enacted

¹ Bk. III. Pt. I. iv. 12, 15.

that they should share in the sacrifices offered to their master in his temple in the district of Tsáu. Chû Hsi gives his verdict in the 'Collected Comments' against two of them, and no subsequent scholar has ventured to restore them to their place in the Mencian school. Other names, however, have been found by different writers to supply their room. It is not worth our while to take notice of their discussions.

1. Yo-chăng K'o, styled Tsze-áo (樂正克, 字子敖), a native of Lú. He was titled in 1115 as the 'State-advantaging Marquis' (利國侯). Under the present dynasty, in 1724, he had a place assigned him in the temples of Confucius, the 35th on the west, in the outer court, with the common title of 'The Ancient Worthy, the Philosopher Yo-chăng.'

2. Wan Chang (萬章). He was titled in 1115 as the 'Baron of Extensive Arousing' (博興伯). He has now the next place to the preceding in the Confucian temples.

3. Kung-sun Ch'áu (公孫丑), a native of Ch'í. He was also elevated to the temple of Confucius, and has now the place, east, corresponding to that of Wan Chang, on the west. His title conferred in 1115 was—'Baron of Longevity and Glory' (壽光伯).

4. Kung-tú (公都), immediately precedes Kung-sun Ch'áu in the temples. In the temple of Mencius he was the 'Baron of Tranquillity and Shadiness' (平陰伯).

The above four are the only disciples of Mencius who have places assigned to them in the temples of Confucius.

5. Ch'án Tsin (陳臻). 6. Ch'ung Yü (充虞). 7. Ch'í-sun (季孫). 8. Tsze-shú Í (子叔疑).

These two last are held by Chû Hsi not to have been disciples of Mencius.

9. Káo (高子). This is to be distinguished from another scholar of the same name, referred to in Bk. VI. Pt. II. iii.

10. Hsü Pi (徐辟). 11. Hsien-ch'íú Mǎng (咸丘蒙).

12. Ch'án Tái (陳代). 13. P'ǎng Kǎng (彭更). 14. Ū-lú Lien (屋廬連). 15. T'áo Ying (桃應).

These fifteen are said by Cháu Ch'í to have been disciples of Mencius. The four that follow are said to have studied under him, or to have been his pupils.

16. Mǎng Chung (孟仲子). 17. Káo (告子). This Káo

can hardly be said to have studied under Mencius ; he only argued with him. 18. T'äng Käng, or Käng of T'äng (滕更). 19. P'än-ch'äng Kwo (盆成括).

These nineteen rest on the authority of Cháo Ch'í. Others have added to them—20. Kung-ming Kao (公明高). 21. K'wang Chang (匡章). 22. Ch'än Chung (陳仲). 23. Lí Lau (離婁).

APPENDIX.

I have thought it would be interesting to many readers to append here the Essays of two distinguished scholars of China on the subject of Human Nature. The one is in direct opposition to Mencius's doctrine ; according to the other, his doctrine is insufficient to explain the phenomena. The author of the first, Hsün K'wang (荀 [al. 孫] 況), more commonly called Hsün Ch'ing (卿), was not very much posterior to Mencius. He is said to have borne office both in Ch'í and Ch'ü, and to have had at one time Lí Sze (李斯), the prime minister of Shih Hwang-tí, as a pupil. His Works which still remain form a considerable volume. The second essay is from the work of Han Yü, mentioned above, Chap. I. Sect. IV. 4. I shall not occupy any space with criticisms on the style or sentiments of the writers. If the translation appear at times to be inelegant or obscure, the fault is perhaps as much in the original as in myself. A comprehensive and able sketch of 'The Ethics of the Chinese, with special reference to the Doctrines of Human Nature and Sin,' by the Rev. Griffith John, was read before the North China Branch of the Royal Asiatic Society, in November, 1859, and has been published separately. The essays of Hsün and Han are both reviewed in it.

I. THAT THE NATURE IS EVIL.—By THE PHILOSOPHER HSÜN.

The nature of man is evil; the good which it shows is factitious. There belongs to it, even at his birth, the love of gain, and as actions are in accordance with this, contentions and robberies grow up, and self-denial and yielding to others are not to be found; there belong to it envy and dislike, and as actions are in accordance with these, violence and injuries spring up, and self-devotedness and faith are not to be found; there belong to it the desires of the ears and the eyes, leading to the love of sounds and beauty, and as the actions are in accordance with these, lewdness and disorder spring up, and righteousness and propriety, with their various orderly displays, are not to be found. It thus appears, that to follow man's nature and yield obedience to its feelings will assuredly conduct to contentions and robberies, to the violation of the duties belonging to every one's lot, and the confounding of all distinctions, till the issue will be in a state of savagism; and that there must be the influence of teachers and laws, and the guidance of propriety and righteousness, from which will spring self-denial, yielding to others, and an observance of the well-ordered regulations of conduct, till the issue will be a state of good government.—From all this it is plain that the nature of man is evil; the good which it shows is factitious.

To illustrate.—A crooked stick must be submitted to the pressing-frame to soften and bend it, and then it becomes straight; a blunt knife must be submitted to the grindstone and whetstone, and then it becomes sharp: so, the nature of man, being evil, must be submitted to teachers and laws, and then it becomes correct; it must be submitted to propriety and righteousness, and then it comes under government. If men were without teachers and laws, their condition would be one of deflection and insecurity, entirely incorrect; if they were without propriety and righteousness, their condition would be one of rebellious disorder, rejecting all government. The sage kings of antiquity, understanding that the nature of man was thus evil, in a state of hazardous deflection, and incorrect, rebellious and disorderly, and refusing to be governed, set up the principles of righteousness and propriety, and framed laws and regulations to straighten and ornament the feelings of that nature and correct them,

荀子性惡篇

人之性惡，其善者偽也。今人之性，生而有好利焉，順是故爭奪生，而辭讓亡焉。生而有疾惡焉，順是故殘賊生，而忠信亡焉。生而有耳目之欲，有好聲色焉，順是故淫亂生，而禮義文理亡焉。然則從人之性，順人之情，必出於爭奪，合於犯分亂理而歸於暴，故必將有師法之化，禮義之道。然後出於辭讓，合於文理，而歸於治。用此觀之，然則人之性惡明矣，其善者偽也。

故枸木必將待隱括烝矯，然後直。鈍金必將待礪厲，然後利。今人之性惡，必將待師法，然後正。得禮義，然後治。今人無師法，則偏險而不正。無禮義，則悖亂而不治。古者聖王以人之性惡，以為偏險而不正，悖亂而不治，是以為之起禮義，制法度，以矯飾人之情性，而正之，以擾化人之情性，而導之也，使皆出於治，合於道者也。今之人化師法，積文學，道禮義

to tame and change those same feelings and guide them, so that they might all go forth in the way of moral government and in agreement with reason. Now, the man who is transformed by teachers and laws, gathers on himself the ornament of learning, and proceeds in the path of propriety and righteousness is a superior man; and he who gives the reins to his nature and its feelings, indulges its resentments, and walks contrary to propriety and righteousness is a mean man. Looking at the subject in this way, we see clearly that the nature of man is evil; the good which it shows is factitious.

Mencius said, 'Man has only to learn, and his nature appears to be good;' but I reply,—It is not so. To say so shows that he had not attained to the knowledge of man's nature, nor examined into the difference between what is natural in man and what is factitious. The natural is what the constitution spontaneously moves to:—it needs not to be learned, it needs not to be followed hard after; propriety and righteousness are what the sages have given birth to:—it is by learning that men become capable of them, it is by hard practice that they achieve them. That which is in man, not needing to be learned and striven after, is what I call natural; that in man which is attained to by learning, and achieved by hard striving, is what I call factitious. This is the distinction between those two. By the nature of man, the eyes are capable of seeing, and the ears are capable of hearing. But the power of seeing is inseparable from the eyes, and the power of hearing is inseparable from the ears;—it is plain that the faculties of seeing and hearing do not need to be learned. Mencius says, 'The nature of man is good, but all lose and ruin their nature, and therefore it becomes bad;' but I say that this representation is erroneous. Man being born with his nature, when he thereafter departs from its simple constituent elements, he must lose it. From this consideration we may see clearly that man's nature is evil. What might be called the nature's being good, would be if there were no departing from its simplicity to beautify it, no departing from its elementary dispositions to sharpen it. Suppose that those simple elements no more needed beautifying, and the mind's thoughts no more needed to be turned to good, than the power of vision which is inseparable from the eyes, and the power of hearing which is inseparable from the ears, need to be learned, then we might say that the nature is good, just as we say that the eyes see and the ears hear. It is the nature of man, when hungry, to desire to be filled; when cold, to desire to be warmed; when tired, to desire rest:—these are the feelings and nature of man. But now, a man is hungry, and in the presence of an elder he does not dare to eat before him:—he is yielding to that elder; he is tired with labour, and he does not dare to ask for rest:—he is working for some one. A son's yielding to his father and a younger

者爲君子，縱性情，安恣睢，而違禮義者爲小人。用此觀之，然則人之性惡明矣，其善者爲小也。

孟子曰：人之學者，其性善。曰：是不然，是不及知人之性，而不察乎人之性，僞之分者也。凡性者，天之就也，不可學，不可事。禮義者，聖人之所生也，人之所學而能，所事而成者也。不可學，不可事，而在人者，謂之性；可學而能，可事而成之在人者，謂之僞。是性僞之分也。今人之性，目可以見，耳可以聽，夫可以見之，明不離目，可以聽之，聰不離耳，目明而耳聰，不可學明矣。孟子曰：今人之性善，將皆失喪，其性故也。曰：若是則過矣。今人之性，生而離其朴，離其資，必失而喪之。用此觀之，然則人之性惡明矣。所謂性善者，不離其朴而美之，不離其資而利之也，使夫資朴之於美，心意之於善，若夫可以見之明，不離目，可以聽之聰，不離耳，故曰：目明而耳聰也。今人之性，飢而

brother to his elder, a son's labouring for his father and a younger brother for his elder :—these two instances of conduct are contrary to the nature and against the feelings ; but they are according to the course laid down for a filial son, and to the refined distinctions of propriety and righteousness. It appears that if there were an accordance with the feelings and the nature, there would be no self-denial and yielding to others. Self-denial and yielding to others are contrary to the feelings and the nature. In this way we come to see how clear it is that the nature of man is evil ; the good which it shows is factitious.

An inquirer will ask, 'If man's nature be evil, whence do propriety and righteousness arise?' I reply :—All propriety and righteousness are the artificial production of the sages, and are not to be considered as growing out of the nature of man. It is just as when a potter makes a vessel from the clay ;—the vessel is the product of the workman's art, and is not to be considered as growing out of his nature. Or it is as when another workman cuts and hews a vessel out of wood ;—it is the product of his art, and is not to be considered as growing out of his nature. The sages pondered long in thought and gave themselves to practice, and so they succeeded in producing propriety and righteousness, and setting up laws and regulations. Thus it is that propriety and righteousness, laws and regulations, are the artificial product of the sages, and are not to be considered as growing properly from the nature of man.

If we speak of the fondness of the eyes for beauty, or of the mouth for pleasant flavours, or of the mind for gain, or of the bones and skin for the enjoyment of ease ;—all these grow out of the natural feelings of man. The object is presented and the desire is felt ; there needs no effort to produce it. But when the object is presented, and the affection does not move till after hard effort, I say that this effect is factitious. Those cases prove the difference between what is produced by nature and what is produced by art.

Thus the sages transformed their nature, and commenced their artificial work. Having commenced this work with their nature, they produced propriety and righteousness. When propriety and righteousness were produced, they proceeded to frame laws and regulations. It appears, therefore, that propriety and righteousness, laws and regulations, are given birth

欲飽寒而欲煖，勞而欲休，此人之情性也。今人飢見長而不敢先食者，將有所讓也。勞而不敢求息者，將有所代也。夫子之讓乎父，弟之讓乎兄，子之代乎父，弟之代乎兄，此二行者皆反於性，而悖於情也。然而孝子之道，禮義之文理也，故順情性，則不辭讓矣。辭讓則悖於情性矣。用此觀之，然則人之性惡明矣。其善者偽也。

問者曰：人之性惡，則禮義惡生。應之曰：凡禮義者，是生於聖人之偽，非故生於人之性也。故陶人埏埴而為器，然則器生於工人之偽，非故生於人之性也。故工人斲木而成器，然則器生於工人之偽，非故生於人之性也。聖人積思慮，習偽，故以生禮義，而起法度。然則禮義法度者，是生於聖人之偽，非故生於人之性也。

若夫目好色，耳好聲，口好味，心好利，骨體膚理，好愉佚，是皆生於人之情性者也。感而自然，不待事而後生之者也。夫感而不能然，必且待事而後然者，謂之生於偽。是性偽之所生，其不同之徵也。故聖人化性而起偽，偽起於性，而生禮義。禮義生，而制法度。然則禮義法度者，是聖人之所生也。故聖人之所以同於眾，其不異於眾。

to by the sages. Wherein they agree with all other men and do not differ from them, is their nature; wherein they differ from and exceed other men, is this artificial work.

Now to love gain and desire to get;—this is the natural feeling of men. Suppose the case that there is an amount of property or money to be divided among brothers, and let this natural feeling to love gain and to desire to get come into play;—why, then the brothers will be opposing, and snatching from, one another. But where the changing influence of propriety and righteousness, with their refined distinctions, has taken effect, a man will give up to any other man. Thus it is that if they act in accordance with their natural feelings, brothers will quarrel together; and if they have come under the transforming influence of propriety and righteousness, men will give up to other men, to say nothing of brothers. *Again*, the fact that men wish to do what is good, is because their nature is bad. The thin wishes to be thick; the ugly wish to be beautiful; the narrow wishes to be wide; the poor wish to be rich; the mean wish to be noble:—when anything is not possessed in one's self, he seeks for it outside himself. But the rich do not wish for wealth; the noble do not wish for position:—when anything is possessed by one's self, he does not need to go beyond himself for it. When we look at things in this way, we perceive that the fact of men's wishing to do what is good is because their nature is evil. It is the case indeed, that man's nature is without propriety and benevolence:—he therefore studies them with vigorous effort and seeks to have them. It is the case that by nature he does not know propriety and righteousness:—he therefore thinks and reflects and seeks to know them. Speaking of man, therefore, as he is by birth simply, he is without propriety and righteousness, without the knowledge of propriety and righteousness. Without propriety and righteousness, man must be all confusion and disorder; without the knowledge of propriety and righteousness, there must ensue all the manifestations of disorder. Man, as he is born, therefore, has in him nothing but the elements of disorder, passive and active. It is plain from this view of the subject that the nature of man is evil; the good which it shows is factitious.

When Mencius says that 'Man's nature is good,' I affirm that it is not so. In ancient times and now, throughout the kingdom, what is meant by good is a condition of correctness, regulation, and happy government; and what is meant by evil, is a condition of deflection, insecurity, and refusing to be under government:—in this lies the distinction between being good and being evil. And now, if man's nature be really so correct, regulated, and happily governed in

者性也。所以異而過衆者僞也。夫好利而欲得者，此人之情性也。假之人有弟兄資財而分者，且順情性，好利而欲得，若是則兄弟相拂奪矣。且化禮義之文理，若是則讓乎國人矣。故順情性，則弟兄爭矣。化禮義，則讓乎國人矣。凡人之欲爲善者，爲性惡也。夫薄願厚，惡願美，狹願廣，貧願富，賤願貴，苟無之中者，必求於外，故富而不願財，貴而不願勢，苟有之中者，必不及於外，用此觀之，人之欲爲善者，爲性惡也。今人之性，固無禮義，故彊學而求有之也。性不知禮義，故思慮而求知之也。然則生而已，則人無禮義，不知禮義，人無禮義，則亂，不知禮義，則悖，然則生而已，則悖亂在已。用此觀之，人之性惡明矣，其善者僞也。

孟子曰：人之性善，曰：是不然。凡古今天下之所謂善者，正理平治也。所謂惡者，偏險悖亂也。是善惡之分也已。今誠以人之性，固正理平治邪，則有惡用聖王，惡用禮義矣哉。雖有聖王，禮義

itself, where would be the use for sage kings? where would be the use for propriety and righteousness? Although there were the sage kings, propriety, and righteousness, what could they add to the nature so correct, regulated, and happily ruled in itself? But it is not so; the nature of man is bad. It was on this account, that anciently the sage kings, understanding that man's nature was bad, in a state of deflection and insecurity, instead of being correct; in a state of rebellious disorder, instead of one of happy rule, set up therefore the majesty of princes and governors to awe it; and set forth propriety and righteousness to change it; and framed laws and statutes of correctness to rule it; and devised severe punishments to restrain it: so that its outgoings might be under the dominion of rule, and in accordance with what is good. This is *the true account* of the governance of the sage kings, and the transforming power of propriety and righteousness. Let us suppose a state of things in which there shall be no majesty of rulers and governors, no influence of propriety and righteousness, no rule of laws and statutes, no restraints of punishment:—what would be the relations of men with one another, all under heaven? The strong would be injuring the weak, and spoiling them; the many would be tyrannizing over the few, and hooting them; a universal disorder and mutual destruction would speedily ensue. When we look at the subject in this way, we see clearly that the nature of man is evil; the good which it shows is factitious.

He who would speak well of ancient times must have undoubted references in the present; he who would speak well of Heaven must substantiate what he says from *the state* of man. In discourse and argument it is an excellent quality when the divisions which are made can be brought together like the halves of a token. When it is so, the arguer may sit down, and discourse of his principles; and he has only to rise up, and they may be set forth and displayed and carried into action. When Mencius says that the nature of man is good, there is no bringing together in the above manner of his divisions. He sits down and talks, but there is no getting up to display and set forth his principles, and put them in operation:—is not his error very gross? To say that the nature is good does away with the sage kings, and makes an end of propriety and righteousness; to say that the nature is bad exalts the sage kings, and dignifies propriety and righteousness. As the origin of the pressing-boards is to be found in the crooked wood, and the origin of the carpenter's marking-line is to be found in things not being straight; so the rise of princes and governors, and the illustration of propriety and righteousness, are to be traced to the badness of the nature. It is clear from this view of the subject that the nature of man is bad; the good which it shows is factitious.

將曷加於正理平治也哉。今不然。人之性惡，故古者聖人以人之性惡，以為偏險而不正，悖亂而不治，故為之立君上之勢，以臨之，明禮義以化之，起法正以治之，重刑罰以禁之，使天下皆出於治，合於善也。是聖王之治，而禮義之化也。今當試去君上之勢，無禮義之化，去法正之治，無刑罰之禁，倚而觀天下民人之相與也。若是則夫疆者害弱而奪之，眾者暴寡而譁之，天下之悖亂而相亡，不待頃矣。用此觀之，然則人之性惡明矣，其善者偽也。

故善言古者，必有節於今。善言天者，必有徵於人。凡論者，貴其有辨，合有符驗，故坐而言之，起而可設張，而可施行。今孟子曰：人之性善，無辨合符驗，坐而言之，起而不可設張，而不可施行，豈不過甚矣哉。故性善，則去聖王，息禮義矣。性惡，則興聖王，貴禮義矣。故隱栝之生，為枸木也。繩墨之起，為不直也。立君上，明禮義，為性惡也。用此觀之，然則人之性惡明矣，其善者偽也。

A straight piece of wood does not need the pressing-boards to make it straight;—it is so by its nature. A crooked piece of wood must be submitted to the pressing-boards to soften and straighten it, and then it is straight; it is not straight by its nature. So it is that the nature of man, being evil, must be submitted to the rule of the sage kings, and to the transforming influence of propriety and righteousness, and then its outgoings are under the dominion of rule, and in accordance with what is good. This shows clearly that the nature of man is bad; the good which it shows is factitious.

An inquirer may say *again*, 'Propriety and righteousness, though seen in an accumulation of factitious deeds, do yet belong to the nature of man; and thus it was that the sages were able to produce them.' I reply:—It is not so. A potter takes a piece of clay, and produces an earthen dish from it; but are that dish and clay the nature of the potter? A carpenter plies his tools upon a piece of wood, and produces a vessel; but are that vessel and wood the nature of the carpenter? So it is with the sages and propriety and righteousness; they produced them, just as the potter works with the clay. It is plain that there is no reason for saying that propriety and righteousness, and the accumulation of their factitious actions, belong to the proper nature of man. Speaking of the nature of man, it is the same in all,—the same in Yáo and Shun and in Chieh and the robber Chih, the same in the superior man and in the mean man. If you say that propriety and righteousness, with the factitious actions accumulated from them, are the nature of man, on what ground do you proceed to ennoble Yáo and Yü, to ennoble *generally* the superior man? The ground on which we ennoble Yáo, Yü, and the superior man, is their ability to change the nature, and to produce factitious conduct. That factitious conduct being produced, out of it there are brought propriety and righteousness. The sages stand indeed in the same relation to propriety and righteousness, and the factitious conduct resulting from them, as the potter does to his clay:—we have a product in either case. This representation makes it clear that propriety and righteousness, with their factitious results, do not properly belong to the nature of man. *On the other hand*, that which we consider mean in Chieh, the robber Chih, and the mean man generally, is that they follow their nature, act in accordance with its feelings, and indulge its resentments, till all its outgoings are a greed of gain, contentions, and rapine.—It is plain that the nature of man is bad; the good which it shows is factitious.

直木不待矐括而直者，其性直也。枸木必將待矐括而直者，其性不直也。今人之性，惡必將待聖王之治，禮義之化，然後皆出於治，合於善也。用此觀之，然則人之性惡明矣，其善者偽也。

問者曰：禮義積偽者，是人之性，故聖人能生之也。應之曰：是不然。夫陶人埴埴而生瓦，然則瓦埴豈陶人之性也哉？工人斲木而生器，然則器木豈工人之性也哉？夫聖人之於禮義也，辟則陶埴而生之也。然則禮義積偽者，豈人之本性也哉？凡人之性者，堯舜之與桀跖，其性一也。君子之與小人，其性一也。今將以禮義積偽為人之性邪？然則有曷貴堯禹，曷貴君子矣哉？凡所貴堯禹君子者，能化性，能起偽，偽起而生禮義，然則聖人之於禮義，積偽也，亦陶埴而生之也。用此觀之，然則禮義積偽者，豈人之性也哉？所賤於桀跖小人者，從其性，順其情，安恣睢，以出乎貪利爭奪，故人之性惡明矣，其善者偽也。

Heaven did not make favourites of Tsang Sān, Mīn Tze-ch'ien, and Hsiao-chi, and deal unkindly with the rest of men. How then was it that they alone were distinguished by the greatness of their filial deeds, that all which the name of filial piety implies was complete in them? The reason was that they were entirely subject to the restraints of propriety and righteousness.

Heaven did not make favourites of the people of Ch'i and Lü, and deal unkindly with the people of Ch'in. How then was it that the latter were not equal to the former in the rich manifestation of the filial piety belonging to the righteousness of the relation between father and son, and the respectful observance of the proprieties belonging to the separate functions of husband and wife? The reason was that the people of Ch'in followed the feelings of their nature, indulged its resentments, and contemned propriety and righteousness. We are not to suppose that they were different in their nature.

What is the meaning of the saying, that 'Any traveller on the road may become like Yü?' I answer:—All that made Yü what he was, was his practice of benevolence, righteousness, and his observance of laws and rectitude. But benevolence, righteousness, laws, and rectitude are all capable of being known and being practised. Moreover, any traveller on the road has the capacity of knowing these, and the ability to practise them:—it is plain that he may become like Yü. If you say that benevolence, righteousness, laws, and rectitude are not capable of being known and practised, then Yü himself could not have known, could not have practised them. If you will have it that any traveller on the road is really without the capacity of knowing these things, and the ability to practise them, then, in his home, it will not be competent for him to know the righteousness that should rule between father and son, and, abroad, it will not be competent for him to know the rectitude that should rule between sovereign and minister. But it is not so. There is no one who travels along the road, but may know both that righteousness and that rectitude:—it is plain that the capacity to know and the ability to practise belong to every traveller on the way. Let him, therefore, with his capacity of knowing and ability to practise, take his ground on the knowableness and practicableness of benevolence and righteousness;—and it is clear that he may become like Yü. Yea, let any traveller on the way addict himself to the art of learning with all his heart and

天非私會騫孝已，而外衆人也。然而會騫孝已，獨厚於孝之實，而全於孝之名者何也，以基於禮義故也。

夫婦之別，不如齊魯之孝，其敬父者何也。以秦人之從情性，安恣睢，慢於禮義故也。豈其性異矣哉。塗之人可以爲禹，曷謂也。曰：凡禹之所以爲禹者，以其爲仁義法正也。然則仁義法正，有可知可能之理，然而塗之人也，皆有可以知仁義法正之質，皆有可以能仁義法正之具，然則其可以爲禹明矣。今以仁義法正爲固無可知可能之理邪，然則唯禹不知仁義法正，不能仁義法正也。將使塗之人固無可以知仁義法正之質，而固無可以能仁義法正之具邪，然則塗之人也，且內不可以知父子之義，外不可以知君臣之正，不然，今塗之人者，皆內可以知父子之義，外可以知君臣之正，然則其可以知之質，可以能之具，其在塗之人明矣。今使塗之人者，以其可以知之質，可以能之具，本夫

the entire bent of his will, thinking, searching, and closely examining;—let him do this day after day, through a long space of time, accumulating what is good, and he will penetrate as far as a spiritual Intelligence, he will become a ternion with Heaven and Earth. It follows that the characters of the sages were what any man may reach by accumulation.

It may be said:—‘To be sage may thus be reached by accumulation;—why is it that all men cannot accumulate to this extent?’ I reply:—They may do so, but they cannot be made to do so. The mean man might become a superior man, but he is not willing to be a superior man. The superior man might become a mean man, but he is not willing to be a mean man. It is not that the mean man and the superior man may not become the one the other; their not becoming the one the other is because it is a thing which may be, but cannot be made to be. Any traveller on the road may become like Yü:—the case is so; that any traveller on the road can really become like Yü:—this is not a necessary conclusion. Though any one, however, cannot really become like Yü, that is not contrary at all to the truth that he may become so. One’s feet might travel all over the world, but there never was one who was really able to travel all over the world. There is nothing to prevent the mechanic, the farmer, and the merchant from practising each the business of the others, but there has never been a case when it has really been done. Looking at the subject in this way, we see that what may be need not really be; and although it shall not really be, that is not contrary to the truth that it might be. It thus appears that the difference is wide between what is really done or not really done, and what may be or may not be. It is plain that these two cases may not become the one the other.

Yao asked Shun what was the character of the feelings proper to man. Shun replied, ‘The feelings proper to man are very unlovely; why need you ask about them? When a man has got a wife and children, his filial piety withers away; under the influence of lust and gratified desires, his good faith to his friends withers away; when he is full of dignities and emoluments, his loyalty to his sovereign withers away. The natural feelings of man! The natural feelings of man! They are very unlovely. Why need you ask about them? It is only in the case of men of the highest worth that it is not so.’

仁義之可知之理，可能之具，然則其可以為禹明矣。今使塗之人，伏術為學，專心一志，思索孰察，加日縣久，積善而不息，則通於神明，參於天地矣。故聖人者，人之所積而致矣。

曰：聖可積而致，然而皆不可積，何也？曰：可以而不可使也。故小人可以為君子，而不肯為君子；君子可以為小人，而不肯為小人。小人君子者，未嘗不可以相為也，然而不相為者，可以而不可使也。故塗之人，可以為禹，然則塗之人，能為禹，未必然也。雖不能為禹，無害可以為禹。足可以偏行天下，然而未嘗有能偏行天下者也。夫工匠農賈，未嘗不可以相為事也，然而未嘗能相為事也。用此觀之，然則可以為未必能也，雖不能，無害可以為。然則能不能之與，不可其不同遠矣，其不可以相為明矣。

堯問於舜曰：人情何如？舜對曰：人情甚不美，又何問焉？妻子具而孝衰於親，嗜欲得而信衰於友，爵祿盈而忠衰於君，人之情乎？人之情乎？甚不美，又何問焉？唯賢者為不然。

There is a knowledge characteristic of the sage ; a knowledge characteristic of the scholar and superior man ; a knowledge characteristic of the mean man ; and a knowledge characteristic of the mere servant. In much speech to show his cultivation and maintain consistency, and though he may discuss for a whole day the reasons of a subject, to have a unity pervading the ten thousand changes of discourse :—this is the knowledge of the sage. To speak seldom, and in a brief and sparing manner, and to be orderly in his reasoning, as if its parts were connected with a string :—this is the knowledge of the scholar and superior man. Flattering words and disorderly conduct, with undertakings often followed by regrets :—these mark the knowledge of the mean man. Hasty, officious, smart, and swift, but without consistency ; versatile, able, of extensive capabilities, but without use ; decisive in discourse, rapid, exact, but the subject unimportant ; regardless of right and wrong, taking no account of crooked and straight, to get the victory over others the guiding object :—this is the knowledge of the mere servant.

There is bravery of the highest order ; bravery of the middle order ; bravery of the lowest order. Boldly to take up his position in the place of the universally acknowledged Mean ; boldly to carry into practice his views of the doctrines of the ancient kings ; in a high situation, not to defer to a bad sovereign, and in a low situation not to follow the current of a bad people ; to consider that there is no poverty where there is virtue, and no wealth or honour where virtue is not ; when appreciated by the world, to desire to share in all men's joys and sorrows ; when unknown by the world, to stand up grandly alone between heaven and earth, and have no fears :—this is the bravery of the highest order. To be reverently observant of propriety, and sober-minded ; to attach importance to adherence to fidelity, and set little store by material wealth ; to have the boldness to push forward men of worth and exalt them, to hold back undeserving men, and get them deposed :—this is the bravery of the middle order. To be devoid of self-respect and set a great value on wealth ; to feel complacent in calamity, and always have plenty to say for himself ; saving himself in any way, without regard to right and wrong ; whatever be the real state of a case, making it his object to get the victory over others :—this is the bravery of the lowest order.

The *fan-siao* and the *chü-shü* were the best bows of antiquity ; but without their regulators, they could not adjust themselves. The *tung* of duke Hwan, the *chéch* of T'ai-kung, the *ü* of

有聖人之知者，有士君子之知者，有小人之知者，有役夫之知者。多言則文而類，終日議其所以言之千舉萬變，其統類一也。是聖人之知也。少言則徑而省，論而法，若佚之以繩，是士君子之知也。其言也諂，其行也悖，其舉事多悔，是小人之知也。齊給便敏而無類，雜能芴魄而無用，折速粹孰而不急，不恤是非，不論曲直，以期勝人爲意，是役夫之知也。

有上勇者，有中勇者，有下勇者。天下有中，敢直其身，先王有道，敢行其意，上不循於亂世之君，下不俗於亂世之民，仁之所在，無貧窮，仁之所亡，無富貴。天下知之，則欲與天下同苦樂之。天下不知之，則傀然獨立天地之間，而不畏，是上勇也。禮恭而意儉，大齊信焉，而輕貨財，賢者敢推而向之，不肖者敢援而廢之，是中勇也。輕身而重貨，恬禍而廣解，苟免不恤是非，然不然之情，以期勝人爲意，是下勇也。

繁弱鉅黍，古之良弓也，然而不得掛楛，則不能自

king Wán, the *hú* of prince Chwang, the *kan-tsiang*, *mò-yé*, *chü-chüeh* and *p'i-lü* of Ho-lü—these were the best swords of antiquity; but without the grindstone and whetstone they would not have been sharp; without the strength of the arms that wielded them they would not have cut anything.

The *hó-lü*, the *ü-ch'i*, the *hsien-ü*, and the *ü-r*—these were the best horses of antiquity; but there were still necessary for them the restraints in front of bit and bridle, the stimulants behind of whip and cane, and the skilful driving of a *Tsao-fü*, and then they could accomplish a thousand *ü* in one day.

So it is with man:—granted to him an excellent capacity of nature and the faculty of intellect, he must still seek for good teachers under whom to place himself, and make choice of friends with whom he may be intimate. Having got good masters and placed himself under them, what he will hear will be the doctrines of Yáo, Shun, Yü, and T'ang; having got good friends and become intimate with them, what he will see will be deeds of self-consecration, fidelity, reverence, and complaisance:—he will go on from day to day to benevolence and righteousness, without being conscious of it: a natural following of them will make him do so. On the other hand, if he live with bad men, what he will hear will be the language of deceit, calumny, imposture, and hypocrisy; what he will see will be conduct of filthiness, insolence, lewdness, corruptness, and greed:—he will be going on from day to day to punishment and disgrace, without being conscious of it; a natural following of them will make him do so.

The Record says, 'If you do not know your son, look at his friends; if you do not know your prince, look at his confidants.' All is the influence of association! All is the influence of association!

正。桓公之葱，太公之闕，文王之錄，莊君之
 芻。闕閭之干將，莫邪，鉅闕，辟閭，此皆古之
 良劍也。然而不加砥厲，則不能利，不得人
 力，則不能斷。
 驕驪，織離，綠耳，此皆古之良馬也。然
 而前必有銜轡之制，後有鞭策之威，加之
 以造父之馭，然後一日而致千里也。
 夫人雖有性質美，而心辯知，必將求賢師
 而事之，擇良友而友之。得賢師而事之，則
 所聞者，堯舜禹湯之道也。得良友而友之，則
 所見者，忠信敬讓之行也。身日進於仁
 義，而不自知也者，靡使然也。今與不善人
 處，則所聞者，欺誣詐僞也。所見者，汙漫淫
 邪，貪利之行也。身且加於刑戮，而不自知
 者，靡使然也。
 傳日，不知其子，視其友，不知其君，視其左
 右，靡而已矣。靡而已矣。

II. AN EXAMINATION OF THE NATURE OF MAN.—By HAN WÂN-KUNG.

The NATURE dates from the date of the life; the FEELINGS date from contact with external things. There are three GRADES of the nature, and it has five CHARACTERISTICS. There are also three GRADES of the feelings, and they have seven CHARACTERISTICS. To explain myself:—The three grades of the nature are—the Superior, the Middle, and the Inferior. The superior grade is good, and good only; the middle grade is capable of being led: it may rise to the superior, or sink to the inferior; the inferior is evil, and evil only. The five characteristics of the nature are—Benevolence, Righteousness, Propriety, Sincerity, and Knowledge. In the Superior Grade, the first of these characteristics is supreme, and the other four are practised. In the Middle Grade, the first of these characteristics is not wanting: it exists, but with a little tendency to its opposite; the other four are in an ill-assorted state. In the Inferior Grade there is the opposite of the first characteristic, and constant rebelliousness against the other four. The grade of the nature regulates the manifestation of the feelings in it. Again:—The three grades of the feelings are the Superior, the Middle, and the Inferior; and their seven characteristics are—Joy, Anger, Sorrow, Fear, Love, Hatred, and Desire. In the Superior Grade, these seven all move, and each in its due place and degree. In the Middle Grade, some of the characteristics are in excess, and some in defect; but there is a seeking to give them their due place and degree. In the Inferior Grade, whether they are in excess or defect, there is a reckless acting according to the one in immediate predominance. The grade of the feelings regulates the influence of the nature in reference to them.

Speaking of the nature, Mencius said:—‘Man’s nature is good;’ the philosopher Hsün said:—‘Man’s nature is bad;’ the philosopher Yang said:—‘In the nature of man good and evil are mixed together.’ Now, to say that the nature, good at first, subsequently becomes

韓文公原性篇

性也者，與生俱生也。情也者，接於物而生也。性之品有三，而所以為性者五。情之品有三，而所以為情者七。曰：何也？曰：性之品，有上中下三。上焉者善焉而已矣。中焉者可導而上下也。下焉者惡焉而已矣。其所以為性者五，曰：仁、曰：義、曰：禮、曰：信、曰：智。上焉者之於五也，主於一，而行於四。中焉者之於五也，一也，不少，有焉，則少反焉。其於四也，混。下焉者之於五也，反於一，而悖於四。性之於情，視其品。情之品，有上中下三，其所以為情者七，曰：喜、曰：怒、曰：哀、曰：懼、曰：愛、曰：惡、曰：欲。上焉者之於七也，動而處其中焉者之於七也，有所甚，有所亡，然而求合其中者也。下焉者之於七也，亡與甚，直情而行者也。情之於性，視其品。孟子之言性，曰：人之性善。荀子之言性，曰：人之性惡。揚子之言性，曰：人之性善惡混。夫始

bad ; or that, bad at first, it subsequently becomes good ; or that, mixed at first, it subsequently becomes, it may be, good, it may be, bad :—in each of these cases only the nature of the middle grade is dealt with, and the superior and inferior grades are neglected. Those philosophers are right about one grade, and wrong about the other two.

When Shū-yü was born, his mother knew, as soon as she looked at him, that he would fall a victim to his love of bribes. When Yang Sze-wo was born, the mother of Shū-hsiang knew, as soon as she heard him cry, that he would cause the destruction of all his kindred. When Yüeh-taiáo was born, Tsze-wán considered it was a great calamity, knowing that through him the ghosts of the Zo-áo family would all be famished.—With such cases before us, can it be said that the nature of man (i. e. all men) is good ?

When How-chí was born, his mother had no suffering ; and as soon as he began to creep, he displayed all elegance and intelligence. When king Wán was in his mother's womb, she experienced no distress ; after his birth, those who tended him had no trouble ; when he began to learn, his teachers had no vexation.—With such cases before us, can it be said that the nature of man (i. e. all men) is evil ?

Chü was the son of Yáo, and Chün the son of Shun ; Kwan and Ts'ai were sons of king Wán. They were instructed to practise nothing but what was good, and yet they turned out villains. Shun was the son of Kú-sáu, and Yü the son of K'wán. They were instructed to practise nothing but what was bad, and yet they turned out sages.—With such cases before us, can it be said that in the nature of man (i. e. all men) good and evil are blended together ?

Having these things in view, I say that the three philosophers, to whom I have referred, dealt with the middle grade of the nature, and neglected the superior and the inferior ; that they were right about the one grade, and wrong about the other two.

It may be asked, 'Is it so, then, that the superior and inferior grades of the nature can never be changed ?' I reply :—The nature of the superior grade, by application to learning, becomes more intelligent, and the nature of the inferior grade, through awe of power, comes to have few faults. The superior nature, therefore, may be taught, and the inferior nature may be restrained ; but the grades have been pronounced by Confucius to be unchangeable.

善而進惡歟，始惡而進善歟，始也混而今也善惡
 歟，皆舉其中而遺其上下者也，得其一而失其二
 者也。
 叔魚之生也，其母視之，知其必以賄死，楊食我之
 生也，叔向之母聞其號也，知必滅其宗，越椒之生
 也，子文以為大戚，知若敖氏之鬼不食也，人之性
 果善乎？
 后稷之生也，其母無災，其始匍匐也，則歧歧然，疑
 巖然，文王之在母也，母不憂，既生也，傅不勤，既學
 也，師不煩，人之性果惡乎？
 堯之朱，舜之均，文王之管蔡，習非不善也，而卒為
 姦，瞽叟之舜，鯀之禹，習非不惡也，而卒為聖人，
 之性善惡果混乎？
 故曰：三子之言性也，舉其中而遺其上下者也，得
 其一而失其二者也。
 曰：然則性之上下者，其終不可移乎？曰：上之性，就
 學而愈明，下之性，畏威而寡罪，是故上者可學，而
 下者可制也，其品，則孔子謂不移也。

It may be asked, 'How is it that those who nowadays speak about the nature do so differently from this?' I reply:—Those who nowadays speak about the nature blend with their other views those of Buddhism and Lāo-tze; and doing so, how could they speak otherwise than differently from me?

異。而奚言老雜言老雜言今也。此異性之曰，
不言者，而佛也，而佛者，之曰，何於者，言今

CHAPTER III.
OF YANG CHÛ AND MO TÍ.

SECTION I.

THE OPINIONS OF YANG CHÛ.

1. 'The words of Yang Chû and Mo Tí,' said Mencius, 'fill the world. If you listen to people's discourses throughout it, you will find that they have adopted the views of the one or of the other. Now, Yang's principle is—"Each one for himself," which does not acknowledge the claims of the sovereign. Mo's principle is—"To love all equally," which does not acknowledge the peculiar affection due to a father. To acknowledge neither king nor father is to be in the state of a beast. If their principles are not stopped, and the principles of Confucius set forth, their perverse speakings will delude the people, and stop up the path of benevolence and righteousness.

'I am alarmed by these things, and address myself to the defence of the doctrines of the former sages, and to oppose Yang and Mo. I drive away their licentious expressions, so that such perverse speakers may not be able to show themselves. When sages shall rise up again, they will not change my words¹.'

His opposition to Yang and Mo was thus one of the great labours of Mencius's life, and what he deemed the success of it one of his great achievements. His countrymen generally accede to the justice of his claim; though there have not been wanting some to say—justly, as I think and will endeavour to show in the next section—that Mo need not have incurred from him such heavy censure. For Yang no one has a word to say. His leading principle as stated by Mencius is certainly detestable, and so far as we can judge from the slight accounts of him that are to be gathered from other quarters, he seems to have been about 'the least erected spirit,' who ever professed to reason concerning the life and duties of man.

2. The generally received opinion is that Yang belonged to the

¹ Bk. III. Pt. II. ix. 9, 10.

period of 'The Warring States,' the same era of Chinese history as Mencius. He was named Chū, and styled Tsze-chū¹. In a note on Bk. III. Pt. II. ix. 9, I have supposed that he was of the times of Confucius and Lāo-tsze, having then before me a passage of the Tāoist philosopher Chwang, in which he gives an account of an interview between Lāo-tsze and Yang Chū². That interview, however, must be an invention of Chwang. The natural impression which we receive from all the references of Mencius is that Yang must have been posterior to Confucius, and that his opinions had come into vogue only in the times of our philosopher himself. This view would be placed beyond doubt if we could receive as genuine the chapter on Yang, which is contained in the writings of the philosopher Lieh. And so far we may accept it, as to believe that it gives the sentiments which were attributed to him in the first century before our era³. The leading principle ascribed to him by Mencius nowhere appears in it in so many words, but the general tenour of his language is entirely in accordance with it. This will appear from the following specimens, which are all to be found in the seventh chapter of the Books of Lieh. The corresponding English and Chinese paragraphs are indicated by the same letters prefixed to them:—

* Yang Chū said, "A hundred years are the extreme limit of longevity; and not one man in a thousand enjoys such a period of life. Suppose the case of one who does so:—infancy borne in the arms, and doting old age, will nearly occupy the half; what is forgotten in sleep, and what is lost in the waking day, will nearly occupy the half; pain and sickness, sorrow and bitterness, losses, anxieties, and fears, will nearly occupy the half. There may remain ten years or so; but I reckon that not even in them will be found an hour of smiling self-abandonment, without the shadow of solicitude.—What is the life of man then to be made of? What pleasure is in it?

"*Is it to be prized* for the pleasure of food and dress? or for the enjoyments of music and beauty? But one cannot be always satisfied with those pleasures; one cannot be always toying with beauty and listening to music. And then there are the restraints of punishments and the stimulants of rewards; the urgings and the repressings of fame and laws:—these make one strive restlessly for the vain praise of an hour, and calculate on the residuary glory after death; they keep him, as with body bent, on the watch against what his ears hear and his eyes see, and attending to the right and the wrong of his conduct and thoughts. In this way

¹ 楊朱, 字子居. ² See 莊子, 雜篇, 第五, the 寓言, at the end.

³ Dr. Morrison says of Lieh (Dictionary, character 子):—'Lieh-tze, an eminent writer of the Tāo sect; lived about the same time as Lāo-tsze, the founder of the sect (a. c. 585).' Lieh's Works are published, with the preface of Liū Hsiang written a. c. 13. Hsiang says Lieh was a native of Chāng (鄭), and a contemporary of duke Mū (穆 or 繆). But Mū's reign extended from a. c. 627 to 604. There is evidently an anachronism somewhere. Hsiang goes on to speak of Lieh's writings, specifying the chapter on Yang Chū, in which there are references to Confucius and his acknowledged fame. Another of Lieh's chapters is all devoted to Confucius's sayings and doings.—This is not the place to attempt an adjustment of the difficulties. The chapter about Yang Chū was current in Liū Hsiang's time, and we may cull from it to illustrate the character of the man.

he loses the real pleasure of his years, and cannot allow himself for a moment.—In what does he differ from an individual manacled and fettered in an inner prison? The people of high antiquity knew both the shortness of life, and how suddenly and completely it might be closed by death, and therefore they obeyed the movements of their hearts, refusing not what it was natural for them to like, nor seeking to avoid any pleasure that occurred to them. They paid no heed to the incitements of fame; they enjoyed themselves according to their nature; they did not resist the common tendency of all things to self-enjoyment; they cared not to be famous after death. They managed to keep clear of punishment; as to fame and praise, being first or last, long life or short life,—these things did not come into their calculations.”

^b ‘Yang Chū said, “Wherein people differ is the matter of life; wherein they agree is death. While they are alive, we have the distinctions of intelligence and stupidity, honourableness and meanness; when they are dead, we have so much stinking rottenness decaying away:—this is the common lot. Yet intelligence and stupidity, honourableness and meanness, are not in one’s power; neither is that condition of putridity, decay, and utter disappearance. A man’s life is not in his own hands, nor is his death; his intelligence is not his own, nor is his stupidity, nor his honourableness, nor his meanness. All are born and all die;—the intelligent and the stupid, the honourable and the mean. At ten years old some die; at a hundred years old some die. The virtuous and the sage die; the ruffian and the fool also die. Alive, they were Yáo and Shun; dead, they were so much rotten bone. Alive, they were Chieh and Cháu; dead, they were so much rotten bone. Who could know any difference between their rotten bones? While alive, therefore, let us hasten to make the best of life; what leisure have we to be thinking of anything after death?”’

楊朱曰百年壽之大齊得百年者千無一焉設有一者孩抱以逮耄老幾居其半矣夜眠之所弭晝覺之所遺又幾居其半矣痛疾哀苦亡失憂懼又幾居其半矣量十數年之中迪然而自得亡介焉之慮者亦亡一時之中爾則人之生也奚爲哉奚樂哉爲美厚爾爲聲色爾而美厚復不可常馨足聲色不可常聞乃復爲刑賞之所禁勸名法之所進退遑遑爾競一時之虛譽規死後之餘榮偶爾慎耳目之觀聽惜身意之是非徒失當年之至樂不能自肆於一時重囚羸梏何以異哉太古之人知生之暫來知死之暫往故從心而動不違自然所好當身之娛非所去也故不爲名所勸從性而游不逆萬物所好死後之名非所取也故不爲刑所及名譽先後年命多少非所量也

^b 楊朱曰萬物所異者生也所同者死也生則有賢愚貴賤是所異也死則有臭腐消滅是所同也雖然賢愚貴賤非所能也臭腐消滅亦非所能也故生非所生死非所死賢非所賢愚非所愚貴非所貴賤非所賤然而萬物齊生齊死齊賢齊愚齊貴齊賤十年亦死百年亦死仁聖亦死凶愚亦死生則堯舜死則腐骨生則桀紂死則腐骨腐骨一矣孰知其異且趣當生奚遑死後

c ' Māng-sun Yang asked Yang-tsze, saying, "Here is a man who sets a high value on his life, and takes loving care of his body, hoping that he will not die :—does he do right?" "There is no such thing as not dying," was the reply. "But if he does so, hoping for long life, is he right?" Yang-tsze answered, "One cannot be assured of long life. Setting value upon life will not preserve it; taking care of the body will not make it greatly better. And, in fact, why should long life be made much of? There are the five feelings with their likings and dislikings, —now as in old time; there are the four limbs, now at ease, now in danger, —now as in old time; there are the various experiences of joy and sorrow, —now as in old time; there are the various changes from order to disorder, and from disorder to order, —now as in old time :—all these things I have heard of, and seen, and gone through. A hundred years of them would be more than enough, and shall I wish the pain protracted through a longer life?" Māng-sun said, "If it be so, early death is better than long life. Let a man go to trample on the pointed steel, or throw himself into the caldron or flames, to get what he desires." Yang-tsze answered, "No. Being once born, take your life as it comes, and endure it; and seeking to enjoy yourself as you desire, so await the approach of death. When you are about to die, treat the thing with indifference and endure it; and seeking to accomplish your departure, so abandon yourself to annihilation. Both death and life should be treated with indifference; they should both be endured :—why trouble one's self about earliness or lateness in connexion with them?"

d ' Ch'in-tsze asked Yang Chū, saying, "If you could benefit the world by parting with one hair of your body, would you do it?" "The world is not to be benefited by a hair," replied Yang. The other urged, "But suppose it could be, what would you do?" To this Yang gave no answer, and Ch'in went out, and reported what had passed to Māng-sun Yang. Māng-sun said, "You do not understand our Master's mind :—let me explain it to you. If by enduring a slight wound in the flesh, you could get ten thousand pieces of gold, would you endure it?" "I would." "If by cutting off one of your limbs, you could get a kingdom, would you do it?" Ch'in was silent; and after a little, Māng-sun Yang resumed, "To part with a hair is a slighter matter than to receive a wound in the flesh, and that again is a slighter matter than to lose a limb :—that you can discern. But consider :—A hair may be

孟孫陽問楊子曰。有人於此。貴生愛身。以斷不
死。可乎。曰。理無不死。以斷久生。可乎。曰。理無久生。
生非貴之所能存。身非愛之所能厚。且久生奚爲。
五情好惡。古猶今也。四體安危。古猶今也。世事苦
樂。古猶今也。變易治亂。古猶今也。既聞之矣。既見
之矣。既更之矣。百年猶厭其多。况久生之苦也乎。
孟孫陽曰。若然。速亡。愈於久生。則踐鋒刃。入湯火。
得所志矣。楊子曰。不然。既生則廢而任之。究其所
欲。以俟於死。將死則廢而任之。究其所之。以放於
盡。無不廢。無不任。何遽遲速於其間乎。
禽子問楊朱曰。去子體之一毛。以濟一世。汝爲
之乎。楊子曰。世固非一毛之所濟。禽子曰。假濟。爲
之乎。楊子曰。弗應。禽子出。語孟孫陽。孟孫陽曰。子不
達夫子之心。吾請言之。有侵若肌膚。獲萬金者。若
爲之乎。曰。爲之。孟孫陽曰。有斷若一節。得一國。子
爲之乎。禽子默然有間。孟孫陽曰。一毛微於肌膚。
肌膚微於一節。省矣。然則積一毛以成肌膚。積肌
膚以成一節。一毛固一體萬分中之一物。奈何輕

multiplied till it becomes as important as the piece of flesh, and the piece of flesh may be multiplied till it becomes as important as a limb. A single hair is just one of the ten thousand portions of the body;—why should you make light of it?" Ch'in-tze replied, "I cannot answer you. If I could refer your words to Lāo Tan or Kwan Yin, they would say that you were right; but if I could refer my words to the great Yü or Mo Tī, they would say that I was right." Māng-sun Yang, on this, turned round, and entered into conversation with his disciples on another subject.'

* Yang Chū said, "All agree in considering Shun, Yü, Chāu-kung, and Confucius to have been the most admirable of men, and in considering Chieh and Chāu to have been the most wicked.

"Now, Shun had to plough the ground on the south of the Ho, and to play the potter by the Léi lake. His four limbs had not even a temporary rest; for his mouth and belly he could not find pleasant food and warm clothing. No love of his parents rested upon him; no affection of his brothers and sisters. When he was thirty years old, he had not been able to get the permission of his parents to marry. When Yāo at length resigned to him the throne, he was advanced in age; his wisdom was decayed; his son Shang-chūn proved without ability; and he had finally to resign the throne to Yü. Sorrowfully came he to his death. Of all mortals never was one whose life was so worn out and empoisoned as his. K'wān was required to reduce the deluged land to order; and when his labours were ineffectual, he was put to death on mount Yü, and Yü, his son, had to undertake the task, and serve his enemy. All his energies were spent on his labours with the land; a child was born to him, but he could not foster it; he passed his door without entering; his body became bent and withered; the skin of his hands and feet became thick and callous. When at length Shun resigned to him the throne, he lived in a low, mean house, while his sacrificial apron and cap were elegant. Sorrowfully came he to his death. Of all mortals never was one whose life was so saddened and embittered as his. On the death of king Wü, his son, king Ch'āng was young and weak. Chāu-kung had to undertake all the royal duties. The duke of Shāo was displeased, and evil reports spread through the kingdom. Chāu-kung had to reside three years in the east; he slew his elder brother, and banished his younger; scarcely did he escape with his life. Sorrowfully came he to his death. Of all mortals never was one whose life was so full of hazards and terrors as his. Confucius understood the ways of the ancient sovereigns and kings. He responded to the invitations of the princes of his time. The tree was cut down over him in Sung; the traces of his footsteps were removed in Wei; he was reduced to

之乎。禽子曰：吾不能所以荅子。然則以子之言問老聃關尹，則子言當矣。以吾言問大禹墨翟，則吾言當矣。孟孫陽因顧與其徒說他事。

楊朱曰：天下之美歸之舜，禹，周，孔，天下之惡歸之桀，紂。然而舜耕於河陽，陶於雷澤，四體不得暫安，口腹不得美厚，父母之所不愛，弟妹之所不親，行年三十，不告而娶，及受堯之禪，年已長，智已衰，商鈞不才，禪位於禹，戚戚然以至於死。此天人窮毒者也。鮌治水土，積用不就，殛諸羽山，禹纂業事讐，惟荒土功，子產不字，過門不入，身體偏枯，手足胼胝，及受舜禪，卑宮室，美絳冕，戚戚然以至於死。此天人之憂苦者也。武王既終，成王幼弱，周公攝天子之政，邵公不悅，四國流言，居東三年，誅兄放弟，僅免其身，戚戚然以至於死。此天人之危懼者也。孔子明帝王之道，應時君之聘，伐樹於宋，削迹於衛，窮於商周，圍於陳蔡。

extremity in Shang and Cháu; he was surrounded in Ch'án and Ts'ai; he had to bend to the head of the Chi family; he was disgraced by Yang Hú. Sorrowfully came he to his death. Of all mortals never was one whose life was so agitated and hurried as his.

“Those four sages, during their life, had not a single day's joy. Since their death they have had a *grand* fame that will last through myriads of ages. But that fame is what no one who cares for what is real would choose. Celebrate them;—they do not know it. Reward them;—they do not know it. Their fame is no more to them than to the trunk of a tree or a clod of earth.

“*On the other hand*, Chieh came into the accumulated wealth of many generations; to him belonged the honour of the royal seat; his wisdom was enough to enable him to set at defiance all below; his power was enough to shake the world. He indulged the pleasures to which his eyes and ears prompted him; he carried out whatever it came into his thoughts to do. Brightly came he to his death. Of all mortals never was one whose life was so luxurious and dissipated as his. Similarly, Cháu came into the accumulated wealth of many generations; to him belonged the honour of the royal seat; his power enabled him to do whatever he would; his will was everywhere obeyed; he indulged his feelings in all his palaces; he gave the reins to his lusts through the long night; he never made himself bitter by the thought of propriety and righteousness. Brightly came he to his destruction. Of all mortals never was one whose life was so abandoned as his.

“These two villains, during their life, had the joy of gratifying their desires. Since their death, they have had the *evil* fame of folly and tyranny. But the reality of *enjoyment* is what no fame can give. Reproach them;—they do not know it. Praise them;—they do not know it. Their *ill* fame is no more to them than to the trunk of a tree, or to a clod of earth.

“To the four sages all admiration is given; yet were their lives bitter to the end, and their common lot was death. To the two villains all condemnation is given; yet their lives were pleasant to the last, and their common lot was likewise death.”

3. The above passages are sufficient to show the character of Yang Chü's mind and of his teachings. It would be doing injustice to Epicurus to compare Yang with him, for though the Grecian philosopher made happiness the chief end of human pursuit, he taught also that 'we cannot live pleasantly without living virtuously and justly.' The Epicurean system is, indeed, unequal

受屈於季氏，見辱於陽虎，戚戚然以至於死。此天民之遑遽者也。凡彼四聖者，生無一日之歡，死有萬世之名，名者，固非實之所取也。雖稱之弗知，雖賞之不知，與株塊無以異矣。桀籍累世之資，居南面之尊，智足以距羣下，威足以震海內，恣耳目之所娛，窮意慮之所爲，熙熙然以至於死。此天民之逸蕩者也。紂亦藉累世之資，居南面之尊，威無不行，志無不從，肆情於傾官，縱欲於長夜，不以禮義自苦，熙熙然以至於誅。此天民之放縱者也。彼二凶也，生有從欲之歡，死被愚暴之名，實者固非名之所與也。雖毀之不知，雖稱之弗知，此與株塊奚以異矣。彼四聖，雖美之所歸，苦以至終，同歸於死矣。彼二凶，雖惡之所歸，樂以至終，亦同歸於死矣。

to the capacity, and far below the highest complacencies of human nature; but it is widely different from the reckless contempt of all which is esteemed good and great that defiles the pages where Yang is made to tell his views.

We are sometimes reminded by him of fragmentary utterances in the Book of Ecclesiastes.—‘In much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.’ ‘As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? As the fool. Therefore I hated life; because the work that is wrought under the sun is grievous to me: for all is vanity and vexation of spirit.’ ‘There is a man whose labour is in wisdom, and in knowledge, and in equity. . . . All his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night:—this is also vanity. There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour.’ ‘That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go to one place; all are of the dust, and all turn to dust again. . . . Wherefore I perceive that there is nothing better than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?’

But those thoughts were suggestions of evil from which the Hebrew Preacher recoiled in his own mind; and he put them on record only that he might give their antidote along with them. He vanquished them by his faith in God; and so he ends by saying, ‘Let us hear the conclusion of the whole matter:—Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.’ Yang Chû has no redeeming qualities. His reasonings contain no elements to counteract the poison that is in them. He never rises to the thought of God. There are, he allows, such ideas as those of propriety and righteousness, but the effect of them is merely to embitter and mar the enjoyment of life. Fame is but a phantom which only the fool will pursue. It is the same with all at death.

There their being ends. After that there is but so much putridity and rottenness. With him therefore the conclusion of the whole matter is:—‘Let us eat and drink; let us live in pleasure; gratify the ears and eyes; get servants and maidens, music, beauty, wine; when the day is insufficient, carry it on through the night; EACH ONE FOR HIMSELF.’

Mencius might well say that if such ‘licentious talk’ were not arrested, the path of benevolence and righteousness would be stopped up. If Yang’s principles had been entertained by the nation, every bond of society would have been dissolved. All the foundations of order would have been destroyed. Vice would have become rampant, and virtue would have been named only to be scorned. There would have remained for the entire State only what Yang saw in store for the individual man—‘putridity and rottenness.’ Doubtless it was owing to Mencius’s opposition that the foul and dangerous current was stayed. He raised up against it the bulwark of human nature formed for virtue. He insisted on benevolence, righteousness, propriety, fidelity, as the noblest attributes of man’s conduct. More was needed, but more he could not supply. If he had had a living faith in God, and had been in possession of His revealed will, the present state of China might have been very different. He was able to warn his countrymen of the gulf into which Yang Chû would have plunged them; but he could direct them in the way of truth and duty only imperfectly. He sent them into the dark cave of their own souls, and back to the vague lessons and imperfect examples of their sages; and China has staggered on, waxing feebler and feebler, to the present time. Her people need to be directed above themselves and beyond the present. When stars shine out to them in heaven and from eternity, the nation will perhaps renew its youth, and go forward from strength to strength.

SECTION II.

THE OPINIONS OF MO TĪ.

1. Very different from Yang Chū was Mo TĪ. They stood at the opposite poles of human thought and sentiment; and we may wonder that Mencius should have offered the same stern opposition to the opinions of each of them. He did well to oppose the doctrine whose watchword was—'Each one for himself;' was he right in denouncing, as equally injurious, that which taught that the root of all social evils is to be traced to the want of mutual love?

It is allowed that Mo was a native and officer of the State of Sung; but the time when he lived is a matter of dispute. Sze-mâ Ch'ien says that some made him to be a contemporary of Confucius, and that others placed him later¹. He was certainly later than Confucius, to whom he makes many references, not always complimentary, in his writings. In one of his Treatises, moreover, mention is made of Wān-tsze², an acknowledged disciple of Tsze-hsiâ, so that he must have been very little anterior to Mencius. This is the impression also which I receive from the references to him in our philosopher.

In Liū Hsin's third catalogue the Mohist writers form a subdivision. Six of them are mentioned, including Mo himself to whom seventy-one *p'ien*, or Books, are attributed. So many were then current under his name; but eighteen of them have since been lost. He was an original thinker. He exercised a bolder, though not a more correct, judgment on things than Confucius or his followers. Antiquity was not so sacred to him, and he did not hesitate to condemn the literati—the orthodox—for several of their doctrines and practices.

Two of his peculiar views are adverted to by Mencius, and vehemently condemned. The one is about the regulation of funerals, where Mo contended that a spare simplicity should be the rule³. On that I need not dwell. The other is the doctrine

¹ 史記, 七十四卷; 孟子, 荀卿, 列傳第十四, at the end.
² 文子. ³ Bk. III. Pt. I. v.

of 'Universal Love'.¹ A lengthy exposition of this remains in the Writings which go by Mo's name, though it is not from his own pen, but that of a disciple. Such as it is, with all its repetitions, I give a translation of it. My readers will be able, after perusing it, to go on with me to consider the treatment which the doctrine received at the hands of Mencius.

UNIVERSAL LOVE¹. PART I.

It is the business of the sages to effect the good government of the world. They must know, therefore, whence disorder and confusion arise, for without this knowledge their object cannot be effected. We may compare them to a physician who undertakes to cure men's diseases :—he must ascertain whence a disease has arisen, and then he can assail it with effect, while, without such knowledge, his endeavours will be in vain. Why should we except the case of those who have to regulate disorder from this rule? They must know whence it has arisen, and then they can regulate it.

It is the business of the sages to effect the good government of the world. They must examine therefore into the cause of disorder; and when they do so they will find that it arises from the want of mutual love. When a minister and a son are not filial to their sovereign and their father, this is what is called disorder. A son loves himself, and does not love his father;—he therefore wrongs his father, and seeks his own advantage: a younger brother loves himself, and does not love his elder brother;—he therefore wrongs his elder brother, and seeks his own advantage: a minister loves himself, and does not love his sovereign;—he therefore wrongs his sovereign, and seeks his own advantage:—all these are cases of what is called disorder. Though it be the father who is not kind to his son, or the elder brother who is not kind to his younger brother, or the sovereign who is not gracious to his minister:—the case comes equally under the general name of disorder. The father loves himself, and does not love his son;—he therefore wrongs his son, and seeks his own advantage: the elder brother loves himself, and does not love his

聖人以治天下爲事者也必知
亂之所自起焉能治之不知亂
之所自起則不能治譬之如醫
之攻人之疾者然必知疾之所
自起焉能攻之不知疾之所自
起則弗能攻治亂者何獨不然
必知亂之所自起焉能治之不
知亂之所自起則弗能治
聖人以治天下爲事者也不可
不察亂之所自起當察亂何自
起起不相愛臣子之不孝君父
所謂亂也子自愛不愛父故虧
父而自利弟自愛不愛兄故虧
兄而自利臣自愛不愛君故虧
君而自利此所謂亂也雖父之
不慈子兄之不慈弟君之不慈
臣此亦天下之所謂亂也父自
愛也不愛子故虧子而自利兄

¹ 兼愛, —兼 represents a hand grasping two stalks of grain. 兼愛 is 'a love that grasps or unites many in its embrace.' I do not know how to render it better than by 'universal love.' Mencius and the literati generally find the idea of equality in it also, and 兼愛 is with them = 'To love all equally.'

younger brother ;—he therefore wrongs his younger brother, and seeks his own advantage : the sovereign loves himself, and does not love his minister ;—he therefore wrongs his minister, and seeks his own advantage. How do these things come to pass? They all arise from the want of mutual love. Take the case of any thief or robber :—it is just the same with him. The thief loves his own house, and does not love his neighbour's house ;—he therefore steals from his neighbour's house to benefit his own : the robber loves his own person, and does not love his neighbour ;—he therefore does violence to his neighbour to benefit himself. How is this? It all arises from the want of mutual love. Come to the case of great officers throwing each other's Families into confusion, and of princes attacking one another's States :—it is just the same with them. The great officer loves his own Family, and does not love his neighbour's ;—he therefore throws his neighbour's Family into disorder to benefit his own : the prince loves his own State, and does not love his neighbour's ;—he therefore attacks his neighbour's State to benefit his own. All disorder in the kingdom has the same explanation. When we examine into the cause of it, it is found to be the want of mutual love.

Suppose that universal, mutual love prevailed throughout the kingdom ;—if men loved others as they love themselves, disliking to exhibit what was unfilial . . .¹ And moreover would there be those who were unkind? Looking on their sons, younger brothers, and ministers as themselves, and disliking to exhibit what was unkind . . . the want of filial duty would disappear. And would there be thieves and robbers? When every man regarded his neighbour's house as his own, who would be found to steal? When every one regarded his neighbour's person as his own, who would be found to rob? Thieves and robbers would disappear. And would there be great officers throwing one another's Families into confusion, and princes attacking one another's States? When officers regarded the Families of others as their own, what one would make confusion? When princes regarded other States as their own, what one would begin an attack? Great officers throwing one another's Families into confusion, and princes attacking one another's States, would disappear.

If, indeed, universal, mutual love prevailed throughout the kingdom ; one State not attacking another, and one Family not throwing another into confusion ; thieves and robbers nowhere existing ; rulers and ministers, fathers and sons, all being filial and kind :—in such a condition

自愛也。不愛弟。故虧弟而自利。君自愛也。不愛臣。故虧臣而自利。是何也。皆起不相愛。雖至天下之爲盜賊者亦然。盜愛其室。不愛其異室。故竊異室以利其室。賊愛其身。不愛人。故賊人以利其身。此何也。皆起不相愛。雖至大夫之相亂家。諸侯之相攻國者亦然。大夫各愛家。不愛異家。故亂異家以利其家。諸侯各愛其國。不愛異國。故攻異國以利其國。天下之亂物。具此而已矣。察此何自起。皆起不相愛。

若使天下兼相愛。人若愛其身。惡施不孝。猶有不慈者乎。視子弟與臣若其身。惡施不慈。不孝亡有。猶有盜賊乎。故視人之室若其室。誰竊視人身若其身。誰賊。故盜賊亡有。猶有大夫之相亂家。諸侯之相攻國者乎。視人家若其家。誰亂視人國若其國。誰攻。故大夫之相亂家。諸侯之相攻國者。亡有。

若使天下兼相愛。國與國不相攻。家與家不相亂。盜賊無有。君臣父子。皆能孝慈。若此則天下

¹ There are evidently some omissions and confusion here in the Chinese text.

the nation would be well governed. On this account, how may sages, whose business it is to effect the good government of the kingdom, do but prohibit hatred and advise to love? On this account it is affirmed that universal mutual love throughout the country will lead to its happy order, and that mutual hatred leads to confusion. This was what our master, the philosopher Mo, meant, when he said, 'We must above all inculcate the love of others.'

也。人者此
不勳愛
不可以
墨子曰
亂故子
相惡則
愛則治
下兼相
愛故天
惡而勳
得不禁
事者惡
天下爲
人以治
治故聖

UNIVERSAL LOVE. PART II.

Our Master, the philosopher Mo, said, 'That which benevolent men consider to be incumbent on them as their business, is to stimulate and promote all that will be advantageous to the nation, and to take away all that is injurious to it. This is what they consider to be their business.'

And what are the things advantageous to the nation, and the things injurious to it? Our master said, 'The mutual attacks of State on State; the mutual usurpations of Family on Family; the mutual robberies of man on man; the want of kindness on the part of the ruler and of loyalty on the part of the minister; the want of tenderness and filial duty between father and son and of harmony between brothers:—these, and such as these, are the things injurious to the kingdom.'

And from what do we find, on examination, that these injurious things are produced? Is it not from the want of mutual love?

Our Master said, 'Yes, they are produced by the want of mutual love. Here is a prince who only knows to love his own State, and does not love his neighbour's;—he therefore does not shrink from raising all the power of his State to attack his neighbour. Here is the chief of a Family who only knows to love it, and does not love his neighbour's;—he therefore does not shrink from raising all his powers to seize on that other Family. Here is a man who only knows to love his own person, and does not love his neighbour's;—he therefore does not shrink from using all his resources to rob his neighbour. Thus it happens, that the princes, not loving one another, have their battle-fields; and the chiefs of Families, not loving one another, have their mutual

子墨子言曰。仁人之所以爲事者。必與天下之利。除去天下之害。以此爲事者也。○然則天下之利何也。天下之害何也。○子墨子言曰。今若國之與國之相攻。家之與家之相篡。人之與人之相賊。君臣不惠。父子不慈。兄弟不和。調此則天下之害也。○然則崇此害亦何用生哉。以不相愛生耶。○子墨子言曰。以不相愛生。今諸侯獨知愛其國。不愛人之國。是以不憚舉其國以攻人之國。今家主獨知愛其家。而不愛人之家。是以不憚舉其家以篡人之家。今人獨知愛其身。不愛人之身。是以不憚舉其身以賊人之身。是故諸侯不相愛。則必野戰。家主不相愛。則必相篡。人與人不相愛。則必相賊。君臣不相愛。

¹ Here I would read, in the Chinese text, 察 for 崇 and 由 for 用.—然則察此害亦何由生哉. The translation is accordingly.

usurpations; and men, not loving one another, have their mutual robberies; and rulers and ministers, not loving one another, become unkind and disloyal; and fathers and sons, not loving one another, lose their affection and filial duty; and brothers, not loving one another, contract irreconcilable enmities. Yea, men in general not loving one another, the strong make prey of the weak; the rich do despite to the poor; the noble are insolent to the mean; and the deceitful impose upon the stupid. All the miseries, usurpations, enmities, and hatreds in the world, when traced to their origin, will be found to arise from the want of mutual love. On this account, the benevolent condemn it.'

They may condemn it; but how shall they change it?

Our Master said, 'They may change it by the law of universal mutual love and by the interchange of mutual benefits.'

How will this law of universal mutual love and the interchange of mutual benefits accomplish this?

Our Master said, 'It would lead to the regarding another's kingdom as one's own: another's family as one's own: another's person as one's own. That being the case, the princes, loving one another, would have no battle-fields; the chiefs of families, loving one another, would attempt no usurpations; men, loving one another, would commit no robberies¹; rulers and ministers, loving one another, would be gracious and loyal; fathers and sons, loving one another, would be kind and filial; brothers, loving one another, would be harmonious and easily reconciled. Yea, men in general loving one another, the strong would not make prey of the weak; the many would not plunder the few; the rich would not insult the poor; the noble would not be insolent to the mean; and the deceitful would not impose upon the simple. The way in which all the miseries,

則不惠忠，父子不相愛，則不慈孝，兄弟不相愛，則不和調，天下之人，皆不相愛，強必執弱，富必侮貧，貴必敖賤，詐必欺愚，凡天下禍篡怨恨，其所以起者，以不相愛生也，是以仁者非之。

既以非之，何以易之。○子墨子言曰，以兼相愛交相利之法易之。○然則兼相愛交相利之法，將奈何哉。○子墨子言，視人之國，若視其國，視人之家，若視其家，視人之身，若視其身，是故諸侯相愛，則不野戰，家主相愛，則不相篡，人與人相愛，則不相賊，貴不敖賤，詐不欺愚，凡天下禍篡怨恨，可使毋起者，以仁者譽之，然而今天下之士，君臣相愛則惠忠，父子相愛則慈孝，兄弟相愛則和調，天下之人，皆相愛，強不執弱，眾不劫寡，富不侮貧，貴不敖賤，詐不欺愚，凡天下禍篡怨恨，可便之。○然而今天下之難物也。○子墨子言曰，天下之士，君子特不識其利辯之故也。

¹ The Chinese text is here very confused for several sentences. There are evidently transpositions, omissions, and additions. I have ventured to correct and arrange it as follows:—

After 不相賊，I read, 君臣相愛，則惠忠，父子相愛，則慈孝，兄弟相愛，則和調，天下之人皆相愛，強不執弱，眾不劫寡，富不侮貧，貴不敖賤，詐不欺愚，凡天下禍篡怨恨，可便之。○然而今天下之難物也。○子墨子言曰，天下之士，君子特不識其利辯之故也。

usurpations, enmities, and hatreds in the world, may be made not to arise, is universal mutual love. On this account, the benevolent value and praise it.'

Yes; but the scholars of the kingdom and superior men say, 'True; if there were this universal love, it would be good. It is, however, the most difficult thing in the world.'

Our Master said, 'This is because the scholars and superior men simply do not understand the advantageousness of the law, and to conduct their reasonings upon that. Take the case of assaulting a city, or of a battle-field, or of the sacrificing one's life for the sake of fame:—this is felt by the people everywhere to be a difficult thing. Yet, if the ruler be pleased with it, both officers and people are able to do it:—how much more might they attain to universal mutual love, and the interchange of mutual benefits, which is different from this! When a man loves others, they respond to and love him; when a man benefits others, they respond to and benefit him; when a man injures others, they respond to and injure him; when a man hates others, they respond to and hate him:—what difficulty is there in the matter? It is only that rulers will not carry on the government on this principle, and so officers do not carry it out in their practice.

'Formerly, the duke Wán of Tsin liked his officers to be coarsely dressed, and, therefore, they all wore rams' furs, a leathern swordbelt, and a cap of bleached cotton. Thus attired, they went in to the prince's levee, and came out and walked through the court. Why did they do this? The sovereign liked it, and therefore the ministers did it. The duke Ling of Ch'ü liked his officers to have small waists, and, therefore, they all limited themselves to a single meal. They held in their breath in putting on their belts, and had to help themselves up by means of the wall. In the course of a year, they looked black, and as if they would die of starvation. Why did they do this? The sovereign liked it, and, therefore, the ministers were able to do it. Káu-chi'en, the king of Yüeh, liked his ministers to be brave, and taught them to be accustomed to be so. At a general assembly of them, he set on fire the ship where they were, and to try them, said, "All the precious things of Yüeh are here." He then with his own hands beat a drum, and urged them on. When they heard the drum thundering, they rushed confusedly about, and trampled in the fire, till more than a hundred of them perished, when he struck the gong, and called them back.'

子墨子言曰，天下之士君子，特不識其利，辯其故也。今若夫攻城野戰，殺身爲名，此天下百姓之所皆難也。苟君說之，則士衆能爲之。況於兼相愛交相利，則與此異。夫愛人者，人必從而愛之；利人者，人必從而利之；惡人者，人必從而惡之；害人者，人必從而害之。此何難之有？特上弗以爲政，士不以爲行故也。

昔者晉文公好士之惡衣，故文公之臣皆羊之裘，韋以帶劍，練帛之冠。入以見於君，出以踐朝，是其故何也？君說之，故臣爲之也。昔者楚靈王好士細腰，靈王之臣皆以一飯爲節，脇息然後帶，扶牆然後起，比期年，朝有驚黑之危，是其故何也？君說之，故臣能之也。昔越王句踐好士之勇，教馴其臣，和合之，焚舟失火，試其士曰：越

¹ In 是其故是也, the second 是 is plainly a misprint for 何. ² Here a sentence or two are wanting, to complete the paragraph in harmony with the two which precede. The characters which follow—長故子墨子言曰—should also be expunged. I have omitted them in the translation.

'Now, little food, bad clothes, and the sacrifice of life for the sake of fame;—these are what it is difficult for people to approve of. Yet, when the sovereign was pleased with it, they were all able, in those cases, to bring themselves to them. How much more could they attain to universal mutual love, and the interchange of mutual benefits, which is different from such things! When a man loves others, they respond to and love him; when a man benefits others, they respond to and benefit him; when a man hates others, they respond to and hate him; when a man injures others, they respond to and injure him. It is only that rulers will not carry on their government on this principle, and, so, officers do not carry it out in their practice.'

Yes; but now the officers and superior men say, 'Granted; the universal practice of mutual love would be good; but it is an impracticable thing. It is like taking up the T'ai mountain, and leaping with it over the Ho or the Chi.'

Our Master said, 'That is not the proper comparison for it. To take up the T'ai mountain, and leap with it over the Ho or the Chi, may be called an exercise of most extraordinary strength; it is, in fact, what no one, from antiquity to the present time, has ever been able to do. But how widely different from this is the practice of universal mutual love, and the interchange of mutual benefits!

'Anciently, the sage kings practised this. How do we know that they did so? When Yü reduced all the country to order:—in the west, he made the western Ho and the Yü-t'au, to carry off the waters of Ch'ü-sun-wang; in the north, he made the Fang-yüan, the P'ai-chü, Hsi-chih-ti, and the T'au of Fü-t'o; setting up also the Ti-ch'ü, and chiselling out the Lung-mán, to benefit Yen, Tai, Hü, Mo, and the people of the western Ho; in the east, he drained the waters to Lü-fang and the marsh of Máng-chü, reducing them to nine channels, to limit the waters of the eastern country, and benefit the people of Ch'i-cháu; and in the south, he made the Chiang, the Han, the Hwái, the Zü, the course of the eastern current, and the five lakes, to benefit Ching, Ch'ü, and Yüeh, the people of the wild south. These were the doings of Yü; and I am now for practising the same universal mutual love.

'When king Wán brought the western country to good order, his light spread, like the sun

國之寶，盡在此。越王親自鼓其士而進之，士聞鼓音
 破碎，亂行蹈火而死者，左右百人有餘。越王擊金而
 退之。是故子墨子言曰：乃若夫少食惡衣，殺身而爲
 名，此天下百姓之所皆難也。若苟君說之，則衆能爲
 之。况兼相愛交相利，與此異矣。夫愛人者，人亦從而
 愛之；利人者，人亦從而利之；惡人者，人亦從而惡之；
 害人者，人亦從而害之。此何難之有焉！特上不以爲
 政，而士不以爲行故也。
 然而今天下之士君子曰：然乃若兼則善矣。雖然，不
 可行之物也。譬若挈太山，越河濟也。○子墨子言：是
 非其譬也。夫挈太山而越河濟，可謂畢劫有力矣。自
 古及今，未有能行之者也。况乎兼相愛交相利，則與
 此異。古者聖王行之，何以知其然？古者禹治天下，西
 爲西河，漁竇以泄渠，孫皇之水，北爲防原，派注，后之
 邸，噶池之竇，洒爲底柱，鑿爲龍門，以利燕代，胡貉與
 西河之民。東方漏之陸防，孟諸之澤，灑爲九澮，以捷
 東土之水，以利冀州之民。南爲江漢淮汝，東流之注，
 五湖之處，以利荆楚于越，南夷之民。此言禹之事，吾

or the moon, over its four quarters. He did not permit great States to insult small ones; he did not permit the multitude to oppress the fatherless and the widow; he did not permit violence and power to take from the husbandmen their millet, pannicked millet, dogs, and swine. Heaven, as if constrained, visited king Wán with blessing. The old and childless were enabled to complete their years; the solitary and brotherless could yet mingle among the living; the young and parentless found those on whom they could depend, and grew up. These were the doings of king Wán; and I am now for practising the same universal mutual love.

'King Wú tunneled through the T'ai mountain. The Record says, "There is a way through the mountain, made by me, the descendant of the kings of Cháu:—I have accomplished this great work. I have got my virtuous men, and rise up full of reverence for Shang, Hsia, and the tribes of the south, the east, and the north. Though he has his multitudes of relatives, they are not equal to my virtuous men. If guilt attach to the people anywhere throughout the kingdom, it is to be required of me, the One man." This describes the doings of king Wú, and I am now for practising the same universal mutual love¹.

If, now, the rulers of the kingdom truly and sincerely wish all in it to be rich, and dislike any being poor; if they desire its good government, and dislike disorder; they ought to practise universal mutual love, and the interchange of mutual benefits. This was the law of the sage kings; it is the way to effect the good government of the nation; it may not but be striven after.

今行兼矣。昔者文王之治西土，若日若月，乍光于四方，于西土，不爲大國侮小國，不爲衆庶侮鰥寡，不爲暴勢奪穉人，黍稷狗彘，天屑臨文王慈，是以老而無子者，有所得終其壽，運獨無兄弟者，有所雜於生人之間，少失其父母者，有所放依而長，此文王之事，則吾今行兼矣。昔者武王將事泰山，隧傳曰：泰山有道，曾孫周王，有事大事，既獲仁人，尙作以祇商夏，蠻夷醜貉，雖有周親，不若仁人，萬方有罪，維子一人，此言武王之事，吾今行兼矣。是故子墨子言曰：今天下之君子，忠實欲天下之富，而惡其貧，欲天下之治，而惡其亂，當兼相愛交相利，此聖王之法，天下之治道也，不可不務爲也。

¹ I do not recollect to have read elsewhere of king Wú's tunneling through the T'ai mountain. In what Mo quotes from some Record, we have sentences from different parts of the Shū-ching brought together. The account of the labours of Yü contains names also not elsewhere found. There are, no doubt, many errors in the text.—I omit the 是故子墨子言曰, which follow 行兼矣.

UNIVERSAL LOVE. PART III.

Our Master, the philosopher Mo, said, 'The business of benevolent men requires that they should strive to stimulate and promote what is advantageous to the kingdom, and to take away what is injurious to it.'

Speaking, now, of the present time, what are to be accounted the most injurious things to the kingdom¹? They are such as the attacking of small States by great ones; the inroads on small Families by great ones; the plunder of the weak by the strong; the oppression of the few by the many; the scheming of the crafty against the simple; the insolence of the noble to the mean. To the same class belong the ungraciousness of rulers², and the disloyalty of ministers; the unkindness of fathers, and the want of filial duty on the part of sons. Yea, there is to be added to these the conduct of the mean men³, who employ their edged weapons and poisoned stuff, water and fire, to rob and injure one another.

Pushing on the inquiry now, let us ask whence all these injurious things arise. Is it from loving others and advantaging others? It must be answered 'No;'⁴ and it must likewise be said, 'They arise clearly⁴ from hating others and doing violence to others.' If it be further asked whether those who hate and do violence to others hold the principle of loving all, or that of making distinctions, it must be replied, 'They make distinctions.' So then, it is this principle of making distinctions between man and man, which gives rise to all that is most injurious in the kingdom. On this account we conclude that that principle is wrong.

Our Master said, 'He who condemns others must have whereby to change them.' To condemn men, and have no means of changing them, is like saving them from fire by plunging them in water. A man's language in such a case must be improper. On this account our Master said, 'There is the principle of loving all, to take the place of that which makes distinctions.'

子墨子言曰。仁人之事者。必務求與天下之利。除天下之害。○然當今之時。天下之害孰爲大。○曰。若大國之攻小國也。大家之亂小家也。強之劫弱。衆之暴寡。詐之謀愚。貴之敖賤。此天下之害也。人與爲人君者之不惠也。臣者之不忠也。父者之不慈也。子者之不孝也。此又天下之害也。又與今人之賤人。執其兵刃毒藥水火。以交相虧賊。此又天下之害也。姑嘗本原若衆害之所自。此胡自生。此自愛人利人生與。○必曰非然也。必曰從惡人賊人生分名乎。天下惡人而賊人者。兼與別與。○必曰別也。然卽之交別者。果生天下之大害者與。是故別非也。

子墨子曰。非人者必有以易之。若非人而無以易之。譬之猶以水救火也。其說將必無可焉。○是故子墨子曰。兼以易

¹ I suppose that the compiler—the disciple of Mo—begins to speak here. Throughout this part, however, the changes in the argument are indistinctly marked. '人與' should here be expunged from the Chinese text. '又與' should here be expunged.

² I translate 分名 by 'clearly.' 名 is probably a misprint for 明.

If, now, we ask, 'And how is it that universal love can change the consequences of that other principle which makes distinctions?' the answer is, 'If princes were as much for the States of others as for their own, what one among them would raise the forces of his State to attack that of another?—he is for that other as much as for himself. If they were for the capitals of others as much as for their own, what one would raise the forces of his capital to attack that of another?—he is for that as much as for his own. If chiefs regarded the Families of others as their own, what one would lead the power of his Family to throw that of another into confusion?—he is for that other as much as for himself. If, now, States did not attack, nor holders of capitals smite, one another, and if Families were guilty of no mutual aggressions, would this be injurious to the kingdom, or its benefit?' It must be replied, 'This would be advantageous to the kingdom.' Pushing on the inquiry, now, let us ask whence all these benefits arise. Is it from hating others and doing violence to others? It must be answered, 'No;' and it must likewise be said, 'They arise clearly from loving others and doing good to others.' If it be further asked whether those who love others and do good to others hold the principle of making distinctions between man and man, or that of loving all, it must be replied, 'They love all.' So then it is this principle of universal mutual love which really gives rise to all that is most beneficial to the nation. On this account we conclude that that principle is right¹.

Our Master said, a little while ago, 'The business of benevolent men requires that they should strive to stimulate and promote what is advantageous to the kingdom, and to take away what is injurious to it.' We have now traced the subject up, and found that it is the principle of universal love which produces all that is most beneficial to the kingdom, and the principle of making distinctions which produces all that is injurious to it. On this account what our

別。○然即兼之可以易別之故。何也。○
 日。藉爲人之國。若爲其國。夫誰獨舉其
 國以攻人之國者哉。爲彼者由爲己也。
 爲人之都。若爲其都。夫誰獨舉其都以
 伐人之都者哉。爲彼猶爲己也。爲人之
 家。若爲其家。夫誰獨舉其家以亂人之
 家者哉。爲彼猶爲己也。然即國都不相
 攻伐。人家不相亂賊。此天下之害與。天
 下之利與。即必曰天下之利也。姑嘗本
 原。若衆利之所自生。此胡自生。此自惡
 人賊人生與。即必曰非然也。必曰從愛
 人利人生分名乎。天下愛人而利人者。
 別與兼與。即必曰兼也。然即之交兼者。
 果生天下之大利者與。是故子墨子曰。
 兼是也。
 且鄉吾本言曰。仁人之事者。必務求與
 天下之利。除天下之害。○今吾本原兼
 之所生天下之大利者。吾本原別之所

¹ I here transpose 子墨子曰, and put it after 兼是也. This is required by the preceding argument, which ends simply with 是故別非也. With this transposition, however, some other liberties must still be taken with the next paragraph. In 仁人之是者, 是 should evidently be 事. In the concluding phrase—出乎若方—the adoption of an old gloss, that 乎 should be 平, enables us to make sense of it. What follows, from 今吾將 down to 即若其利, is confused and difficult. 與, in 與天下之利, is a misprint for 興; but there must be other corruptions and omissions as well. One can see the author's drift; and I have tried to translate accordingly.

Master said, 'The principle of making distinctions between man and man is wrong, and the principle of universal love is right,' turns out to be correct as the sides of a square.

If, now, we just desire to promote the benefit of the kingdom, and select for that purpose the principle of universal love, then the acute ears and piercing eyes of people will hear and see for one another; and the strong limbs of people will move and be ruled for one another; and men of principle will instruct one another. It will come about that the old, who have neither wife nor children, will get supporters who will enable them to complete their years; and the young and weak, who have no parents, will yet find helpers that shall bring them up. On the contrary, if this principle of universal love is held not to be correct, what benefits will arise from such a view? What can be the reason that the scholars of the kingdom, whenever they hear of this principle of universal love, go on to condemn it? Plain as the case is, their words in condemnation of this principle do not stop;—they say, 'It may be good, but how can it be carried into practice?'

Our Master said, 'Supposing that it could not be practised, it seems hard to go on likewise to condemn it. But how can it be good, and yet incapable of being put into practice?'

Let us bring forward two instances to test the matter:—Let any one suppose the case of two individuals, the one of whom shall hold the principle of making distinctions, and the other shall hold the principle of universal love. The former of these will say, 'How can I be for the person of my friend as much as for my own person? how can I be for the parents of my friend as much as for my own parents?' Reasoning in this way, he may see his friend hungry, but he will not feed him; cold, but he will not clothe him; sick, but he will not nurse him; dead, but he will not bury him. Such will be the language of the individual holding the principle of distinction, and such will be his conduct. The language of the other, holding the principle of universality, will be different, and also his conduct. He will say, 'I have heard that he who wishes to play a lofty part among men, will be for the person of his friend as much as for his own person, and for the parents of his friend as much as for his own parents. It is only thus that he can attain his distinction?' Reasoning in this way, when he sees his friend hungry, he will feed him; cold, he will clothe him; sick, he will nurse him; dead, he will bury him. Such will be the language of him who holds the principle of universal love, and such will be his conduct.

生，天下之大害者也。是故子墨子曰：別非而兼是者，出乎若方也。今吾將正求與天下之利，而取之以兼爲正，是故以聰耳明目相爲視聽乎，是以股肱畢強，相爲勳宰乎，而有道肆相教誨，是以老而無妻子者，有所侍養以終其壽，幼弱孤童之無父母者，有所放依以長其身，令唯母以兼爲正，卽若其利也。不識天下之士，所以皆聞兼而非者，其故何也。○然而天下之士，非兼者之言猶未止也，曰：卽善矣，雖然，豈可用哉。

子墨子曰：用而不可，難哉，亦將非之。且焉有善而不可用者。○姑嘗兩而進之，誰以爲二士，使其一士者執別，使其一士者執兼，是故別士之言曰：吾豈能爲吾友之身，若爲吾身，爲吾友之親，若爲吾親，是故退睹其友，飢卽不食，寒卽不衣，疾病不侍養，死喪不葬埋，別士之言若此，行若此，兼士之言不然，行亦不然，曰：吾聞爲高士於天下者，必爲其友之身，若爲其身，爲其友之親，若爲其親，然後可以爲高士天下，是故退睹其友，飢則食之，寒則衣

The words of the one of these individuals are a condemnation of those of the other, and their conduct is directly contrary. Suppose now that their words are perfectly sincere, and that their conduct will be carried out,—that their words and actions will correspond like the parts of a token, every word being carried into effect; and let us proceed to put the following questions on the case:—Here is a plain in the open country, and an officer, with coat of mail, gorget, and helmet, is about to take part in a battle to be fought in it, where the issue, whether for life or death, cannot be foreknown; or here is an officer about to be dispatched on a distant commission from Pá to Yüeh, or from Ch'í to Ching, where the issue of the journey, going and coming, is quite uncertain:—on either of these suppositions, to whom will the officer entrust the charge of his house, the support of his parents, and the care of his wife and children?—to one who holds the principle of universal love? or to one who holds that which makes distinctions? I apprehend there is no one under heaven, man or woman, however stupid, though he may condemn the principle of universal love, but would at such a time make one who holds it the subject of his trust. This is in words to condemn the principle, and when there is occasion to choose between it and the opposite, to approve it;—words and conduct are here in contradiction. I do not know how it is that throughout the kingdom scholars condemn the principle of universal love, whenever they hear it¹.

Plain as the case is, their words in condemnation of it do not cease, but they say, 'This principle may suffice perhaps to guide in the choice of an officer, but it will not guide in the choice of a sovereign'².

Let us test this by taking two illustrations:—Let any one suppose the case of two sovereigns, the one of whom shall hold the principle of mutual love, and the other shall hold the principle which makes distinctions. In this case, the latter of them will say, 'How can I be as much for the persons of all my people as for my own? This is much opposed to human feelings. The life of man upon the earth is but a very brief space; it may be compared to the rapid

之，疾病侍養之，死喪葬埋之，兼士之言若此，行若此。若之二者，言相非而行相反與。當使若二士者，言必信，行必果，使言之合，猶合符節也。無言而不行也，然即敢問，今有平原廣野於此，被甲嬰冑將往戰，死生之權未可識也。又有君大夫之遠使於巴越齊荆，往來及否未及否，未可識也。然即敢問，不識將惡也。家室奉承親戚，提挈妻子，而寄託之，不識於兼之有是乎？於別之有是乎？哉！以為當其於此也，天下無愚夫愚婦，雖非兼之人，必寄託之於兼之有是也。此言而非兼，擇即取兼，即此言行拂也。不識天下之士，所以皆聞兼而非之者，其故何也。○然而天下之士，非兼者之言，猶未止也。曰：意可以擇士，而不可以擇君。

子姑嘗兩而進之，誰以為二君，使其一君者執兼，使一君者執別，是故別君之言，吾惡能為吾萬民之身為吾身，此泰非天下之情也。

¹ From 子墨子曰，用而不可 down to this, the general meaning is plain enough. But there must be several corruptions in the text. 哉, for instance, after 別之有是乎, is, plainly, for 我. ² Here there should follow, 'Our Master said,' and some observations introductory to the two illustrations of the sovereigns. This has been lost, however, and all that remains of it is the solitary 子, in 子姑嘗云云.

movement of a team of horses whirling past a small chink.' Reasoning in this way, he may see his people hungry, but he will not feed them; cold, but he will not clothe them; sick, but he will not nurse them; dead, but he will not bury them. Such will be the language of the sovereign who holds the principle of distinctions, and such will be his conduct. Different will be the language and conduct of the other who holds the principle of universal love. He will say, 'I have heard that he who would show himself a *virtuous and intelligent* sovereign, ought to make his people the first consideration, and think of himself only after them.' Reasoning in this way, when he sees any of the people hungry, he will feed them; cold, he will clothe them; sick, he will nurse them; dead, he will bury them. Such will be the language of the sovereign who holds the principle of universal love, and such his conduct. If we compare the two sovereigns, the words of the one are condemnatory of those of the other, and their actions are opposite. Let us suppose that their words are equally sincere, and that their actions will make them good,—that their words and actions will correspond like the parts of a token, every word being carried into effect; and let us proceed to put the following questions on the case:—Here is a year when a pestilence walks abroad among the people; many of them suffer from cold and famine; multitudes die in the ditches and water-channels. If at such a time they might make an election between the two sovereigns whom we have supposed, which would they prefer? I apprehend there is no one under heaven, however stupid, though he may condemn the principle of universal love, but would at such a time prefer to be under the sovereign who holds it. This is in words to condemn the principle, and, when there is occasion to choose between it and the opposite, to approve it;—words and conduct are here in contradiction. I do not know how it is that throughout the kingdom scholars condemn the principle of universal love, whenever they hear it.

Plain as the case is, their words in condemnation of it do not cease; but they say, 'This universal *mutual love* is benevolent and righteous. That we grant, but how can it be practised? The impracticability of it is like that of taking up the T'ai mountain, and leaping with it over the Chiang or the Ho. We do, indeed, desire this universal love, but it is an impracticable thing!'

Our Master said, 'To take up the T'ai mountain, and leap with it over the Chiang or the

人之生乎地上之無幾何也。譬之猶駟馳而過卻也。是故退睹其萬民，飢即不食，寒即不衣，疾病不待養，死喪不葬埋，別君之言若此，行若此，兼君之言不然，行亦不然。曰：吾聞爲明君於天下者，必先萬民之身，後爲其身，然後可以爲明君於天下。是故退睹其萬民，飢即食之，寒即衣之，疾病侍養之，死喪葬埋之，兼君之言若此，行若此，然即交若之二君者，言相非而行相反，與常使若二君者，言必信，行必果，使言行之合猶合符節也，無言而不行也，然即敢問：今歲有癘疫萬民，多有勤苦凍餒轉死溝壑中者，旣已衆矣，不識將擇之二君者，將何從也？我以爲當其於此也，天下無愚夫愚婦，雖非兼君，必從兼君是也。言而非兼，擇即取兼，此言行拂也。不識天下所以皆聞兼而非之者，其故何也？○然而天下之士，非兼者之言也，猶未止也。曰：兼即仁矣義矣，雖然，豈可爲哉？吾譬兼之不可爲也，猶挈泰山以超江河也，故兼者直願之也，夫豈可爲之物哉。

子墨子曰：夫挈泰山以超江河，自古之及今，生民而

Ho, is a thing which never has been done, from the highest antiquity to the present time, since men were; but the exercise of mutual love and the interchange of mutual benefits,—this was practised by the ancient sages and six kings.’

How do you know that the ancient sages and the six kings practised this?

Our Master said, ‘I was not of the same age and time with them, so that I could myself have heard their voices, or seen their faces; but I know what I say from what they have transmitted to posterity, written on bamboo or cloth, cut in metal or stone, or engraven on their vessels.’

‘It is said in “The Great Declaration,”—“King Wān was like the sun or like the moon; suddenly did his brightness shine through the four quarters of the western region¹.”

‘According to these words, king Wān exercised the principle of universal love on a vast scale. He is compared to the sun or moon which shines on all, without partial favour to any spot under the heavens;—such was the universal love of king Wān.’ What our Master insisted on was thus exemplified in him.

‘Again, not only does “The Great Declaration” speak thus;—we find the same thing in “The Declaration of Yü.” Yü said, “Ye multitudes, listen all to my words. It is not only I who dare to say a word in favour of war;—against this stupid prince of Miào we must execute the punishment appointed by Heaven. I am therefore leading your hosts, and go before you all to punish the prince of Miào².”

‘Thus Yü punished the prince of Miào, not to increase his own riches and nobility, nor to obtain happiness and emolument, nor to gratify his ears and eyes;—he did it, seeking to promote what was advantageous to the kingdom, and to take away what was injurious to it. It appears from this, that Yü held the principle of universal love.’ What our Master insisted on may be found in him.

‘And not only may Yü thus be appealed to;—we have “The words of Tang” to the same effect. Tang said, “I, the child Li, presume to use a dark-coloured victim, and announce to Thee, O supreme Heavenly Sovereign:—Now there is a great drought, and it is right I should

來、未嘗有也。今若夫兼相愛、交相利、此自先聖
六王者、親行之。○何知先聖六王之親行之也。
○子墨子曰、吾非與之並世同時、親聞其聲、見
其色也、以其所書於竹帛、鏤於金石、琢於槃盂、
傳遺後世子孫者知之。泰誓曰、文王若日月、
乍照光於四方於西土。○此言文王之兼愛天
下之博大也、譬之日月兼照天下之無有私也。
○即此文王兼也、雖子墨子之所謂兼者、於文
王取法焉。○且不惟泰誓爲然、雖禹誓即亦猶
是也。禹曰、濟濟有衆、咸聽朕言、非惟小子、敢行
稱亂、蠢茲有苗、用天之罰、若予既率爾羣、對諸
羣以征有苗、禹之征有苗也、非以求以重富貴、
千福祿、樂耳目也、以求與天下之利、除天下之
害。○即此禹兼也、雖子墨子之所謂兼者、於禹
求焉。○且不惟禹誓爲然、雖湯說、即亦猶是也。
湯曰、惟予小子履、敢用元牡、告於上天、后曰、今
天大旱、即當朕身、履未知得罪于上下、有善不
敢蔽、有罪不敢赦、簡在帝心、萬方有罪、即當朕

¹ See ‘The Great Declaration,’ III. 6. The language is somewhat different from the citation.

² ‘The Declaration of Yü’ is what is called ‘The Counsels of Yü.’ In the twentieth paragraph we find the passage here quoted, or rather we find something like it.

be held responsible for it. I do not know but that I have offended against the Powers above and below. But the good I dare not keep in obscurity, and the sinner I dare not pardon. The examination of this is with Thy mind, O God. If the people throughout the kingdom commit offences, it is to be required of me. If I commit offences, it does not concern the people¹." From these words we perceive that T'ang, possessing the dignity of sovereign, and the wealth of the kingdom, did not shrink from offering himself as a sacrifice which might be acceptable to God and other spiritual beings.' It appears from this that T'ang held the principle of universal love. What our Master insisted on was exemplified in T'ang.

And not only may we appeal in this way to the 'Declarations,' 'Charges,' and 'Words of T'ang,'—we find the same thing in 'The Poems of Ch'au'. One of those poems says,

'Wide and long is the Royal way, Without deflection, without injustice. The Royal way is plain and level, Without injustice, without deflection.	It is straight as an arrow, It is smooth as a whetstone. The officers tread it; The lower people see it.'
---	--

Is not this speaking of the *Royal* way in accordance with our style²? Anciently, Wān and Wū, acting with exact justice and impartiality, rewarded the worthy and punished the oppressive, allowing no favouritism to influence them towards their own relatives. It appears from this that Wān and Wū held the principle of universal love. What our Master insisted on was exemplified in them.—How is it that the scholars throughout the kingdom condemn this universal love, whenever they hear of it? Plain as the case is, the words of those who condemn the principle of universal love do not cease. They say, 'It is not advantageous to the entire devotion to parents which is required;—it is injurious to filial piety⁴.' Our Master said, 'Let us bring this objection to the test:—A filial son, having the happiness of his parents at heart, considers how it is to be secured. Now, does he, so considering, wish men to love and benefit his parents? or does he wish them to hate and injure his parents?' On this view of the question, it must be evident that he wishes men to love and benefit his parents. And what

身。朕身有罪。無及萬方。卽此言。湯貴
爲天子。富有天下。然且不憚以身爲
犧牲。以祠說于上帝鬼神。○卽此。湯
兼也。雖子墨子之所謂兼者。於湯取
法焉。○且不惟誓命與湯說爲然。周
詩卽亦猶是也。周詩曰。王道蕩蕩。不
偏不黨。王道平平。不黨不偏。其直若
矢。其易若底。君子之所履。小人之所
視。若吾言非語道之謂也。古者文武
爲正均分。賞賢罰暴。勿有親戚兄弟
之所阿。○卽此文武兼也。雖子墨子
之所謂兼者。於文武取法焉。不識天
下之人。所以皆聞兼而非之者。其故
何也。然而天下之非兼者之言。猶未
止。曰。意不忠親之利而害爲孝乎。○
子墨子曰。姑嘗本原之。孝子之爲親
度者。吾不識孝子之爲親度者。亦欲
人愛利其親。與意欲人之惡賊其親

¹ See 'The Announcement of T'ang' (湯告) in various places. Compare also more particularly the Analects, XX. i. 3. ² In the quotation which is immediately subjoined, the first four lines are from a rhythmical passage of the Shū-ching, V. iv. 13. The remaining four are in the Shih-ching, II. v. Ode ix. st. 1. ³ Such I suppose to be the meaning of 若吾

言非語道之謂也, if it were amended. ⁴ The sentence is not clear,—意不忠親之利而害爲孝乎. I have done what I could with it. The scope of the whole paragraph is sufficiently plain. The 遇, farther on, is supposed to be for 偶.

must he himself first do in order to gain this object? If I first address myself to love and benefit men's parents, will they for that return love and benefit to my parents? or if I first address myself to hate men's parents, will they for that return love and benefit to my parents? It is clear that I must first address myself to love and benefit men's parents, and they will return to me love and benefit to my parents. The conclusion is that a filial son has no alternative.—He must address himself in the first place to love and do good to the parents of others. If it be supposed that this is an accidental course, to be followed on emergency by a filial son, and not sufficient to be regarded as a general rule, let us bring it to the test of what we find in the Books of the ancient kings.—It is said in the TÁ YÁ,

'Every word finds its answer;
Every action its recompense.

He threw me a peach;
I returned him a plum.'

These words show that he who loves others will be loved, and that he who hates others will be hated. How is it that the scholars throughout the kingdom condemn this principle of universal love, when they hear it?

Is it that they deem it so difficult as to be impracticable? But there have been more difficult things, which yet have been done. For instance, king Ling of Ching was fond of small waists. In his time, the officers of Ching restricted themselves to a handful of rice, till they required a stick to raise themselves, and in walking had to hold themselves up by the wall. Now, it is a difficult thing to restrict one's self in food, but they were able to do it, because it would please king Ling.—It needs not more than a generation to change the manners of the people, such is their desire to move after the pattern of their superiors.

Again, KÁU-chien, the king of Yüeh, was fond of bravery. He spent three years in training his officers to be brave; and then, not knowing fully whether they were so, he set fire to the ship where they were, and urged them forward by a drum into the flames. They advanced, one rank over the bodies of another, till an immense number perished in the water or the flames; and it was not till he ceased to beat the drum, that they retired. Those officers of Yüeh might be pronounced to be full of reverence. To sacrifice one's life in the flames is a difficult thing, but they were able to do it, because it would please their king.—It needed not

與。以說觀之。即欲人之愛利其親也。然即吾惡先從
事。即得此。若我先從事乎愛利人之親。然後人報我
愛利吾親乎。意我先從事乎惡人之親。然後人報我
以愛利吾親乎。即必吾先從事乎愛利人之親。然後
人報我以愛利吾親也。然即之交孝子者。果不得已
乎。毋先從事愛利人之親者與。意以天下之孝子。爲
遇而不足。以爲正乎。姑嘗本原先王之所書。大雅之
所道曰。無言而不讐。無德而不報。投我以桃。報之以
李。即此言愛人者必見愛也。而惡人者必見惡也。不
識天下之士。所以皆聞愛而非之者。其故何也。
意以爲難。而不可爲耶。嘗有難此而可爲者。昔荆靈
王好小要。當靈王之身。荆國之士。飯不踰乎一固。據
而後興。扶垣而後行。故約食爲其難爲也。然後爲而
靈王說之。未踰於世。而民可移也。即求以鄉其上也。
昔者越王勾踐好勇。教其士臣三年。以其知爲未足
以知之也。焚舟失火。鼓而進之。其士偃前列。伏水火
而死。有不可勝數也。當此之時。不鼓而退也。越國之
士。可謂顛矣。故焚身爲其難爲也。然後爲之。越王說

more than a generation to change the manners of the people, such is their desire to move after the pattern of their superiors. *Once more*, duke Wán of Tsin was fond of garments of coarse flax. In his time, the officers of Tsin wore wide clothes of that fabric, with rams' furs, leathern swordbelts, and coarse canvas sandals. Thus attired, they went in to the duke's levee, and went out and walked through the court. It is a difficult thing to wear such clothes, but they were able to do it, because it would please duke Wán.—It needs but a generation to change the manners of the people, such is their desire to move after the pattern of their superiors.

Now, little food, a burning ship, and coarse clothes,—these are among the most difficult things to endure; but because the sovereign would be pleased with the enduring them, they were able in those cases to do it. It needed no more than a generation to change the manners of the people. Why? Because such is their desire to move after the pattern of their superiors. And now, as to universal mutual love¹, it is an advantageous thing and easily practised,—beyond all calculation. The only reason why it is not practised is, in my opinion, because superiors do not take pleasure in it. If superiors were to take pleasure in it, stimulating men to it by rewards and praise, and awing them from opposition to it by punishments and fines, they would, in my opinion, move to it,—the practice of universal mutual love, and the interchange of mutual benefits,—as fire rises upwards, and as water flows downwards:—nothing would be able to check them. This universal love was the way of the sage kings; it is the principle to secure peace for kings, dukes, and great men; it is the means to secure plenty of food and clothes for the myriads of the people. The best course for the superior man is to well understand the principle of universal love, and to exert himself to practise it. It requires the sovereign to be gracious, and the minister to be loyal; the father to be kind, and the son to be filial; the elder brother to be friendly, and the younger to be obedient. Therefore the superior man,—with whom the chief desire is to see gracious sovereigns and loyal ministers; kind fathers and filial sons; friendly elder brothers and obedient younger ones,—ought to insist on the indispensableness of the practice of universal love. It was the way of the sage kings; it would be the most advantageous thing for the myriads of the people.

之、未踰於世、而民可移也、即求以鄉上也。昔者
 晉文公好苴服、當文公之時、晉國之士、大布之
 衣、絺羊之裘、練帛之冠、且苴之屨、入見文公、出
 以踐之朝、故苴服爲其難爲也、然後爲而文公
 說之、未踰於世而民可移也、即求以鄉上也。
 是故約食焚舟苴服、此天下之至難爲也、然後
 爲而上說之、未踰於世而民可移也、何故也、即
 求以鄉上也。今若夫兼相利、此其有利且易
 爲也、不可勝計也、我以爲則無有上說之者而
 已矣、苟有上說之者、勸之以賞譽、威之以刑罰、
 我以爲人之於就兼相愛交相利也、譬之猶火
 之就上、水之就下也、不可防止於天下、故兼者
 聖王之道也、王公大人之所以安也、萬民衣食
 之所以足也、故君子莫若審兼而務行之、爲人
 君必惠、爲人臣必忠、爲人父必慈、爲人子必孝、
 爲人兄必友、爲人弟必悌、故君子莫若欲爲惠
 君、忠臣慈父孝子友兄悌弟、當若兼之不可不
 行也、此聖王之道而萬民之大利也。

¹ For 兼相利 we should read 兼相愛.

2. Notwithstanding the mutilations and corruptions in the text of the preceding Essay, its general scope is clearly discernible, and we obtain from it a sufficient account of Mo's doctrine on the subject of 'Universal Love.' We have now to consider the opposition offered to this doctrine by Mencius. He was not the first, however, to be startled and offended by it. The Essay shows that it was resented as an outrage on the system of orthodox belief during all the lifetime of Mo and his immediate disciples. Men of learning did not cease to be clamorous against it. From the allusions made by Mencius to its prevalence in his days, it would appear that it had overcome much of the hostility which it at first encountered. He stepped forward to do battle with it, and though he had no new arguments to ply, such was the effect of his onset, that 'Universal Love' has ever since been considered, save by some eccentric thinkers, as belonging to the Limbo of Chinese vanities, among other things 'abortive, monstrous, or unkindly mixed.'

We may approach the question conveniently by observing that Mo's attempts to defend his principle were in several points far from the best that could be made. His references to the examples of Yü, T'ang, and the kings Wăn and Wú, are of this nature. Those worthies well performed the work of their generation. They punished the oppressor, and delivered the oppressed. Earnest sentiments of justice and benevolence animated their breasts and directed their course. But they never laid down the doctrine of 'Universal Love,' as the rule for themselves or others.

When he insists, again, that the people might easily be brought to appreciate and practise his doctrine, if their rulers would only set them the example, he shows the same overweening idea of the influence of superiors, and the same ignorance of human nature, which I have had occasion to point out in both Confucius and Mencius. His references to duke Wăn of Tsin, duke Ling of Ch'ü, and Kâu-chien of Yüeh, and his argument from what they are said to have effected, only move us to smile. And when he teaches that men are to be *awed* to love one another '*by punishments and fines*,' we feel that he is not understanding fully what he says nor whereof he affirms.

Still, he has broadly and distinctly laid it down, that if men would only universally love one another, the evils which disturb and embitter human society would disappear. I do not say that he has taught the *duty* of universal love. His argument is conducted

on the ground of *expediency*¹. Whether he had in his own mind a truer, nobler foundation for his principle, does not immediately appear. Be that as it may, his doctrine was that men were to be exhorted to love one another,—to love one another as themselves. According to him, ‘princes should be as much for the States of others as for their own. One prince should be for every other as for himself.’ So it ought to be also with the Heads of clans, with ministers, with parents, and with men generally.

Here it was that Mencius joined issue with him. He affirmed that ‘to love all equally did not acknowledge the peculiar affection due to a parent.’ It is to be observed that Mo himself nowhere says that his principle was that of loving all EQUALLY. His disciples drew this conclusion from it. In the third Book of Mencius’s Works, we find one of them, Í Chih, contending that the expression in the Shû-ching, about the ancient kings acting towards the people, ‘as if they were watching over an infant,’ sounded to him as if love were to be *without difference of degree*, the manifestation of it simply commencing with our parents². To this Mencius replied conclusively by asking, ‘Does Í really think that a man’s affection for the child of his brother is merely like his affection for the child of his neighbour?’ With still more force might he have asked, ‘Is a man’s affection for his father merely like his affection for the father of his neighbour?’ Such a question, and the necessary reply to it, are implied in his condemnation of Mo’s system, as being ‘without father,’ that is, denying the peculiar affection due to a father. If Mo had really maintained that a man’s father was to be no more to him than the father of any other body, or if his system had necessitated such a consequence, Mencius would only have done his duty to his country in denouncing him, and exposing the fallacy of his reasonings. As the case is, he would have done better if he had shown that no such conclusion necessarily flows from the doctrine of ‘Universal Love,’ or its preceptive form that we are to love our neighbour as ourselves.

Of course it belonged to Mo himself to defend his views from the imputation. But what he has said on the point is not satisfactory. In reply to the charge that his principle was injurious to filial piety, he endeavoured to show, that, by acting on it, a man would best

¹ This and several other points are well put by the Rev. Dr. Edkins, in his *Essay*, referred to on p. 133. See *Journal of the North-China Branch of the Royal Asiatic Society*, No. II, May, 1859.

² See Bk. III. Pt. I. v. 3.

secure the happiness of his parents :—as he addressed himself in the first place to love, and do good to, the parents of others, they would recompense to him the love of, and good-doing to, his parents. It might be so, or it might not. The reply exhibits strikingly in what manner Mo was conducted to the inculcation of universal love, and that really it had in his mind no deeper basis than its expediency. This is his weak point; and if Mencius, whose view of the constitution of human nature, and the binding force of the virtues, apart from all consideration of consequences, was more comprehensive and correct than that of Mo, had founded his opposition on this ground, we could in a measure have sympathised with him. But while Mo appeared to lose sight of the other sentiments of the human mind too much, in his exclusive contemplation of the power of love, he did not doubt but his principle would make sons more filial, and ministers more devoted, and subjects more loyal. The passage which I have just referred to, moreover, does not contain the admission that the love was to be *without any difference of degree*. The fact is, that he hardly seems to have realised the objection with which Mencius afterwards pressed the advocacy of it by his followers. If he did do so, he blinked the difficulty, not seeing his way to give a full and precise reply to it.

This seems to be the exact state of the case between the two philosophers. Mo stumbled on a truth, which, based on a right foundation, is one of the noblest which can animate the human breast, and affords the surest remedy for the ills of society. There is that in it, however, which is startling, and liable to misrepresentation and abuse. Mencius saw the difficulty attaching to it, and unable to sympathise with the generosity of it, set himself to meet it with a most vehement opposition. Nothing, certainly, could be more absurd than his classing Yang Chû and Mo Tí together, as equally the enemies of benevolence and righteousness. When he tries to ridicule Mo, and talks contemptuously about him, how, if he could have benefited the kingdom, by toiling till he rubbed off every hair of his body, he would have done it¹,—this only raises up a barrier between himself and us. It reminds us of the *hardness* of nature which I have elsewhere charged against him.

3. Confucius, I think, might have dealt more fairly and generously with Mo. In writing of him, I called attention to his repeated

¹ Bk. VII. Pt. I. xxvi.

enunciation of 'the golden rule' in a negative form,—'What you do not wish done to yourself, do not do to others'¹. In one place, indeed, he rises for a moment to the full apprehension of it, and recognises the duty of taking the initiative,—of behaving to others in the first instance as he would that they should behave to him². Now, what is this but the practical exercise of the principle of universal love? 'All things whatsoever ye would that men should do to you, do ye even so to them:—this is simply the manifestation of the requirement, 'Thou shalt love thy neighbour as thyself.' Confucius might have conceded, therefore, to Mo, that the rule of conduct which he laid down was the very best that could be propounded. If he had gone on to remove it from the basis of expediency, and place it on a better foundation, he would have done the greatest service to his countrymen, and entitled himself to a place among the sages of the world.

On this matter I am happy to find myself in agreement with the 'Prince of Literature,' Han Yü³. 'Our literati,' says he, 'find fault with Mo because of what he has said on "The Estimation to be attached to Concord⁴," on "Universal Love," on "The Estimation to be given to Men of Worth⁵," on "The Acknowledging of Spiritual Beings⁶," and on "The Awe in which Confucius stood of Great Men,

¹ Vol. i. proleg. p. 109. ² See proleg. on the 'Doctrine of the Mean,' pp. 48, 49, vol. i.

³ See the Works of Han Wán-kung, 十一卷, 讀墨子篇

⁴ This is the title of one of Mo's Essays, the 尚同, forming the third Book of his Works. Generalising after his fashion, he traces all evils up to a want of concord, or agreement of opinion; and goes on to assert that the sovereign must be recognised as the 'Infallible Head,' to lay down the rule of truth and right, saying 天子之所是, 皆是之, 天子之所非, 皆非之, 'What the sovereign approves, all must approve; what the sovereign condemns, all must condemn.' It is an unguarded utterance; and taken absolutely, apart from its connexion, may be represented very much to Mo's disadvantage. See 'Supplemental Observations on the Four Books,' on Mencius, Book I. art. lix. The coincidence between this saying and the language of Hobbes is remarkable.—'Quod legislator præceperit, id pro bono, quod vetuerit, id pro malo habendum esse.' (*De Cive*, cap. xii. 1.)

⁵ This is another of Mo's pieces,—尚賢, the second Book of his Works. He finds a cure for the ills of the nation in princes' honouring and employing only men of worth, without paying regard to their relatives. This is contrary to the third of Confucius's nine standard rules for the government of the nation, set forth in his conversation with duke Âi, as related in the 'Doctrine of the Mean,' ch. xx. But Mo would only discountenance nepotism, where it ought to be discountenanced.

⁶ This is found in the eighth Book of Mo. The first and second parts of the essay, however, are unfortunately lost. In the third he tells several queer ghost stories, and adduces other proofs, to show the real existence of spiritual beings, and that they take account of men's actions to reward or to punish them. He found another panacea for the ills of the kingdom in this truth. His doctrine here, however, is held to be inconsistent with Confucius's reply to

and, when he resided in any State, did blame its Great Officers¹. But when the Ch'un Ch'ü finds fault with arrogant ministers, is not this attaching a similar value to concord? When Confucius speaks of "overflowing in love to all, and cultivating the friendship of the good," and of how "the extensive conferring of benefits constitutes a sage," does he not teach universal love? When he advises "the esteem of the worthy;" when he arranged his disciples into "the four classes," so stimulating and commending them; when he says that "the superior man dislikes the thought of his name not being mentioned after death:"—does not this show the estimation he gave to men of worth? When "he sacrificed as if the spiritual beings were present," and condemned "those who sacrificed as if they were not really sacrificing²;" when he said, "When I sacrifice, I shall receive blessing:"—was not this acknowledging spiritual beings? The literati and Mo equally approve of Yáo and Shun, and equally condemn Chieh and Cháu; they equally teach the cultivation of the person, and the rectifying of the heart, reaching on to the good government of the nation, with all its States and Families:—why should they be so hostile to each other? In my opinion, the discussions which we hear are the work of their followers, vaunting on each side the sayings of their Teacher; there is no such contrariety between the real doctrines of the two Teachers. Confucius would have made use of Mo's views; and Mo would have made use of those of Confucius. If they would not have made use of each other's sentiments, they could not have been K'ung and Mo.'

4. It seems proper, in closing this discussion of Mo's views, to notice the manner in which the subject of 'universal love' appears in Christianity. Its whole law is comprehended in the one word—Love; but how wide is the scope of the term compared with all which it ever entered into the mind of Chinese sage or philosopher to conceive!

Fan Ch'ih, Analects, VI. xx, that wisdom consists in respecting spiritual beings, but at the same time keeping aloof from them. But as between Confucius and Mo, on this point we would agree rather with the latter. He holds an important truth, mingled with superstition; the sage would seem to be sceptical.

¹ Han avoids saying anything on this point. The author of 'Supplemental Observations' is equally silent.

² Han is here quoting Analects, III. xii. 2, 吾不與祭如不祭, which he points and interprets after a way of his own. He does not read 與 but 與, in the sense of 許, 'to grant to,' 'to approve of.'

It is most authoritative where the teachers of China are altogether silent, and commands:—‘Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.’ For the Divine Being Christianity thus demands from all men supreme love;—the love of all that is majestic, awing the soul; the love of all that is beautiful, wooing the heart; the love of all that is good, possessing and mastering the entire nature. Such a love, existing, would necessitate obedience to every law, natural or revealed. Christianity, however, goes on to specify the duties which every man owes, as the complement of love to God, to his fellow-men:—‘Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law. For this—“Thou shalt not commit adultery,” “Thou shalt not kill,” “Thou shalt not steal,” “Thou shalt not bear false witness,” “Thou shalt not covet;” and if there be any other commandment:—the whole is briefly comprehended in this saying, “Thou shalt love thy neighbour as thyself.”’ This commandment is ‘like to’ the other, differing from it only in not requiring the *supreme* love which is due to God alone. The rule which it prescribes,—such love to others as we feel for ourselves,—is much more definitely and intelligibly expressed than anything we find in Mo, and is not liable to the cavils with which his doctrine was assailed. Such a love to men, existing, would necessitate the performance of every relative and social duty; we could not help doing to others as we would that they should do to us.

Mo’s universal love was to find its scope and consummation in the good government of China. He had not the idea of man as man, any more than Confucius or Mencius. How can that idea be fully realised, indeed, where there is not the right knowledge of one living and true God, the creator and common parent of all? The love which Christianity inculcates is a law of humanity; paramount to all selfish, personal feelings; paramount to all relative, local, national attachments; paramount to all distinctions of race or of religion. Apprehended in the spirit of Christ, it will go forth even to the love of enemies; it will energize in a determination to be always increasing the sum of others’ happiness, limited only by the means of doing so.

But I stop. These prolegomena are not the place for disquisition; but I deemed it right to say thus much here of that true, universal love, which at once gives glory to God and effects peace on earth.

CHAPTER IV.

WORKS WHICH HAVE BEEN CONSULTED IN THE
PREPARATION OF THIS VOLUME.

The Works which have been consulted are mostly the same as those used in the preparation of the first volume, of which a list is there given. I have only to add to that:—

I.—OF CHINESE WORKS.

墨子十五卷,目一卷, 'The Philosopher Mo, in fifteen Books, with one Book on the Titles of his Essays.' This Work was edited and annotated in the forty-eighth year of Ch'ien-lung (A. D. 1784), by Pi Yüan (畢沅), lieutenant-governor of Shen-hsi. From the notes appended to Mo's Essay on 'Universal Love' in the last chapter, it will be seen that the task of editing has been very imperfectly executed. I suppose it is vain to express a wish that some foreign scholar would take it in hand.

五百家註音辯韓昌黎先生全集, 'The Collected Writings of Han Ch'ang-li, with the Verbal and Critical Notes of five hundred Scholars.' Ch'ang-li is a local designation for Han Yü, styled T'üi-chih (退之), and canonized as Wän-kung (文公), or 'Prince of Literature.' I have said, p. 12, that he was a scholar of the eighth century, but he extended on into the ninth, dying A. D. 824. He stands out as perhaps the most distinguished scholar of the long space between the Han and Sung dynasties. The edition of his Works which I have, with such a collation of commentators, was first published by a Hsü T'ao-chi (許道基), in the twenty-eighth year of Ch'ien-lung (A. D. 1761).

II.—OF TRANSLATIONS AND OTHER WORKS.

MENG TSEU, vel MENCIVM, inter Sinenses Philosophos, Ingenio, Doctrina, Nominisque Claritate, CONFUCIO PROXIMUM, edidit, Latina interpretatione, ad interpretationem Tartaricam utramque recensita, instruxit, et perpetuo commentario, e Sinicis deprompto, illustravit Stanislaus Julien. Paris, 1824-1829.

聞而民不被其澤，不可
 法於後世者，不行先王
 之道也。故曰：徒善不足
 以為政，徒法不能以自
 行。詩云：不愆不忘，率由
 舊章，遵先王之法而過
 者，未之有也。聖人既竭
 目力焉，繼之以規矩準
 繩，以為方員平直，不可
 勝用也。既竭耳力焉，繼

reputation for benevolence, while yet the people do not receive any benefits from them, nor will they leave any example to future ages; —all because they do not put into practice the ways of the ancient kings.

3. 'Hence we have the saying:—"Virtue alone is not sufficient for the exercise of government; laws alone cannot carry themselves into practice."

4. 'It is said in the Book of Poetry,
 "Without transgression, without forgetfulness,
 Following the ancient statutes."

Never has any one fallen into error, who followed the laws of the ancient kings.

5. 'When the sages had used the vigour of their eyes, they called in to their aid the compass, the square, the level, and the line, to make things square, round, level, and straight:—the use of the *instruments* is inexhaustible. When they had used their power

finding its embodiment, = the right art of government, having the same relation to it as the compass to circles, &c. 2. 聞, —4th tone. Observe the correlation of 者 and 也, the last clause assigning the reason of what is said in the preceding ones. 先王之道, —here, and below, the 道 must be taken differently from its application in the last paragraph, and = the 仁政 of that. The commentator 范 refers to king Hsüan of Ch'i (Bk. I. Pt. I. vii) as an instance of the princes who have a benevolent heart, and to the first emperor of the Liang dynasty (A. D. 502-556),

whose Buddhistic scrupulosity about taking life made him have a benevolent reputation. Yet the heart of the one did not advantage the State, nor the reputation of the other the empire. 3. 徒善, —here 'simply being good,' i. e. virtue without laws, and 徒法 = laws without virtue, the virtue, however, being understood of the 'benevolent heart.' 4. See the Shih-ching, Pt. III. ii. Ode V. st. a. 5. 繼之以, —literally, 'continued it with.' The line must be understood of the plumb-line, as well as of the marking-line. 準 is rightly translated, —'the level,' but I have not been able to ascertain its original form in China.

之以六律，正五音，不可
 勝用也。既竭心思焉，繼
 之以不忍人之政，而仁
 覆天下矣。故曰：爲高，必
 因丘陵；爲下，必因川澤。
 爲政，不因先王之道，可
 謂智乎？是以惟仁者宜
 在高位，不仁而在高位，
 是播其惡於衆也。上無
 道揆也，下無法守也，朝

of hearing to the utmost, they called in the pitch-tubes to their aid to determine the five notes:—the use of those *tubes* is inexhaustible. When they had exerted to the utmost the thoughts of their hearts, they called in to their aid a government that could not endure to witness the sufferings of men:—and their benevolence overspread the kingdom.

6. 'Hence we have the saying:—"To raise a thing high, we must begin from *the top of* a mound or a hill; to dig to a *great* depth, we must commence in *the low ground of* a stream or a marsh." Can he be pronounced wise, who, in the exercise of government, does not proceed according to the ways of the former kings?

7. 'Therefore only the benevolent ought to be in high stations. When a man destitute of benevolence is in a high station, he thereby disseminates his wickedness among all *below him*.

8. 'When the prince has no principles by which he examines *his administration*, and his ministers have no laws by which they

In the 前漢書，本志，Bk. I, we read:—
 'From the adjustment of weights and things
 sprang the *lever* (衡). The lever revolving
 produced the *circle*. The circle produced the
square. The square produced the *line*. The
 line produced the *level*.' On the last sentence
 韋昭 says:—"They set up the level to look
 at the line, using water as the equaliser." 不
 可勝 (the 1st tone) 用,—see Bk. I Pt. I.
 iii. 3. The subject of 可 is the whole of what

precedes from 繼. 不忍人, see Bk. II.
 Pt. I. vi. 1. 6. 因=依, 'to conform to,' i. e.,
 here, to take advantage of. The saying is found
 in the Li Chi, VIII. ii. 10. 8. This paragraph
 is an expansion of the last clause of the pre-
 ceding, illustrating how the wickedness flows
 downwards, with its consequences. 上,—'the
 highest,' i. e. the prince. 下, the next 'below,'
 his ministers. 朝,—*ch'áo*, the 2nd tone, 'the
 court,' and 工, as opposed to it, the various
 officers, as having their 'work' to do. 君子

不信道、工不信度、君子
 犯義、小人犯刑、國之所
 存者幸也。故曰、城郭不
 完、兵甲不多、非國之災
 也。田野不辟、貨財不聚、
 非國之害也。上無禮、下
 無學、賊民興、喪無日矣。
 詩曰、天之方蹶、無然泄
 泄。泄泄、猶沓沓也。事君
 無義、進退無禮、言則非

keep themselves in the discharge of their duties, then in the court obedience is not paid to principle, and in the office obedience is not paid to rule. Superiors violate the laws of righteousness, and inferiors violate the penal laws. It is only by a fortunate chance that a State in such a case is preserved.

9. 'Therefore it is said, "It is not the exterior and interior walls being incomplete, and the supply of weapons offensive and defensive not being large, which constitutes the calamity of a kingdom. It is not the cultivable area not being extended, and stores and wealth not being accumulated, which occasions the ruin of a State." When superiors do not observe the rules of propriety, and inferiors do not learn, then seditious people spring up, and that State will perish in no time.

10. 'It is said in the Book of Poetry,

"When such an overthrow of *Ch'au* is being produced by Heaven, Be not ye so much at your ease!"

11. "At your ease;"—that is, dilatory.

12. 'And so dilatory may those officers be deemed, who serve their prince without righteousness, who take office and retire from

and 小人,—with reference to station. The 也 at the end of the two clauses shows that they are both equally assertive, though the prince, governed and governing by principles of righteousness, will be a law to his ministers. 9. 城郭,—see Bk. II. Pt. II. i. 2. 辟—闕, as in Bk. I. Pt. I. vii. 16. 田野,—'fields and wilds.' 喪,—4th tone. 10. See the Shih-ching, III. ii. Ode X. 2. 蹶,—read *kwet*, the 4th tone. 泄,—4, 4th tone.—From this paragraph it is the ministers of a prince who are contemplated by Mencius. They have their duty to perform, in order that the benevolent government may be realised. 11. 猶沓沓,—we are to understand that this phrase was commonly used in Mencius's time with this acceptance. 12. 非,—used as a verb, 'to

先王之道者，猶沓沓也。故十三曰，責難於君，謂之恭，陳善閉邪，謂之敬，吾君不能謂之賊。三孟子曰，規矩方員之至也，聖人，人倫之至也。欲為君，盡君道，欲為臣，盡臣道，二者皆法堯舜而已矣，不以舜之所以事堯事君，不敬其君者也，不以堯之所

it without regard to propriety, and who in their words disown the ways of the ancient kings.

13. 'Therefore it is said, "To urge one's sovereign to difficult achievements may be called showing respect for him. To set before him what is good and repress his perversities may be called showing reverence for him. *He who does not do these things, saying to himself, —My sovereign is incompetent to this, may be said to play the thief with him.*"'

CHAP. II. 1. Mencius said, 'The compass and square produce perfect circles and squares. By the sages, the human relations are perfectly exhibited.

2. 'He who as a sovereign would perfectly discharge the duties of a sovereign, and he who as a minister would perfectly discharge the duties of a minister, have only to imitate—the one Yáo, and the other Shun. He who does not serve his sovereign as Shun served Yáo, does not respect his sovereign; and he who does not rule his people as Yáo ruled his, injures his people.

slander,' or 'disown.' 13. Compare Bk. II. Pt. II. ii. 4. We are obliged to supply considerably in the translation, to bring out the meaning of the last sentence. 賊 may be taken as a verb —'to injure,' or as I have taken it.

2. A CONTINUATION OF THE LAST CHAPTER;— THAT YÁO AND SHUN ARE THE PERFECT MODELS OF SOVEREIGNS AND MINISTERS, AND THE CONSEQUENCES OF NOT IMITATING THEM. 1. 'The compass and square are the perfection of squares and circles;—but we must understand the mean-

ing as in the translation. So with the and clause. 人倫,—see Bk. III. Pt. I. iv. 8.

2. 二者—'these two' things, putting the above clauses abstractly, but we cannot do that so well in English. The force of 而已, according to the 備旨, is 'to show that there is no other way for the sovereign and minister to pursue.'—Of 'the human relations' only that of sovereign and minister is here adduced, because Mencius was speaking with reference

以治民治民，賊其民者也。
 孔子曰：道二，仁與不仁而已矣。暴其民甚，則身弑國亡，不甚，則身危國削，名之曰幽厲，雖孝子慈孫，百世不能改也。詩云：殷鑒不遠，在夏后之世，此之謂也。
 孟子曰：三代之得天下也，以仁，其失天下也，以不

3. 'Confucius said, "There are but two courses, which can be pursued, that of virtue and its opposite."

4. 'A ruler who carries the oppression of his people to the highest pitch, will himself be slain, and his kingdom will perish. If one stop short of the highest pitch, his life will notwithstanding be in danger, and his kingdom will be weakened. He will be styled "The Dark," or "The Cruel," and though he may have filial sons and affectionate grandsons, they will not be able in a hundred generations to change the designation.

5. 'This is what is intended in the words of the Book of Poetry, "The beacon of Yin is not remote,

It is in the time of the (last) sovereign of Hsiâ."

CHAP. III. 1. Mencius said, 'It was by benevolence that the three dynasties gained the throne, and by not being benevolent that they lost it.

to the rulers of his time. 3. If the remark were Mencius's own, we should translate 仁 by 'benevolence.' The term in Confucius rather denotes 'perfect virtue.' By the course of virtue is intended the imitation of Yao and Shun; by its opposite, the neglect of them as models. 4. By sovereigns, who carry their oppression to the highest pitch, Mencius intends, as his examples, Chieh and Châu, the last kings of the Hsiâ and Yin dynasties. By 'The Dark' and 'The Cruel,' he intends the twelfth (B.C. 781) and tenth (B.C. 878) kings of the Châu dynasty, who received those posthumous indelible designations. I take 削 in the sense of 'weakened' (dictionary 弱), which it else-

where has in Mencius. 5. See the Shih-ching, III. iii. Ode I. st. 8, an ode of the time of the monarch Li (厲), intended for his warning. The sovereign of Hsiâ is the tyrant Chieh, and by Yin is intended the tyrant Châu, by whose fate, though he neglected the lesson furnished him by that of Chieh, it is suggested that Li should be admonished.

3. THE IMPORTANCE TO ALL, AND ESPECIALLY TO RULERS, OF EXERCISING BENEVOLENCE. 1. 'The three dynasties' are the Hsiâ, the Shang, and the Châu. It is a bold utterance, seeing the Châu dynasty was still existing in the time of Mencius, though he regarded it as old and ready to vanish away. He has a reference, according to Chû Hsi, to the sovereigns Li and Yü, men-

仁國之所以廢興存亡者亦然。天子不仁，不保四海，諸侯不仁，不保社稷，卿大夫不仁，不保宗廟，士庶人不仁，不保四體。今惡死亡而樂不仁，是猶惡醉而強酒。孟子曰：愛人不親，反其仁；治人不治，反

2. 'It is by the same means that the decaying and flourishing, the preservation and perishing, of States are determined.

3. 'If the sovereign be not benevolent, he cannot preserve the throne *from passing from him*. If the Head of a State be not benevolent, he cannot preserve his rule. If a high noble or great officer be not benevolent, he cannot preserve his ancestral temple. If a scholar or common man be not benevolent, he cannot preserve his four limbs.

4. 'Now they hate death and ruin, and yet delight in being not benevolent;—this is like hating to be drunk, and yet being strong to drink wine.'

CHAP. IV. 1. Mencius said, 'If a man love others, and no responsive attachment is shown to him, let him turn inwards and examine his own benevolence. If he is trying to rule others, and his government is unsuccessful, let him turn inwards and examine his wisdom. If he treats others politely, and they do not return his

tioned in the last chapter. 3. 四海—'the four seas,' i.e. all with them, as subject to the sovereign's jurisdiction. There is a special reference, however, to the sovereign's right to offer all sacrifices:—those peculiar to himself, and those open to others. 社稷—'the spirits of the land and the grain,' i.e. the spirits securing the stability and prosperity of a particular State, which it was the prerogative of the ruler to sacrifice to. Hence the expression is here used figuratively. See the *Lí Chí*, Bk. III. iii. 6. 4. 惡—'the verb, in 4th tone, 'to hate, dislike.' 強 (in and tone) 酒,—like the Hebrew idiom, *Isa. v. 22*. This is spoken with reference to the princes of Mencius's time.

4. WITH WHAT MEASURE A MAN METES IT WILL BE MEASURED TO HIM AGAIN, AND CONSEQUENTLY

BEFORE A MAN DEALS WITH OTHERS, EXPERTING THEM TO BE AFFECTED BY HIM, HE SHOULD FIRST DEAL WITH HIMSELF. The sentiment is expressed quite generally, but a particular reference is to be understood to the princes of Mencius's time. 1. 反 is used in a manner common in Mencius, = 'to turn back from the course being pursued, and then to turn inwards to the work of examination and correction.' In the next paragraph, we have it followed by another verb, 求. In 治人, 治 is in and tone, 'to regulate,' 'to try to rule;' in 不治, 治 is in 4th tone, 'to be regulated,' the government being effective. The clauses—愛人不親 &c. are very concise. The paraphrase in the 備旨 thus expands:—爲治者體仁

其智、禮人不答、反其敬。行有不得者、皆反求諸己、其身正而天下歸之。詩云、永言配命、自求多福。

孟子曰、人有恆言、皆曰、天下國家、天下之本在國、國之本在家、家之本在身。

孟子曰、爲政不難、不

politeness, let him turn inwards and examine his own *feeling* of respect.

2. 'When we do not, by what we do, realise *what we desire*, we must turn inwards, and examine ourselves in every point. When a man's person is correct, the whole kingdom will turn to him *with recognition and submission*.

3. 'It is said in the Book of Poetry,
"Be always studious to be in harmony with the ordinances of God,
And you will obtain much happiness."'

CHAP. V. Mencius said, 'People have this common saying,—
"The kingdom, the State, the family." The root of the kingdom is in the State. The root of the State is in the family. The root of the family is in the person of *its Head*.'

CHAP. VI. Mencius said, 'The administration of government is not difficult ;—it lies in not offending the great families. He whom

以愛人、宜乎人之我親矣、而顧有不親焉、則必反其仁、恐我之愛人有未至也、云云、'He who administers government embodies benevolence to love men, and it is to be expected men will love him. Should he find however that they do not, he must turn in and examine his benevolence, lest it should be imperfect,' &c. 2. 不得=不得其所欲, 'does not get what he wishes.' 皆, 'all,' with reference to the general form of the preceding clause. 3. See Bk. II. Pt. I. iv. 6.

5. PERSONAL CHARACTER IS NECESSARY TO ALL

GOOD INFLUENCE. Compare 'The Superior Learning,' text of Confucius, par. 4. The common saying repeated by all probably means :—the kingdom is made up of its component States, and of their component families ;—i.e. the families of the great officers. But Mencius takes its meaning more generally, and carries it out a step farther.

6. THE IMPORTANCE TO A RULER OF SECURING THE RESPECT AND SUBMISSION OF THE GREAT HOUSES. The 'not offending' is to be taken in a moral sense ;—the ruler's doing nothing but what will command the admiring approbation of the old and great families in the State. In illustration of the sentiment, a story is related from Liü Hsiang of the duke Hwan of Ch'ü. Lighting, one day in hunting, on an old man

得罪於巨室，巨室之所
 慕，一國慕之，一國之所
 慕，天下慕之，故沛然德
 教溢乎四海。
 孟子曰：天下有道，小
 德役大德，小賢役大賢，
 天下無道，小役大，弱役
 強，斯二者，天也。順天者
 存，逆天者亡。齊景公曰：
 既不能令，又不受命，是

the great families affect, will be affected by the whole State; and he whom *any* one State affects, will be affected by the whole kingdom. When this is the case, such an one's virtue and teachings will spread over all within the four seas like the rush of water.'

CHAP. VII. 1. Mencius said, 'When right government prevails in the kingdom, *princes of* little virtue are submissive to *those of* great, and *those of* little worth to those of great. When bad government prevails in the kingdom, *princes of* small power are submissive to those of great, and the weak to the strong. Both these cases are *the rule of* Heaven. They who accord with Heaven are preserved, and they who rebel against Heaven perish.

2. 'The duke Ching of Ch'i said, "Not to be able to command others, and at the same time to refuse to receive their commands, is to cut one's self off from all intercourse with others." His tears

of eighty-three, the duke sought his blessing, that he might attain a like longevity. The old man then prayed, 'May my ruler enjoy great longevity, despising gems and gold, and making men his jewels!' At the duke's request he prayed a second time, that he might not be ashamed to learn even from his inferiors, and a third time, 'May my ruler not offend against his ministers and the people!' This answer offended the duke. 'A son,' he said, 'may offend against his father, and a minister against his ruler. But how can a ruler offend against his ministers?' The old man replied, 'An offending son may get forgiveness through the intercessions of aunts and uncles. An offending minister may be forgiven by the intercession of the ruler's favourites and attendants. But when Chieh offended against T'ang, and Ch'au offended against Wú;—those were cases in point. There was no forgiveness

for them.' 所慕，—'whom they affect,' not what. Observe the force of 故.

7. HOW THE SUBJECTION OF ONE STATE TO ANOTHER IS DETERMINED AT DIFFERENT TIMES. A PRINCE'S ONLY SECURITY FOR SAFETY AND PROSPERITY IS IN BEING REVEOLENT. 1. Many commentators say that by 大德 and 大賢 reference is made to the sovereign, but the declarations may as well be taken generally. 斯二者天也，—'Heaven,' it is said, 'embraces here the ideas of what must be in reason, and the different powers of the contrasted States (兼理勢言).' This is true, but why sink the idea of a Providential government which is implied in 'Heaven?' a 景公，—see Analects, XII. xi. 絕物，—物

絕物也。涕出而女於
 吳。今也。小國師大國，
 而恥受命焉。是猶弟
 子而恥受命於先師
 也。如恥之，莫若師文
 王。師文王，大國五年，
 小國七年，必爲政於
 天下矣。詩云：商之孫
 子，其麗不億。上帝旣
 命，侯于周服。侯服于

flowed forth while he gave his daughter to be married to *the prince of Wû.*

3. 'Now the small States imitate the large, and yet are ashamed to receive their commands. This is like a scholar's being ashamed to receive the commands of his master.

4. 'For a prince who is ashamed of this, the best plan is to imitate king Wăn. Let one imitate king Wăn, and in five years, if his State be large, or in seven years, if it be small, he will be sure to give laws to the kingdom.

5. 'It is said in the Book of Poetry,

"The descendants of *the sovereigns* of the Shang dynasty,
 Are in number more than hundreds of thousands,
 But, God having passed His decree,
 They are all submissive to Châu.
 They are submissive to Châu,
 Because the decree of Heaven is not unchanging.
 The officers of Yin, admirable and alert,
 Pour out the libations, and assist in the capital of Châu."

is taken as used for 人, 'men,' but the phrase is a contracted one, and -與人睽絕, 'separated from other men,' or 絕 may be taken actively, which I prefer, and similarly supplemented. 女, -in 4th tone, 'to give a daughter in marriage.' Wû, corresponding to the northern part of the present Cheh-chiang, and the south of Chiang-sû, was in Confucius's time still reckoned a barbarous territory, and the princes of the Middle Kingdom were ashamed to enter into relations with it. The duke Ching, however, yielded to the force of circumstances and so saved himself. The daughter so married soon died. She pined away for her father and her native Ch'î, and was followed to the grave by

her husband. The old king of Wû, barbarian as he was, showed much sympathy for his young daughter-in-law. 3. 師, -'to imitate,' 'to make a master of.' Mencius's meaning is that the smaller States followed the example of the larger ones in what was evil, and yet did not like to submit to them. 弟子, -'a youth,' here, -a pupil. 4. 爲政, -'be exercising government,' -giving law to. 5. See the Shih-ching, III i. Ode I. stt. 4, 5. 不億 -不止於億, 'not hundreds of thousands only.' 侯于周服 is an inversion for 侯服于周. 侯 is here an introductory particle,

周天命靡常，殷十虜敏，裸將于京。孔子曰：仁不可為衆也。夫國君好仁，天下無敵。今也欲無敵於天下，而不以仁，是猶執熱而不以濯也。詩云：誰能執熱，逝不以濯。

孟子曰：不仁者，可與言哉。安其危而利其菑，樂其所以亡者，不仁而可與言，則何亡

Confucius said, "As against so benevolent a sovereign, they could not be deemed a multitude." Thus, if the prince of a State love benevolence, he will have no opponent in all the kingdom.

6. 'Now they wish to have no opponent in all the kingdom, but they do not seek to attain this by being benevolent. This is like a man laying hold of a heated substance, and not having first dipped it in water. It is said in the Book of Poetry,

"Who can take up a heated substance, Without first dipping it (in water)?"

CHAP. VIII. 1. Mencius said, 'How is it possible to speak with those princes who are not benevolent? Their perils they count safety, their calamities they count profitable, and they have pleasure in the things by which they perish. If it were possible to talk with them who so violate benevolence, how could we have such destruction of States and ruin of Families ?

-惟。仁不可為衆 is to be understood as a remark of Confucius on reading the portion of the Shih-ching just quoted;—'against a benevolent prince, like king Wán, the myriads of the adherents of Shang ceased to be myriads. They would not act against him.' The expansion in the 日講—'numerous as the adherents of Shang were, 以我周之人，是衆不可為(-以為)衆。' 6. See the Shih-

ching, III. iii. Ode III. st. 5. The ode is referred to the time of the sovereign Li, when the kingdom was hastening to ruin, and in the lines quoted, the author deplores that there was no resort to proper measures. 逝 is taken as a mere particle of transition.

8. THAT A PRINCE IS THE AGENT OF HIS OWN RUIN BY HIS VICIOUS WAYS AND REFUSING TO BE COUNSELLED. 1. Stress must be laid always on the 不 in 不仁. The expression does not

國敗家之有有孺子歌曰滄浪之水清兮可以濯我纓滄浪之水濁兮可以濯我足孔子曰小子聽之清斯濯纓濁斯濯足矣自取之也夫人必自侮然後人侮之家必自毀而後人毀之國必自伐而後人伐之太甲曰天作孽猶可違自作孽不可活此之謂也

孟子曰桀紂之失天下也

2. 'There was a boy singing,
"When the water of the Ts'ang-lang is clear,
It does to wash the strings of my cap;
When the water of the Ts'ang-lang is muddy,
It does to wash my feet."

3. 'Confucius said, "Hear what he sings, my children. When clear, then he will wash his cap-strings; and when muddy, he will wash his feet with it. This *different application* is brought by the water on itself."

4. 'A man must first despise himself, and then others will despise him. A family must first destroy itself, and then others will destroy it. A State must first smite itself, and then others will smite it.

5. 'This is illustrated in the passage of the T'ai Chià, "When Heaven sends down calamities, it is still possible to escape them. When we occasion the calamities ourselves, it is not possible any longer to live."

CHAP. IX. 1. Mencius said, 'Chieh and Cháu's losing the

denote merely the want of benevolence, but the opposite of it. 言-忠言, 'to give faithful advice to.' a. The name Ts'ang-lang (in and tone) is found applied to different streams in different places. That in the text was probably in Shan-tung. 3. 聽之, -之 referring to the

words of the song. 斯, - 'this,' intensive, or we may take it adverbially: - 'when clear, then it serves to wash the cap-strings, &c.' 4, 5. See Bk. II. Pt. I. iv. 4-6.

9. ONLY BY BEING BENEVOLENT CAN A PRINCE RAISE HIMSELF TO BE SOVEREIGN, OR EVEN AVOID RUIN. 1. 與之聚之, -與之-爲

失其民也。失其民者，失其心也。得天下有道，得其民，斯得天下矣。得其民有道，得其心，斯得民矣。得其心有道，所欲與之聚之，所惡勿施爾也。民之歸仁也，猶水之就下，獸之走壙也。故爲淵，三魚者，獺也。爲叢，四鷖者，鷖也。爲湯武，四民者，桀與紂也。今天下之君，有好仁者，則諸侯皆爲之

throne, arose from their losing the people, and to lose the people means to lose their hearts. There is a way to get the kingdom:—get the people, and the kingdom is got. There is a way to get the people:—get their hearts, and the people are got. There is a way to get their hearts:—it is simply to collect for them what they like, and not to lay on them what they dislike.

2. 'The people turn to a benevolent rule as water flows downwards, and as wild beasts fly to the wilderness.

3. 'Accordingly, as the otter aids the deep waters, driving the fish into them, and the hawk aids the thickets, driving the little birds to them, so Chieh and Cháu aided T'ang and Wú, driving the people to them.

4. 'If among the present rulers of the kingdom, there were one who loved benevolence, all the *other* princes would aid him, by

民。Cháo Ch'i interprets it,—聚其所欲而與之，taking 與 in the sense of 'to give,' but this does not appear to be admissible here. To collect for the people what they like, is to govern in such a way that they shall enjoy their lives. One has illustrated the meaning from 鰐 (Cháo) 錯, of the Han dynasty, who did service in the recovery of the ancient books, thus:—'Men like long life, and the founders of the three dynasties cherished men's lives and kept them from harm: men love wealth, and those kings enriched them,

and kept them from straits, &c. &c.' 2. It is best to take 仁 here in the concrete. 走, as it is marked, is in the 4th tone. The dictionary gives it in the same in Bk. I. Pt. I. iii. 2. 3. 爲— in 4th tone. 鰐—驅 爲淵 鰐魚者, —'he or that which drives the fish for the deep waters.' The 獺 is the otter. For a curious particular about it, see the Li Chi, IV. (月令) Sect. i. I. 8. 鷖 is given in the dictionary as 鳥名, 'the name of a bird.' Chü Hsi takes it, how-

矣。雖欲無王，不可得已。今
 之欲王者，猶七年之病，求
 三年之艾也。苟爲不畜，終
 身不得。苟不志於仁，終身
 憂辱，以陷於死亡。詩云，其
 何能淑，載胥及溺。此之謂
 也。
 孟子曰，自暴者，不可與
 有言也，自棄者，不可與有
 爲也。言非禮義，謂之自暴。

driving the people to him. Although he wished not to become sovereign, he could not avoid becoming so.

5. 'The case of one of the present princes wishing to become sovereign is like the having to seek for mugwort three years old, to cure a seven years' sickness. If it have not been kept in store, the patient may all his life not get it. If the princes do not set their wills on benevolence, all their days will be in sorrow and disgrace, and they will be involved in death and ruin.

6. 'This is illustrated by what is said in the Book of Poetry, "How otherwise can you improve the kingdom? You will only with it go to ruin."

CHAP. X. 1. Mencius said, 'With those who do violence to themselves, it is impossible to speak. With those who throw themselves away, it is impossible to do anything. To disown in his conversation propriety and righteousness, is what we mean by doing violence to one's self. To say—"I am not able to dwell in bene-

ever, as = 雀, a general name for small birds.

4. 王, -in 4th tone, and in next paragraph also. 5. 苟爲不畜, 終身不得 is by most commentators interpreted:—"If you now, feeling its want, begin to collect it, it may be available for the cure. You can hold on till it is so. If you do not at once set about it, your case is hopeless." Perhaps the 爲 and 不 should determine in favour of this view. Ch'ao Ch'1 interprets as in the translation. The down of the mugwort, burnt on the skin, is used for

purposes of cautery. The older the plant, the better. 6. The quotation from the Shih-ching is of the two lines immediately following the last quotation in chap. vii. 載, -a particle, = 則.

10. A WARNING TO THE VIOLENTLY EVIL, AND THE WEAKLY EVIL. 1. 自暴者, 'those who are cruel to themselves,' i.e. those who deny, and act contrary to their own nature. 非, a verb, 'to disown,' 'to condemn.' 與有言, 有

也。吾身不能居仁由義，謂之自棄也。仁人之安宅也，義人之正路也。曠安宅而
不居，舍正路而弗由，哀哉。
孟子曰：道在爾，而求諸遠，事在易，而求諸難，人人親其親，長其長，而天下平。
孟子曰：居下位而不獲於上，民不可得而治也。獲於上有道，不信於友，弗獲

volence or pursue the path of righteousness," is what we mean by throwing one's self away.

2. 'Benevolence is the tranquil habitation of man, and righteousness is his straight path.

3. 'Alas for them, who leave the tranquil dwelling empty and do not reside in it, and who abandon the right path and do not pursue it?'

CHAP. XI. Mencius said, 'The path of *duty* lies in what is near, and men seek for it in what is remote. The work of *duty* lies in what is easy, and men seek for it in what is difficult. If each man would love his parents and show the due respect to his elders, the whole land would enjoy tranquillity.'

CHAP. XII. 1. Mencius said, 'When those occupying inferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the sovereign:—if one is not trusted by his friends, he will not obtain the confidence of his sovereign. There is a way

爲—'to have conversation (words), to have action (doing) with them.' 3. 舍—for 捨, in 3rd tone. The lamentation is to be understood as for the 自暴者 and the 自棄者. —It is observed that 'this chapter shows that what is right and true (道) do really belong to man, but he extirpates them himself. Profound is the admonition, and learners should give most earnest heed to it.'

11. THE TRANQUIL PROSPERITY OF THE KINGDOM DEPENDS ON THE DISCHARGE OF THE COMMON RELATIONS OF LIFE. 爾—邇, with which it was anciently interchanged. 長, in 3rd tone, comprehends elders and superiors. 道,—as in the *Chung Yung*, i. 1.

12. THE GREAT WORK OF MEN SHOULD BE TO STRIVE TO ATTAIN PERFECT SINCERITY. See the *Chung Yung*, xx. para. 17, 18, which are here substantially quoted. As the twentieth chapter of

於上矣。信於友，有道，事親弗
 悅，弗信於友矣。悅親，有道，反
 身不誠，不悅於親矣。誠身有
 道，不明乎善，不誠其身矣。是
 故誠者，天之道也。思誠者，人
 之道也。至誠而不動者，未之
 有也。不誠，未有能動者也。
 孟子曰：伯夷辟紂，居北海
 之濱，聞文王作，興曰：盍歸乎
 來。吾聞西伯善養老者，太公

of being trusted by one's friends:—if one do not serve his parents so as to make them pleased, he will not be trusted by his friends. There is a way to make one's parents pleased:—if one, on turning his thoughts inwards, finds a want of sincerity, he will not give pleasure to his parents. There is a way to the attainment of sincerity in one's self:—if a man do not understand what is good, he will not attain sincerity in himself.

2. 'Therefore, sincerity is the way of Heaven. To think *how* to be sincere is the way of man.

3. 'Never has there been one possessed of complete sincerity, who did not move others. Never has there been one who had not sincerity who was able to move others.'

CHAP. XIII. 1. Mencius said, 'Po-í, that he might avoid Cháu, was dwelling on the coast of the northern sea. When he heard of the rise of king Wán, he roused himself, and said, "Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old." T'ai-kung, that he might

the Chung Yung, however, is found also in the 'Family Sayings,' Mencius may have had that, or the fragmentary memorabilia of Confucius, from which it is compiled, before him, and not the Chung Yung.

13. THE INFLUENCE OF GOVERNMENT LIKE THAT OF KING WÁN. 1. Po-í,—see Analects, V. xxii, et al. T'ai-kung was Lü Shang (呂尚), a great counsellor of the kings, Wán and Wú.

He was descended from one of Yü's assistants in the regulation of the waters, and on his first rencontre with king Wán, when he appeared to be only a fisherman, Wán said 吾太公望子久矣, 'My grandfather looked for you long ago.' This led to his being styled 太公望, or 'Grandfather's Hope.' See the

辟紂居東海之濱，聞文王作興曰：盍歸乎來！吾聞西伯善養老者，二老者天下之大老也，而歸之，是天下之父歸之也。天下之父歸之，其子焉往？諸侯有行文王之政者，七年之內，必為政於天下矣。

孟子曰：求也為季氏宰，無能改於其德，而賦粟倍

avoid Châu, was dwelling on the coast of the eastern sea. When he heard of the rise of king Wän, he roused himself, and said, "Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old."

2. 'Those two old men were the greatest old men of the kingdom. When they came to follow king Wän, it was the fathers of the kingdom coming to follow him. When the fathers of the kingdom joined him, how could the sons go to any other?'

3. 'Were any of the princes to practise the government of king Wän, within seven years he would be sure to be giving laws to the kingdom.'

CHAP. XIV. 1. Mencius said, 'Ch'ü acted as chief officer to the head of the Chî family, whose evil ways he was unable to change,

'Historical Records,' Bk. XXXII, 齊太公世家, at the beginning. Though Po-i and T'ai-kung were led in the same way to follow king Wän, their subsequent courses were very different. 辟-避. Wän was appointed by Châu chief or baron (伯), his viceroy in the West, to be leader of all the princes in that part of the kingdom. The commentators say this is referred to in 文王作. I should rather interpret 作 of Wän's 'movements,' style of administration. With 善養老者, compare the account of king Wän's government in Bk. I. Pt. II. v. 3. 盍歸乎來-盍歸來乎.

Still the 來 is somewhat embarrassing. 2. I like the expansion of this paragraph in the 日講:—'Moreover, these two old men were not ordinary men. Distinguished alike by age and virtue, they were the greatest old men of the kingdom. Fit to be so named, the hopes of all looked to them, and the hearts of all were bound to them. All looked up to them as fathers, and felt as their children, so that when they were moved by the government of king Wän, and came from the coasts of the sea to him, how could the children leave their fathers and go to any others?' 3. 為政,—as in chap. vii. 4. Compare Analects, XIII x-xii, where Confucius thinks he could have accomplished a similar result in shorter time.

14. AGAINST THE MINISTERS OF HIS TIME WHO

他日孔子曰求非我徒也。小子鳴鼓而攻之可也。由此觀之君不行仁政而富之皆棄於孔子者也。況於爲之強戰爭地以戰殺人盈野爭城以戰殺人盈城此所謂率土地而食人肉罪不容於死。故善戰者服上刑連諸侯者次之辟草

while he exacted from the people double the grain formerly paid. Confucius said, "He is no disciple of mine. Little children, beat the drum and assail him."

2. 'Looking at the subject from this case, we perceive that when a prince was not practising benevolent government, all his ministers who enriched him were rejected by Confucius:—how much more would he have rejected those who are vehement to fight for their prince! When contentions about territory are the ground on which they fight, they slaughter men till the fields are filled with them. When some struggle for a city is the ground on which they fight, they slaughter men till the city is filled with them. This is what is called "leading on the land to devour human flesh." Death is not enough for such a crime.

3. 'Therefore, those who are skilful to fight should suffer the highest punishment. Next to them should be punished those who unite some princes in leagues against others; and next to them,

PURSUED THEIR WARLIKE AND OTHER SCHEMES, REGARDLESS OF THE HAPPINESS OF THE PEOPLE. 1. See Analects, XI. xvi. Here is a plain instance of 德 used in a bad sense. 2. 爲之強戰, 一爲, in 4th tone. 強 I take as in the 3rd tone, and the phrase 強戰 after the analogy of 強酒, chap. iii. 4. Chü Hsi and others take 強 in the 2nd tone, and make the phrase = 'who fight trusting in the powerfulness of weapons and strength (恃兵力之強而戰)'. The proposed interpretation seems much preferable. With the whole

phrase compare 爲之聚斂 Analects, XI. xvi. The force of the 爲之, it seems to me, must be to make the whole equal to the rendering of Noel, which Julien condemns—'qui suum principem ad arma adstimulant.' To be strong to fight for his prince, is a minister's duty. But to encourage a warlike spirit in him, is injurious to the country. 罪不容於死—其罪大, 死刑不足以容之 'his crime is so great that even capital punishment is not sufficient to contain it.' 3. Here we have three classes of adventurers who were rife in Mencius's time, and who recommended themselves to the

萊，任土地者，次之。
 國孟子曰：存乎人者，莫
 良於眸子。眸子不能掩
 其惡，胸中正則眸子瞭
 焉，胸中不正則眸子眊
 焉。聽其言也，觀其眸子，
 人焉廋哉。
 國孟子曰：恭者不侮人，
 儉者不奪人，侮奪人之
 君，惟恐不順焉。惡得爲

those who take in grassy commons, imposing the cultivation of the ground *on the people.*

CHAP. XV. 1. Mencius said, 'Of all the parts of a man's body there is none more excellent than the pupil of the eye. The pupil cannot be used to hide a man's wickedness. If within the breast all be correct, the pupil is bright. If within the breast all be not correct, the pupil is dull.

2. 'Listen to a man's words and look at the pupil of his eye. How can a man conceal his character?'

CHAP. XVI. Mencius said, 'The respectful do not despise others. The economical do not plunder others. The prince who treats men with despite and plunders them, is only afraid that they may not prove obedient to him:—how can he be regarded as

prince in the ways described, pursuing their own ends, regardless of the people. Some advanced themselves by their skill in war; some by their talents for intrigue; and some by plans to make the most of the ground, turning every bit of it to account, but for the good of the ruler, not of the people. 辟—闢 萊,—'a kind of creeper,' 'weeds,'—fields lying fallow or uncultivated. 任土地,—the 土地 is what had been occupied by the 草萊. Chü Hsi expands the phrase thus:—'任土地 means, —to divide this land and give it to the people, making them undertake the charge of cultivating it.'

15. THE PUPIL OF THE EYE THE INDEX OF THE HEART. 1. 存乎人者,—存-在, 'the things that are in man,' i. e. in his body. The

excellence of the pupil is from its truthfulness as an index of the heart. The whole is to be understood as spoken by Mencius for the use of those who thought they had only to hear men's words to judge of them. 2. Compare Analects, II. x.

16. DEEDS, NOT WORDS OR MANNERS, NECESSARY TO PROVE MENTAL QUALITIES. 恭者, 儉者, though I have translated them generally, are yet spoken with a reference to the 君 that follows. The princes of Mencius's time made great pretensions, of which their actions proved the insincerity. 侮 and 不奪 are to be understood of the disposition:—'not wish to contemn, &c.' 奪, directly governing 人, is remarkable. 爲恭儉,—爲-以爲 or 名爲, 'to be regarded,' 'to be styled.' The

恭儉恭儉豈可以聲音笑
貌爲哉。
[國]淳于髡曰男女授受不
親禮與。孟子曰禮也曰嫂
溺則援之以手乎曰嫂溺
不援是豺狼也男女授受
不親禮也嫂溺援之以手
者權也。曰今天下溺矣夫
子之不援何也曰天下溺
援之以道嫂溺援之以手

respectful or economical? How can respectfulness and economy be made out of tones of the voice, and a smiling manner?’

CHAP. XVII. 1. Shun-yü K'wän said, 'Is it the rule that males and females shall not allow their hands to touch in giving or receiving anything?' Mencius replied, 'It is the rule.' K'wän asked, 'If a man's sister-in-law be drowning, shall he rescue her with his hand?' Mencius said, 'He who would not so rescue the drowning woman is a wolf. For males and females not to allow their hands to touch in giving and receiving is the *general* rule; when a sister-in-law is drowning, to rescue her with the hand is a peculiar exigency.'

2. K'wän said, 'The whole kingdom is drowning. How strange it is that you will not rescue it!'

3. Mencius answered, 'A drowning kingdom must be rescued with right principles, as a drowning sister-in-law has to be rescued with the hand. Do you wish me to rescue the kingdom with my hand?'

final 爲-作爲, and in the passive, 'to be made.' 聲音, 'tones'-words.

17. HELP—EFFECTUAL HELP—CAN BE GIVEN TO THE WORLD ONLY IN HARMONY WITH RIGHT AND PROPRIETY. 1. Shun-yü K'wän was a native of Ch'i, a famous sophist, and otherwise a man of note in his day; see the 'Historical Records,' Bk. CXXVI, 列傳, lxvi. He here tries to entrap Mencius into a confession that he did not well in maintaining his dignity of reserve. For the rule of propriety referred to, see the Li Chi, I. Sect. I. iii. 31. 不親-不以手

相親接. 權—see Analects, IX. xxix;

XVIII. viii.—豺狼 may be taken together as='a wolf.' The names belong to different animals of the same species. See on Bk. VI. Pt. I. xiv. 4. 2. 夫子 is complimentary, as K'wän was not a disciple of Mencius. 3. Chü Hsi expands here:—'The drowning kingdom can be rescued only by right principles;—the case is different from that of a drowning sister-in-law who can be rescued by the hand. Now you, wishing to rescue the kingdom, would have me, in violation of right principles, seek alliance with the princes, and so begin by losing the

子欲手援天下乎。
 公孫丑曰：君子之不
 教子，何也？孟子曰：勢不
 行也。教者必以正，以正
 不行，繼之以怒；繼之以
 怒，則反夷矣。夫子教我
 以正，夫子未出於正也。
 則是父子相夷也。父子
 相夷，則惡矣。古者，易子
 而教之。父子之間，不責

CHAP. XVIII. 1. Kung-sun Ch'au said, 'Why is it that the superior man does not *himself* teach his son?'

2. Mencius replied, 'The circumstances of the case forbid its being done. The teacher must inculcate what is correct. When he inculcates what is correct, and his lessons are not practised, he follows them up with being angry. When he follows them up with being angry, then, contrary to what should be, he is offended with his son. *At the same time, the pupil says,* "My master inculcates on me what is correct, and he himself does not proceed in a correct path." The result of this is, that father and son are offended with each other. When father and son come to be offended with each other, the case is evil.

3. 'The ancients exchanged sons, and one taught the son of another.'

4. 'Between father and son, there should be no reproving ad-

means wherewith to rescue it. Do you wish to make me save the kingdom with my hand?' I hardly see the point of the last question.

18. HOW A FATHER MAY NOT HIMSELF TEACH HIS SON. 1. This proposition is not to be taken in all its generality. Confucius taught his son, and so did other famous men their sons. We are to understand the first clause of the second paragraph,—**勢不行也**, as referring to the case of a stupid or perverse child. As to what is said in the third paragraph of the custom of the ancients, I have seen no other proof adduced of it. 2. **反**,—'contrary,' i. e. to the affection which should rule between father and son. **夷**,—in the sense of **傷**, which, however, we must take passively; not 'to wound,'

but 'to be wounded,' that is, to be offended. We might take it actively in the first instance;—'contrary to what should be, he wounds—i. e. beats—his son.' But below, in **父子相夷**, we cannot give it such an active signification as to suppose that the son will proceed to beat his father. **傷** may well be taken passively, as in the common saying, **眼見心傷**. **夫子教我云云**,—this is to be understood as the resentful murmuring of the son, whose feeling is strongly indicated by the use of **夫子**, 'my master,' as applied to his father. 3. The commentators all say, that this only means that the ancients sent out their sons to be taught away from home by masters.

焉。善、責善則離、離則不祥、莫大焉。
 孟子曰、事孰爲大、事親爲大、守孰爲大、守身爲大、不失其身、而能事其親者、吾聞之矣、失其身、而能事其親者、吾未之聞也。孰不爲事、事親、事之本也。孰不爲守、守身、守之本也。曾子養曾皙、必有酒肉、將徹、必請所與、問有餘、必曰、

monitions to what is good. Such reproofs lead to alienation, and than alienation there is nothing more inauspicious.'

CHAP. XIX. 1. Mencius said, 'Of services, which is the greatest? The service of parents is the greatest. Of charges, which is the greatest? The charge of one's self is the greatest. That those who do not fail to keep themselves are able to serve their parents is what I have heard. But I have never heard of any, who, having failed to keep themselves, were able *notwithstanding* to serve their parents.'

2. 'There are many services, but the service of parents is the root of all others. There are many charges, but the charge of one's self is the root of all others.'

3. 'The philosopher Tsäng, in nourishing Tsäng Hsi, was always sure to have wine and flesh provided. And when they were being

But this is explaining away the 易. 4. 責善—以善責之使行, 'laying what is good on them, and causing them to do it.'

19. THE RIGHT MANNER OF SERVING PARENTS, AND THE IMPORTANCE OF WATCHING OVER ONE'S SELF, IN ORDER TO DO SO. 1. 事孰爲大,—literally, 'of services—i.e. duties of service which a man has to pay to others—which is great?' 守,—charges, what a man has to guard and keep. The keeping one's self from

all that is contrary to righteousness. 2. 孰不爲事,—'what is not a service?' i.e. the services a man has to perform are many. 本,—in the sense of 'root,' according to the Chinese way of developing all other services from filial piety; see the Hsiáo-ching (孝經), *passim*. There is more truth in the second part of the paragraph. 3. Hsi was Tsäng Shän's father; see Analects, XI. xxv. 養,—in 4th tone. 'Nourishing the will,' i.e. gratifying and carrying

有，曾皙死，曾元養曾子，必有酒肉，將徹，不請所與，問有餘，曰：亡矣，將以復進也。此所謂養口體者也。若曾子，則可謂養志也。事親若曾子者，可也。

孟子曰：人不足與適也，政不足閒也。惟大人，為能格君心之非，君仁，

removed, he would ask respectfully to whom he should give *what was left*. If *his father* asked whether there was anything left, he was sure to say, "There is." After the death of Tsäng Hsi, when Tsäng Yüan came to nourish Tsäng-tsze, he was always sure to have wine and flesh provided. But when the things were being removed, he did not ask to whom he should give *what was left*, and if *his father* asked whether there was anything left, he would answer "No;"—intending to bring them in again. This was what is called—"nourishing the mouth and body." We may call Tsäng-tsze's practice—"nourishing the will."

4. 'To serve one's parents as Tsäng-tsze served his, may be accepted as filial piety.'

CHAP. XX. Mencius said, 'It is not enough to remonstrate with a sovereign on account of the mal-employment of ministers, nor to blame errors of government. It is only the great man who can rectify what is wrong in the sovereign's mind. Let the prince be

out the father's wishes. 4. The 可也 at the end occasions some difficulty. Chü Hsi quotes from one of the brothers Ch'ang these words:—'To serve one's parents as Tsäng Shän did his, may be called the height of filial piety, and yet Mencius only says that it might be accepted as such—可也: did he really think that there was something supererogatory in Tsäng's service?' Possibly, Mencius may have been referring to Tsäng's disclaimer of being deemed a model of filial piety. See the Li Chi, XXI (祭義), li. 10, where he says:—'What the superior man calls filial piety, is to anticipate the wishes, and carry out the mind of his

parents, always leading them on in what is right and true. I am only one who nourishes his parents. How can I be deemed filial?'

20. A TRULY GREAT MINISTER WILL BE SEEN IN HIS DIRECTING HIS EFFORTS, NOT TO THE CORRECTION OF MATTERS IN DETAIL, BUT OF THE SOVEREIGN'S CHARACTER. 適.—read csh, = 諫, 'to reprehend.' 閒,—chien, in 4th tone. 人 and 政 are to be taken as in the objective governed by 適 and 閒, and 不足 as used impersonally. 與 = 與君, 'with the sovereign.' Chao Ch'i introduces 與 before 閒 as well. He seems

莫不仁、君義、莫不義、君
 正、莫不正、一正君而國
 定矣。
 孟子曰、有不虞之譽、
 有求全之毀。
 孟子曰、人之易其言
 也、無責耳矣。
 孟子曰、人之患在好
 爲人師。
 樂正子從於子敖之

benevolent, and all *his acts* will be benevolent. Let the prince be righteous, and all *his acts* will be righteous. Let the prince be correct, and everything will be correct. Once rectify the ruler, and the kingdom will be firmly settled.'

CHAP. XXI. Mencius said, 'There are cases of praise which could not be expected, and of reproach when the parties have been seeking to be perfect.'

CHAP. XXII. Mencius said, 'Men's being ready with their tongues arises simply from their not having been reprovèd.'

CHAP. XXIII. Mencius said, 'The evil of men is that they like to be teachers of others.'

CHAP. XXIV. 1. The disciple Yo-ch'ang went in the train of Tsze-ao to Ch'i.

to interpret differently, from the translation, making 人 (= 小人, 'little men') the subject of 不足:—'little men are not fit to remonstrate with their sovereign.' This is plainly wrong, because we cannot carry it on to the next clause. 格—正, 'to correct.'—The sentiment of the chapter is illustrated by an incident related of Mencius by the philosopher 荀 (about B.C. 250):—'As Mencius thrice visited Ch'i, without speaking to the king about the errors of his government, his disciples were surprised, but he simply said, I must first correct his evil heart.'

21. PRAISE AND BLAME ARE NOT ALWAYS ACCORDING TO DEBERT. 虞,—in the sense of 度, 'to calculate,' 'to measure.' For 毀 in

the sense here, 譏 is often used in modern language.

22. THE BENEFIT OF REPROOF. 易,—read i, in 4th tone, 'easy.' Chü Hai supposes that this remark was spoken with some particular reference. This would account for the 耳矣, 'simply.'

23. BE NOT MANY MASTERS. Commentators suppose that Mencius's lesson was that such a liking indicated a self-sufficiency which put an end to self-improvement.

24. HOW MENCIUS REPROVED YO-CH'ANG FOR ASSOCIATING WITH AN UNWORTHY PERSON, AND BEING REMISS IN WAITING ON HIMSELF. 1. Yo-ch'ang,—see Bk. I. Pt. II. xvi. 2. Tsze-ao was the designation of Wang Hwan, mentioned in Bk. II. Pt. II. vi. From that chapter we may understand that Mencius would not be pleased with one of his disciples associating with such

齊樂正子見孟子。孟子曰：子亦來見我乎？曰：先生何爲出此言也？曰：子來幾日矣？曰：昔者曰：昔者，則我出此言也，不亦宜乎？曰：舍館未定。曰：子聞之也，舍館定，然後求見長者乎？曰：克有罪。

蓋孟子謂樂正子曰：子之從於子敖來，徒饋啜也，我不意子學古之道，而以饋啜也。

2. He came to see Mencius, who said to him, 'Are you also come to see me?' Yo-ch'ang replied, 'Master, why do you speak such words?' 'How many days have you been here?' asked Mencius. 'I came yesterday.' 'Yesterday! Is it not with reason then that I thus speak?' 'My lodging-house was not arranged.' 'Have you heard that a scholar's lodging-house must be arranged before he visit his elder?'

3. Yo-ch'ang said, 'I have done wrong.'

CHAP. XXV. Mencius, addressing the disciple Yo-ch'ang, said to him, 'Your coming here in the train of Tsze-ão was only because of the food and the drink. I could not have thought that you, having learned the doctrine of the ancients, would have acted with a view to eating and drinking.'

a person. 之,—the verb, —往. 2. The name is repeated at the beginning of this paragraph, the former being narrative, and introductory merely. 亦來,—the 亦, 'also,' is directed against Tsze-ão. Ch'ü Hsi explains 昔者 by 前日, which, in common parlance, means 'the day before yesterday.' But I do not see that it should have that meaning here. 昔 properly means 'formerly,' and may extend to the remotest antiquity. It is used also for yesterday, the time separated from the present by one rest 一息, as if the same sound of the two characters (昔息) determined the meaning. 長 (in 3rd tone) 者 is used before by Mencius of himself—Bk. II. Pt. II. xi. 4.

25. A FURTHER AND MORE DIRECT REPROOF OF YO-CH'ANG. 饋啜 are both contemptuous terms, —our application of 'the loaves and fishes.' 而以饋啜—而以饋啜爲也。

因孟子曰不
 孝有三無後
 爲大舜不告
 而娶爲無後
 也君子以爲
 猶告也。
 孟子曰仁
 之實事親是
 也義之實從
 兄是也智之

CHAP. XXVI. 1. Mencius said, 'There are three things which are unfilial, and to have no posterity is the greatest of them.

2. 'Shun married without informing his parents because of this,—lest he should have no posterity. Superior men consider that his doing so was the same as if he had informed them.'

CHAP. XXVII. 1. Mencius said, 'The richest fruit of benevolence is this,—the service of one's parents. The richest fruit of righteousness is this,—the obeying one's elder brothers.

2. 'The richest fruit of wisdom is this,—the knowing those two

26. SHUN'S EXTRAORDINARY WAY OF CONTRACTING THE MARRIAGE JUSTIFIED BY THE MOTIVE. 1. The other two things which are unfilial are, according to Cháo Ch'í, first, by a flattering assent to encourage parents in unrighteousness; and secondly, not to succour their poverty and old age by engaging in official service. To be without posterity is greater than those faults, because it is an offence against the whole line of ancestors, and terminates the sacrifices to them.—In Pt. II. xxx, Mencius specifies five things which were commonly deemed unfilial, and not one of these three is among them. It is to be understood that here 不孝有三 is spoken from the point of view of the superior man, and, moreover, that the first paragraph simply lays down the ground for the vindication of Shun. 2. 爲無後, 一爲, in 4th tone. 告 implies getting the parents' permission, as well as informing them. But Shun's parents were so evil, and hated him so much, that they would have prevented his marriage had they been told of it.

27. FILIAL PIETY AND FRATERNAL OBEDIENCE IN THEIR RELATION TO BENEVOLENCE, RIGHTEOUSNESS, WISDOM, PROPRIETY, AND MUSIC. 1. 實 is sometimes opposed to 虛, 'what is solid to what is empty, shadowy;' sometimes to 名, 'what is real to what is nominal;' and sometimes to 華, 'what is substantial to what is ornamental,' 'fruit to flower.' In the text it is used in the last way, and I cannot express it better than by the 'richest fruit.' 是也 is emphatic;—'the fruit of benevolence is the

service of parents;—it is.' So in the other instances. Benevolence, righteousness, &c., are the principles of those, the capabilities of them in human nature, which may have endless manifestations, but are chiefly and primarily to be seen in the two virtues spoken of.—What strikes us as strange is the subject of music. The difficulty has not escaped native commentators. The author of the 集註本義 匯 參 says, in loc.—'Benevolence, righteousness, propriety, and knowledge are the four virtues, but this chapter proceeds to speak of music. For the principles of music are really a branch of propriety, and when the ordering and adorning which belong to that are perfect, then harmony and pleasure spring up as a matter of course. In this way we have propriety mentioned first, and then music. Moreover, the fervency of benevolence, the exactness of righteousness, the clearness of knowledge, and the firmness of maintenance, must all have their depth manifested in music. If the chapter had not spoken of music, we should not have seen the whole amount of achievement.' The reader may try to conceive the exact meaning of this writer, who also points out another peculiarity in the chapter, which many have overlooked. Instead of 是也 after 樂斯二者, as at the end of the other clauses, we have 樂則生矣, 云云, 'showing,' says he, 'most vividly how his admiration was stirred. It is as if from every sentence there floated up a 是也 upon the paper, so true is it that perfect filial piety and fraternal duty reach to spiritual beings, and shed a light over

實、知斯二者、弗去是也、禮
 之實、節文斯二者、是也、樂
 之實、樂斯二者、樂則生矣、
 生則惡可已也、惡可已、則
 不知足之蹈之、手之舞之。
 孟子曰、天下大悅而將
 歸己、視天下悅而歸己、猶
 草芥也、惟舜爲然、不得乎
 親、不可以爲人、不順乎親、

things, and not departing from them. The richest fruit of propriety is this,—the ordering and adorning those two things. The richest fruit of music is this,—the rejoicing in those two things. When they are rejoiced in, they grow. Growing, how can they be repressed? When they come to this state that they cannot be repressed, then unconsciously the feet begin to dance and the hands to move.

CHAP. XXVIII. 1. Mencius said, 'Suppose the case of the whole kingdom turning in great delight to an individual to submit to him.—To regard the whole kingdom *thus* turning to him in great delight but as a bundle of grass;—only Shun was capable of this. *He considered* that if one could not get *the hearts of* his parents he could not be considered *a man*, and that if he could not get to an entire accord with his parents, he could not be considered a son.

the world, and then do we know that in the greatest music there is a harmony with heaven and earth.' a. Julien translates 去 by *abdicere*. To have that meaning, it must have been in the 3rd tone, which it is not. The first 樂 is *yo*, 'music;' the other two are *ü*, 'to enjoy.' 不知 is used absolutely, = 'unconsciously,' though we might make 知 personal also, — 'we do not know.' 足之蹈之, — 'the feet's stamping it.' So the next clause.

28. HOW SHUN VALUED AND EXEMPLIFIED FILIAL PIETY. 1. The first sentence is to be taken

generally, and not with reference to Shun simply. It is incomplete. The conclusion would be something like—'this would be accounted the greatest happiness and glory.' 芥 is properly 'the mustard plant,' but it is sometimes, as here, only synonymous with 草. 不得, 云云, —all this is the reasoning of Shun's mind. 不得乎, —like 不獲於, in chap. 12. 不順, 'not to obey,' 'not to accord with,' but Chü Hsi and others labour hard to make it out to mean, — 'to bring the parents to accord with what is right, so as to be able then

大孝者定此之謂下之爲父子瞽底豫而天下化瞽豫瞽底豫道而瞽底舜盡事親之不可以爲子。

2. 'By Shun's completely fulfilling everything by which a parent could be served, Kû-sâu was brought to find delight *in what was good*. When Kû-sâu was brought to find that delight, the whole kingdom was transformed. When Kû-sâu was brought to find that delight, all fathers and sons in the kingdom were established *in their respective duties*. This is called great filial piety.'

fully to accord with them.' 2. Shun's father is known by the name of Kû-sâu, but both the characters denote 'blind,' and he was so styled, it is said, because of his mental blindness and opposition to all that was good. 瞽, in the sense of 'to be pleased,' 'joyful,' understood

here with a moral application. 'All fathers and sons, &c.,'—i. e. all sons were made to see, that, whatever might be the characters of their parents, they had only to imitate Shun, and fathers, even though they might be like Kû-sâu, were shamed to reformation.

LÍ LÁU. PART II.

離婁章句下
 孟子曰舜生
 於諸馮遷於負
 夏卒於鳴條東
 夷之人也文王
 生於岐周卒於
 畢郢西夷之人
 也地之相去也
 千有餘里世之
 相後也千有餘

CHAPTER I. 1. Mencius said, 'Shun was born in Chû-fáng, removed to Fû-hsiá, and died in Ming-t'iao;—a man near the wild tribes on the east.

2. 'King Wán was born in Cháu by *mount* Ch'í, and died in Pi-ying;—a man near the wild tribes on the west.

3. 'Those regions were distant from one another more than a thousand *li*, and the age of the one *sage* was posterior to that of the other more than a thousand years. But when they got their wish,

1. THE AGREEMENT OF SAGES NOT AFFECTED BY PLACE OR TIME. 1. The common view derived from the 'Historical Records,' Book I, is, that Shun was a native of Chi-cháu, corresponding to the modern Shan-hsi, to which all the places in the text are accordingly referred. Some, however, and especially Tsáng Tze-kú (曾子固), of the Sung dynasty, find his birth-place in Chi-nan in Shan-tung, and this would seem to be supported by Mencius in this passage. There is considerable difficulty with Ming-t'iao, as we read in the 'Historical Records,' that in the thirty-ninth year of his reign, Shun died, while on a tour of inspection to the south, in the wilderness of Ts'ang-wú (蒼梧), and was buried on the Ch'ü-i (九疑) hills in Chiang-nan, which are in Ling-ling (零陵). The discussions on the point are very numerous. See the 集證 and 四書拓餘說, *in loc.*; see also on the Shû-ching, Pt. II. No doubt, Mencius was not speaking with-

out book. 東夷之人, literally, 'a man of the eastern I, or barbarians,' but the meaning

can only be what I have given in the translation. So 西夷之人. 2. Cháu, the original seat of the House of Cháu, was in the present department of Fung-ts'iang, in Shen-hsi. Pi-ying is to be distinguished from Ying which was the capital of Ch'ü, and with which the paraphrast of Cháu Ch'í strangely confounds it. Chü Hsi says it was near to Fáng (豐) and Hào (鎬), the successive capitals of king Wü. The former was in Hú-hsien (鄜縣), and the latter in Hsien-yang (咸陽), both in the department of Hsi-an. Pi-ying was in the district of Hsien-ning (咸寧) of the same department, and there the grave of king Wü, or the place of it, is still pointed out. 3. 得志行乎中國,—'when they got their wishes carried out in the Middle Kingdom.' We are to understand that their aim was to carry out their principles, not to get the throne. 符 should be called a tally or token perhaps, rather than 'a seal.' Anciently, the sovereign delivered, as the token of investiture, one half of a tally of wood or some precious stone, reserving the other half in his own keeping. It was cut right

歲得志行乎中國若
合符節先聖後聖其
揆一也。
子產聽鄭國之政
以其乘輿濟人於溱
洧。孟子曰惠而不知
爲政。歲十一月徒杠
成十二月輿梁成。民
未病涉也。君子平其

and carried their principles into practice throughout the Middle Kingdom, it was like uniting the two halves of a seal.

4. 'When we examine those sages, both the earlier and the later, their principles are found to be the same.'

CHAP. II. 1. When Tsze-ch'an was chief minister of the State of Ch'ang, he would convey people across the Ch'än and Wei in his own carriage.

2. Mencius said, 'It was kind, but showed that he did not understand the practice of government.'

3. 'When in the eleventh month of the year the foot-bridges are completed, and the carriage-bridges in the twelfth month, the people have not the trouble of wading.'

4. 'Let a governor conduct his rule on principles of equal justice,

through a line of characters, indicating the commission, and their halves fitting each other when occasion required, was the test of truth and identity. Originally as we see from the formation of the character (符), the tally must have been of bamboo. 4. 先聖後聖 is to be understood generally, and not of Shun and Wän merely. 其揆一, —揆 is taken as a verb = 度, 'to reckon,' 'to estimate,' and is understood of the mental exercises of the sages. 其揆, —'their mindings,' the principles which they cherished.

2. GOOD GOVERNMENT LIES IN EQUAL MEASURES FOR THE GENERAL GOOD, NOT IN ACTS OF FAVOUR TO INDIVIDUALS. 1. Tsze-ch'an, —see Analects, V. IV. The Ch'än and Wei were two rivers of Ch'ang, said to have their rise in the MA-ling (馬嶺) hills, and to meet at a certain point, after which the common stream seems to have borne the name of both the feeders. They are referred to the department of Ho-nan in Ho-

nan province. 聽政, —'was hearing the government,' i.e. was chief minister. 乘, 4th tone. Chü Hsi explains 以其乘輿 by 以其所乘之輿, but 乘 so used is in 2nd tone. He so expands, however, probably from remembering a conversation on Tsze-ch'an between Confucius and Tsze-yü, related in the Chia-yü, Bk. IV. iv, near the end, and to which Mencius has reference. The sage held that Tsze-ch'an was kind, but only as a mother, loving but not teaching the people, and, in illustration of his view, says that Tsze-ch'an, 以所乘之車濟冬涉, 'used the carriage in which he rode to convey over those who were wading through the water in the winter.' 2. The subject here is the action, not the man. The practice of government is to be seen not in acts of individual kindness and small favours, but in the administration of just and beneficent laws. 3. The eleventh and twelfth months here correspond to the ninth and tenth of the present calendar, which follows

政行辟人可也。焉得人人而濟之？故為政者，每人而悅之，日亦不足矣。

孟子告齊宣王曰：君之視臣如手足，則臣視君如腹心；君之視臣如犬馬，則臣視君如國人；君之視臣如土芥，則臣視君如寇讐。

王曰：禮為舊君有服，何如？

斯可為服矣。曰：諫行言聽，

and, when he goes abroad, he may cause people to be removed out of his path. But how can he convey everybody across the rivers?

5. 'It follows that if a governor will *try* to please everybody, he will find the days not sufficient for his work.'

CHAP. III. 1. Mencius said to the king Hsüan of Ch'i, 'When the prince regards his ministers as his hands and feet, his ministers regard their prince as their belly and heart; when he regards them as his dogs and horses, they regard him as any other man; when he regards them as the ground or as grass, they regard him as a robber and an enemy.'

2. The king said, 'According to the rules of propriety, a minister wears mourning when he has left the service of a prince. How must a *prince* behave that his *old ministers* may thus go into mourning?'

3. Mencius replied, 'The admonitions of a minister having been

the Hsia division of the year;—see Analects, XV. x. Mencius refers to a rule for the repair of the bridges, on the termination of agricultural labours.

4. 君子=為政者, 'a chief minister.' 辟 read as 闕. Removing people from the way, when the prince went forth, was likewise a rule of the Cháu dynasty; and not only did it extend to the prince, but to many officers and women. See the Cháu-li, Pt. I. vii. 32. 5. 'The days not sufficient,'—i.e. he will not have time for all he has to do.

8. WHAT TREATMENT SOVEREIGNS GIVE TO THEIR MINISTERS WILL BE RETURNED TO THEM BY A CORRESPONDING BEHAVIOUR. 1. 'As his hands and feet,'—i.e. with kindness and attention. 'As

their belly and heart,'—i.e. with watchfulness and honour. 'As his dogs and horses,'—i.e. without respect, but feeding them. 'As any other man,'—literally, 'as a man of the kingdom,' i.e. without any distinction or reverence. 'As ground or as grass,'—i.e. trampling on them, cutting them off. 2. The Li here referred to is mentioned in the 'Ritual Usages';—see Bk. XI (卷二十三), 68; *et al.* The passage,

however, is obscure. 為舊君, 'for an old prince,' i.e. a prince whose service he has left. The king falls back on this rule, thinking that Mencius had expressed himself too strongly.

3. 膏澤, 'fat and moistening influences,'

膏澤下於民，有故而去，則君使人導之出疆，又先於其所往，去三年不反，然後收其田里，此之謂三有禮焉。如此，則爲之服矣。今也爲臣，諫則不行，言則不聽，膏澤不下於民，有故而去，則君搏執之，又極之於其所往，去之日，遂收其田里，此之謂寇讐，寇讐何服之有。

followed, and his advice listened to, so that blessings have descended on the people, if for some cause he leaves *the country*, the prince sends an escort to conduct him beyond the boundaries. He also anticipates *with recommendatory intimations* his arrival in the country to which he is proceeding. When he has been gone three years and does not return, *only* then at length does he take back his fields and residence. This treatment is what is called a "thrice-repeated display of consideration." When a prince acts thus, mourning will be worn on leaving his service.

4. 'Now-a-days, the remonstrances of a minister are not followed, and his advice is not listened to, so that no blessings descend on the people. When for any cause he leaves the country, the prince tries to seize him and hold him a prisoner. He also pushes him to extremity in the country to which he has gone, and on the very day of his departure, takes back his fields and residence. This treatment shows him to be what we call "a robber and an enemy." What mourning can be worn for a robber and an enemy?'

-blessings. 先於其所往 must be supplemented by 稱揚其賢, 欲其收用之, 'mentions and commends his worth, wishing him to be received and used.' 田, 'fields,' = emoluments. 里, — used for an individual residence. We have not had the

character in this sense before. The 'thrice-repeated display of consideration' refers, first, to the escort as a protection from danger; secondly, to the anticipatory recommendations; and thirdly, to the long-continued emoluments, in expectation of the minister's return. 4. Here and above, 有故 is not to be taken as 大故, in Bk. III. Pt. I. ii. r. We must under-

賢父兄也，如中也，棄不
 才也，養不才，故人樂有
 義之義，大人弗爲。
 孟子曰：中也，養不中，
 君義，莫不義。
 孟子曰：君仁，莫不仁，
 戮民，則士可以徙。
 則大夫可以去，無罪而
 殺士。

CHAP. IV. Mencius said, 'When scholars are put to death without any crime, the great officers may leave *the country*. When the people are slaughtered without any crime, the scholars may remove.'

CHAP. V. Mencius said, 'If the sovereign be benevolent, all will be benevolent. If the sovereign be righteous, all will be righteous.'

CHAP. VI. Mencius said, 'Acts of propriety which are not *really* proper, and acts of righteousness which are not *really* righteous, the great man does not do.'

CHAP. VII. Mencius said, 'Those who keep the Mean, train up those who do not, and those who have abilities, train up those who have not, and hence men rejoice in having fathers and elder brothers who are possessed of virtue and talent. If they who keep

stand 'wishes to,' or 'tries to,' before 搏執之, for if the minister were really imprisoned, he could not go to another kingdom.

4. PROMPT ACTION IS NECESSARY AT THE RIGHT TIME. 可以, 'may,' - it is time to. If the opportunity be not taken, while the injustice of the ruler is exercised on those below them, it will soon come to themselves, and it will be too late to escape. The 日講 concludes its paraphrase thus:—'We may see how the ruler should prize virtue, and be slow to punish; and how he should be cautious in execution of the laws, ever trying to practise benevolence. If he can indeed embody the mind of God, who loves all living things, and make the compassion of the ancient sages his rule, then both officers and people will be grateful to him as to

Heaven, and long repose and protracted good order will be the result.'

5. THE INFLUENCE OF THE RULER'S EXAMPLE. See Pt. I. XX, where the same words are found, but their application is to stimulate ministers to do their duty in advising, or remonstrating with, their sovereign.

6. THE GREAT MAN MAKES NO MISTAKES IN MATTERS OF PROPRIETY AND RIGHTEOUSNESS. 非禮之禮, 非義之義, expressions in themselves contradictory, must be taken with some latitude. 'Respect,' it is said, 'belongs to propriety, but it may be carried so far as to degenerate into flattery,' &c. &c.

7. WHAT DUTIES ARE DUE FROM, AND MUST BE RENDERED BY, THE VIRTUOUS AND TALENTED TO THE YOUNG AND IGNORANT. 中也, 才也

中才也。乘不才，則賢不肖之相去，其閒不能以寸。
 孟子曰：人有不為也，而後可以有為。
 孟子曰：言人之不善，當如後患何。
 孟子曰：仲尼不為已甚者。
 孟子曰：大人者，言不

the Mean spurn those who do not, and they who have abilities spurn those who have not, then the space between them—those so gifted and the ungifted—will not admit an inch.'

CHAP. VIII. Mencius said, 'Men must be decided on what they will NOT do, and then they are able to act with vigour in what they ought to do.'

CHAP. IX. Mencius said, 'What future misery have they and ought they to endure, who talk of what is not good in others!'

CHAP. X. Mencius said, 'Chung-nî did not do extraordinary things.'

CHAP. XI. Mencius said, 'The great man does not think before-

= 'given the Mean,' 'given abilities.' 中, — the Mean, the rightly ordered course of conduct. Both it and 才 must be taken here in the concrete. 父兄, — as in Bk. III. Pt. I. ii. 3. 如中也, 云云, — by neglecting their duty, the one class bring themselves to the level of the other. 賢 embraces both the 中 and the 才 above. 不肖, — see the Doctrine of the Mean, iv. 以寸, — 'with an inch,' i. e. be measured with an inch.

8. CLEAR DISCRIMINATION OF WHAT IS WRONG AND RIGHT MUST PRECEDE VIGOROUS RIGHT-DOING. Literally, 'men have the not-do, and afterwards they can have the do.' 有為 implies vigour in the action. Cháo Ch'i's commentary is:—'If a man will not condescend to take in any irregular way, he will be found able to yield a thousand chariots.'

9. EVIL SPEAKING IS SURE TO BRING WITH IT

EVIL CONSEQUENCES. The 當 here, followed by 如何, creates a difficulty. Chû Hsi supposes the remark was made with some peculiar reference. If we knew that, the difficulty would vanish. The original implies, I think, all that I have expressed in the translation.

10. THAT CONFUCIUS KEPT THE MEAN. 已甚者, — i. e. 'excessive things,' but 'extraordinary' rather approaches the meaning. It may strike the student that the meaning is—'Confucius's inaction (= slowness to act) was excessive,' but in that case we should have had 矣, and not 者, at the end. We may compare with the sentiment the Doctrine of the Mean, xi, xiii; Analects, VII. xx, et al.

11. WHAT IS RIGHT IS THE SUPREME PURSUIT OF THE GREAT MAN. Compare Analects, IV. x. 不必, — 'does not must;' he is beyond the habit of caring for that. 惟義所在—

必信。行不必果，惟義所在。
 孟子曰：大人者，不失其赤子之心者也。
 孟子曰：養生者，不足以當大事，惟送死可以當大事。
 孟子曰：君子深造之以道，欲其自得之也。自得之，則居之安。

hand of his words that they may be sincere, nor of his actions that they may be resolute;—he simply *speaks and does* what is right.'

CHAP. XII. Mencius said, 'The great man is he who does not lose his child's-heart.'

CHAP. XIII. Mencius said, 'The nourishment of *parents when living* is not sufficient to be accounted the great thing. It is only in the performing their obsequies when dead that we have what can be considered the great thing.'

CHAP. XIV. Mencius said, 'The superior man makes his advances *in what he is learning* with deep earnestness and by the proper course, wishing to get hold of it as in himself. Having got

'only that in which righteousness is;' that only is his concern. In fact he can hardly be said to be *concerned* about this. It is natural to him to pursue the right.

12. A MAN IS GREAT BECAUSE HE IS CHILDLIKE. Ch'ao Ch'i makes 'the great man' to be 'a sovereign,' and 其赤子, 'his children,' i. e. his people, and the sentiment is that the true sovereign is he who does not lose his people's hearts. I mention this interpretation, as showing how learned men have varied and may vary in fixing the meaning of these books. It is sufficiently absurd, and has been entirely displaced by the interpretation which is given in the version. The sentiment may suggest the Saviour's words,—'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' But Christ speaks of the child's-heart as a thing to be regained; Mencius speaks of it as a thing not to be lost. With Christ, to become as children is to display certain characteristics of children. With Mencius, 'the child's-heart' is the ideal moral condition of humanity. Ch'ü Hsi says:—'The mind of the great man comprehends all changes of phenomena, and the mind of the child is nothing but a pure simplicity, free from all hypocrisy. Yet the great man is the great man, just as he is not led astray by external things,

but keeps his original simplicity and freedom from hypocrisy. Carrying this out, he becomes omniscient and omnipotent, great in the highest degree.' We need not suppose that Mencius would himself have expanded his thought in this way.

13. FILIAL PIETY SEEN IN THE OBSEQUIES OF PARENTS. 養生者，者字指養生之事，—'the character 者 refers to the ways by which the living may be nourished.' It belongs to the phrase 養生, and not to 生 alone. 當-爲，—'to be considered,' 'to constitute.' 送死，—literally, 'to accompany the dead,' but denoting all the last duties to them. It=慎終, Analects, I. ix. The sentiment needs a good deal of explaining and guarding. The obsequies are done, it is said, once for all. If done wrong, the fault cannot be remedied. Probably the remark had a peculiar reference. The 日講 supposes it was spoken against the Mohist practice of burying parents with a spare simplicity;—see III. Pt. I. v.

14. THE VALUE OF LEARNING THOROUGHLY IN-

居之安，則資之深，資
 之深，則取之左右逢
 其原，故君子欲其自
 得之也。
 孟子曰：博學而詳
 說之，將以反說約也。
 孟子曰：以善服人
 者，未有能服人者也。
 以善養人，然後能服
 天下，天下不心服而

hold of it in himself, he abides in it calmly and firmly. Abiding in it calmly and firmly, he reposes a deep reliance on it. Reposing a deep reliance on it, he seizes it on the left and right, meeting everywhere with it as a fountain *from which things flow*. It is on this account that the superior man wishes to get hold of what he is learning as in himself.'

CHAP. XV. Mencius said, 'In learning extensively and discussing minutely what is learned, the object of the superior man is that he may be able to go back and set forth in brief what is essential.'

CHAP. XVI. Mencius said, 'Never has he who would by his excellence subdue men been able to subdue them. Let a prince seek by his excellence to nourish men, and he will be able to subdue the whole kingdom. It is impossible that any one should become ruler of the people to whom they have not yielded the subjection of the heart.'

WROUGHT INTO THE MIND. 深造之，一造
 read ts'áo, 4th tone, 'to arrive at;' 之 must
 refer to the 理, or principles of the subject
 which is being learnt. 以道 is understood
 of the proper course or order, the successive steps
 of study, = 依着次序. 其自得
 gives the key to the chapter;—'his self-getting,'
 i. e. his getting hold of the subject so that his
 knowledge of it becomes a kind of intuition.
 資=藉, 'to rely on.' The subject so appre-
 hended in its principles is capable of indefinite
 application. 'He seizes it on the right and
 left,—i. e. he no longer needs his early efforts
 to apprehend it. It underlies numberless phe-
 nomena, in all which he at once detects it, just
 as water below the earth is found easily and
 anywhere, on digging the surface.—One may
 read scores of pages in the Chinese commenta-
 tors, and yet not get a clear idea in his own

mind of the teaching of Mencius in this chapter.
 Cháo Ch'i gives 道 a more substantive mean-
 ing than in the translation; thus:—'The reason
 why the superior man pursues with earnestness
 to arrive at the depth and mystery of 道, is
 from a wish to get hold for himself of its source
 and root, as something belonging to his own
 nature.' Most critics understand the subject
 studied to be man's own self, not things ex-
 ternal to him. We must leave the subject in
 its own mist.

15. Ch'ü Hsi says, apparently with reason,
 that this is a continuation of the last chapter,
 showing that the object of the superior man
 in the extensive studies which he pursues, is
 not vain-glory, but to get to the substance and
 essence of things. 約 conveys the two ideas
 of condensation and importance.

16. The object of this chapter, say com-
 mentators, is to stimulate rulers to do good in
 sincerity, with a view, that is, to the good of

王者未之有也。
 孟子曰言無實不
 祥不祥之實蔽賢者
 當之。
 徐子曰仲尼亟稱
 於水曰水哉水哉何
 取於水也。孟子曰原
 泉混混不舍晝夜盈
 科而後進放乎四海
 有本者如是是之取

CHAP. XVII. Mencius said, 'Words which are not true are inauspicious, and the words which are most truly obnoxious to the name of inauspicious, are those which throw into the shade men of talents and virtue.'

CHAP. XVIII. 1. The disciple Hsü said, 'Chung-ní often praised water, saying, "O water! O water!" What did he find in water to praise?'

2. Mencius replied, 'There is a spring of water; how it gushes out! It rests not day nor night. It fills up every hole, and then advances, flowing on to the four seas. Such is water having a spring! It was this which he found in it to praise.'

others. I confess it is to me very enigmatical. Paul's sentiment,—'Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die,'—occurs to the mind on reading it, but this is clashed with by its being insisted on that 養人以善 has no reference to the nourishing men's bodies, but is the bringing them to the nourisher's own moral excellence. Cháo Ch'í takes the first 善 as meaning 威力, 'majesty and strength.' But this is inadmissible. The point of the chapter is evidently to be found in the contrast of 服 and 養

17. The translation takes 無實 as an adjective qualifying 言, and there is a play on the term in the use of 實 in the two parts. Chü Hai mentions another view making 無實 an adverb joined to 不祥, 'there are no words really inauspicious;' i.e. generally speaking, 'only those are obnoxious to be

regarded as really inauspicious which throw into,' &c. He says he is unable to decide between the two interpretations, and thinks the text may be mutilated. 者 has reference to 言, and not to 人, to 'words,' not to 'men.'

18. How MENCIUS EXPLAINED CONFUCIUS'S PRAISE OF WATER. 1. 亟,—read *chí*, the 2nd tone, 'often.' 稱 (in the sense of 'to praise') 於水—於 marking the objective case, or = found something to praise in water. See Analects, IX. xvi, though we have not there the exact words of this passage.

2. 科—坎, 'a pit,' i.e. every hollow in its course, 是之取爾, 'it was just the seizing of this.' One commentator brings out the 是之 in this way—以是之故而取之爾. 3. Here, again, the months are those of Cháu, corresponding to the present

爾。苟爲無本，七八月之閒，雨集，溝澮皆盈，其涸也可立而待也。故聲聞過情，君子恥之。因孟子曰：人之所以異於禽獸者，幾希。庶民去之，君子存之。舜明於庶物，察於人倫，由仁義

3. 'But suppose that the water has no spring.—In the seventh and eighth months when the rain falls abundantly, the channels in the fields are all filled, but their being dried up again may be expected in a short time. So a superior man is ashamed of a reputation beyond his merits.'

CHAP. XIX. 1. Mencius said, 'That whereby man differs from the lower animals is but small. The mass of people cast it away, while superior men preserve it.'

2. 'Shun clearly understood the multitude of things, and closely observed the relations of humanity. He walked along the path of benevolence and righteousness; he did not need to pursue benevolence and righteousness.'

third and sixth. 雨集, 'the rains are collected.' 溝澮 were channels belonging to the irrigation of the lands divided on the nine-squares system. 可立而待—we might translate as—'one may stand and wait till they are dry,' but 立 is often used = 'quickly.' 情—實, as in the Great Learning, Commentary, chap. iv.

19. WHEREBY SAGES ARE DISTINGUISHED FROM OTHER MEN;—ILLUSTRATED IN SHUN. 1. It is to be wished that Mencius had said distinctly what the small (幾, the 1st tone, 希) point distinguishing men from birds and beasts was. According to Chü Hsi, men and creatures have the 理 (intellectual and moral principle) of Heaven and Earth to form their nature, and the 氣 (matter) of Heaven and Earth to form their bodies, only men's 氣 is more correct than that of beasts, so that they are able to fill up the capacity of their nature. This denies any essential difference between men and animals, and what difference it allows is corporeal or material. Chao Ch'i says:—幾希, 無幾

也。知義與不知義之間耳。幾希 means not much. It is simply the interval between the knowledge of righteousness, and the want of that knowledge.' This is so far correct, but the difference which it indicates cannot be said to be 'not great.'—But it is not the object of Mencius to indicate the character of that which differences men and animals, and not its amount? 幾希—is something minute. One commentator refers us to the expression in the Shü-ching,—人心惟危, 道心惟微 (II. ii. 15), as forming a key to the passage. In that, 人心 is the mind prone to err, in distinction from the 道心, 'the mind of reason,' which it is said is minute. 2. Shun preserving and cultivating this distinctive endowment was led to the character and achievements which are here briefly described. The phrase 庶物, it is said, 該得廣, 凡天地間事物皆是, 'covers a wide extent of meaning, embracing all matters and things in heaven and earth.' The 日講 refers to it all the

行非行仁義也。
 孟子曰禹惡旨酒，
 而好善言。湯執中立，
 賢無方。文王視民如
 傷，望道而未之見。武
 王不泄邇，不忘遠。
 周公思兼三王，以施四
 事，其有不合者，仰而
 思之，夜以繼日，幸而

CHAP. XX. 1. Mencius said, 'Yü hated the pleasant wine, and loved good words.

2. 'T'äng held fast the Mean, and employed men of talents and virtue without regard to where they came from.

3. 'King Wän looked on the people as *he would on a man who was wounded*, and he looked towards the right path as if he could not see it.

4. 'King Wü did not slight the near, and did not forget the distant.

5. 'The duke of Châu desired to unite in himself *the virtues of those kings, those founders of the three dynasties*, that he might display in his practice the four things *which they did*. If he saw anything in them not suited to *his time*, he looked up and thought about it, from daytime into the night, and when he was fortunate enough to master the difficulty, he sat waiting for the morning.'

governmental achievements of Shun related in the Shü-ching.

20. THE SAME SUBJECT;—ILLUSTRATED IN YÜ, T'ÄNG, WÄN, WÜ, AND CHÄU-KUNG. 1. In the Chan Kwo Ts'è (戰國策), which fills up in a measure the space between the period of the Ch'un Ch'ü and the Han dynasty, Part VI, Article 11, we read that anciently a daughter of the Ti (probably Yáo or Shun) caused f-ti to make wine (? spirits), and presented it to Yü, who drank some of it, and pronounced it to be pleasant. Then, however, he frowned on f-ti, and forbade the use of the pleasant liquor, saying, 'In future ages, rulers will through this liquor ruin their States.' Yü's love of good words is commemorated in the Shü-ching, II. ii. 21.

2. 無方 may be understood with reference to class or place;—compare the Shü-ching, IV. ii. 5, 8. 3. 'As he would on one who was wounded,' i.e. he regarded the people with

compassionate tenderness. 而 is to be read as 如, with which, according to Chü Hsi, it was anciently interchanged. See the Shü-ching, V. xvi. 11, 12, for illustrations of Wän's care of the people, and the Shü-ching, III. i. Ode VI, for illustration of the other characteristic. 4. 泄, read *Asieh* (as 洩), and defined by Cháo Ch'i as meaning 狎, 'to slight.'

The adjectives are to be understood both of persons and things. 5. 三王,—i.e. Yü, T'äng, and the kings Wän and Wü, who are often classed together as the one founder of the Châu dynasty. 'The four things' are what have been stated in the preceding paragraphs.

其 has 事 for its antecedent. 得之,—'apprehended it,' understood the matter in its principles, so as to be able to bring into his own practice the spirit of those ancient sages.

得之坐以待旦。
 孟子曰王者之迹熄
 而詩亡詩亡然後春秋
 作晉之乘楚之檮杌魯
 之春秋一也其事則齊
 桓晉文其文則史孔子
 曰其義則丘竊取之矣。
 孟子曰君子之澤五
 世而斬小人之澤五世

CHAP. XXI. 1. Mencius said, 'The traces of sovereign rule were extinguished, and the royal odes ceased to be made. When those odes ceased to be made, then the Ch'un Ch'ü was produced.

2. 'The Shāng of Tsin, the T'ao-wü of Ch'ü, and the Ch'un Ch'ü of Lü were books of the same character.

3. 'The subject of the Ch'un Ch'ü was the affairs of Hwan of Ch'i and Wän of Tsin, and its style was the historical. Confucius said, "Its righteous decisions I ventured to make."

CHAP. XXII. 1. Mencius said, 'The influence of a sovereign sage terminates in the fifth generation. The influence of a mere sage does the same.

21. THE SAME SUBJECT;—ILLUSTRATED IN CONFUCIUS. 1. The extinction of the true royal rule of Ch'au dates from the transference of the capital from FANG and HAO to LO by the sovereign Ping, B. C. 769. From that time, the sovereigns of Ch'au had the name without the rule. By the 詩 is intended, not the Book of Poems, but the YA (雅) portion of them, descriptive of the royal rule of Ch'au, and to be used on great occasions. 亡 does not mean that the YA were lost, but that no additions were made to them, and they degenerated into mere records of the past, and were no longer descriptions of the present. Confucius edited the annals of Lü to supply the place of the YA. See Bk. III. Pt. II. ix. 8. 2. Each State had its annals. Those of Tsin were compiled under the name of SHANG (4th tone), 'The Carriage'; those of Ch'ü under that of T'AO-WÜ, which is explained as the name of a ferocious animal, and more anciently as the denomination of a vile and lawless man. The annals of Lü had

the name of 'Spring and Autumn,' two seasons for the whole. 3. 其 refers only to the annals of Lü. They did not contain only the affairs of Hwan and Wän, but these occupied an early and prominent place in them. 竊,—see Bk. II. Pt. I. ii. 20. 取 makes the expression still more humble, as if Confucius had 'taken' the judgments from the historians, and not made them himself.

22. THE SAME SUBJECT;—ILLUSTRATED IN MENCIUS HIMSELF. 1. Here 君子-聖賢有位者, 'the sage and worthy, who has position,' i. e. who occupies the throne, and 小人-聖賢無位者, 'the sage and worthy, who has no position.' We might suppose that the influence of the former would be more permanent, but Mencius is pleased to say their influence lasts the same time. 澤 is to be taken as—'influence,' it being understood to

而斬。予未得爲孔子徒也。予私淑諸人也。
 孟子曰：可以取，可以無取，取傷廉，可以與，可以無與，與傷惠，可以死，可以無死，死傷勇。
 逢蒙學射於羿，盡羿之道，思天下惟羿爲愈已，於是殺羿。孟子曰：是亦羿有罪焉。公明儀曰：

2. 'Although I could not be a disciple of Confucius himself, I have endeavoured to cultivate my virtue by means of others who were.'

CHAP. XXIII. Mencius said, 'When it appears proper to take a thing, and afterwards not proper, to take it is contrary to moderation. When it appears proper to give a thing and afterwards not proper, to give it is contrary to kindness. When it appears proper to sacrifice one's life, and afterwards not proper, to sacrifice it is contrary to bravery.'

CHAP. XXIV. 1. P'ang Mäng learned archery of Í. When he had acquired completely all the science of Í, he thought that in all the kingdom only Í was superior to himself, and so he slew him. Mencius said, 'In this case Í also was to blame. Kung-ming Í indeed said, "It would appear as if he were not to be blamed," but

be of a beneficial character. 2. From the death of Confucius to the birth of Mencius there would be nearly a hundred years, so that, though Mencius could not learn his doctrines from the sage himself, he did so from his grandson Tsze-ze, or some of his disciples. 私 = 竊 in last

chapter. 淑 = 善 taken actively. 諸人 = 於人, the 人 referring to Tsze-ze and his school. This and the three preceding chapters should be considered as one, whose purpose is much the same as Bk. III. Pt. II. ix, showing us that Mencius considered himself the successor of Confucius in the line of sages.

23. FIRST JUDGMENTS ARE NOT ALWAYS CORRECT. IMPULSES MUST BE WEIGHED IN THE BALANCE OF REASON, AND WHAT REASON DICTATES MUST BE FOLLOWED. Such is the meaning of this chapter, in translating the separate clauses of which,

we must supplement them by introducing 'afterwards.'

24. THE IMPORTANCE OF BEING CAREFUL OF WHOM WE MAKE FRIENDS. The sentiment is good, but Mencius could surely have found better illustrations of it than the second one which he selected. 1. Of Í, see Analects, XIV.

xiv. 逢 (P'ang, as formed with 夆, not 逢) 蒙 is said both by Ch'ao Ch'i and Ch'ü Hsi to refer to Í's servants (家衆), but one man is evidently denoted by the name. Í's servants did indeed make themselves parties to his murder, but P'ang Mäng is the same, I suppose, with Han Tsü, the principal in it. 云爾, — see Bk. II. Pt. II. ii. 4, and Analects, VII. xviii. 曰薄乎云爾, 'saying, (meaning to say),

宜若無罪焉。曰：薄乎云爾，惡得無罪。鄭人使子濯孺子侵衛，衛使庾公之斯追之。子濯孺子曰：今日我疾作，不可以執弓，吾死矣夫。問其僕曰：追我者誰也。其僕曰：庾公之斯也。曰：吾生矣。其僕曰：庾公之斯，衛之善射者也。夫子曰：吾生，何謂也。曰：庾公之斯，學射於尹公之他，尹公之他，學射於我，夫尹公之他，端人也，其取友必端矣。庾公之斯至，曰：夫子何為不執弓。曰：

he thereby only meant that his blame was slight. How can he be held without *any* blame?

2. 'The people of Ch'ang sent Tsze-cho Yü to make a stealthy attack on Wei, which sent Yü-kung Sze to pursue him. Tsze-cho Yü said, "To-day I feel unwell, so that I cannot hold my bow. I am a dead man!" At the same time he asked his driver, "Who is it that is pursuing me?" The driver said, "It is Yü-kung Sze," on which he exclaimed, "I shall live." The driver said, "Yü-kung Sze is the best archer of Wei, what do you mean by saying 'I shall live?'" Yü replied, "Yü-kung Sze learned archery from Yin-kung T'o, who again learned it from me. Now, Yin-kung T'o is an upright man, and the friends of his selection must be upright *also*." When Yü-kung Sze came up, he said, "Master, why are you not holding your bow?"

It was slighter than . . . simply.' 2. 侵, 'to attack stealthily.' An incursion made with music, and the pomp of war, is called 伐, and one without these, 侵. The 之, in the names—庾公之斯 and 尹公之他, are mere vocal particles. 他, —read fo. The name is elsewhere found 尹公佗. In the 左傳, under the fourteenth year of duke

今日我疾作，不可以執弓。曰：小人學射於尹公之他，尹公之他學射於夫子，我不忍以夫子之道反害夫子，雖然，今日之事，君事也，我不敢廢。抽矢扣輪，去其金，發乘矢而後反。

孟子曰：西子蒙不潔，則人皆掩鼻而過之。雖有惡人，齊戒沐浴，則可以祀上。

Yü answered him, "To-day I am feeling unwell, and cannot hold my bow." On this Sze said, "I learned archery from Yin-kung T'o, who again learned it from you. I cannot bear to injure you with your own science. The business of to-day, however, is the prince's business, which I dare not neglect." He then took his arrows, knocked off their steel points against the carriage-wheel, discharged four of them, and returned.

CHAP. XXV. 1. Mencius said, 'If the lady Hsi had been covered with a filthy *head-dress*, all people would have stopped their noses in passing her.

2. 'Though a man may be wicked, yet if he adjust his thoughts, fast, and bathe, he may sacrifice to God.'

襄, we have a narrative bearing some likeness to this account of Mencius, and in which 尹公佗 and 庾公差 figure as famous archers of Wei. It is hardly possible, however, to suppose that the two accounts are of the same thing. 乘, 4th tone, 'a team of four horses,' here used for a set of four arrows.

25. IT IS ONLY MORAL BEAUTY THAT IS TRULY EXCELLENT AND ACCEPTABLE. 1. Hsi-tze, or 'Western lady,' was a poor girl of Yüeh, named Shih í (施夷), of surpassing beauty, presented by the king of Yüeh to his enemy the king of Wü, who became devotedly attached to her, and neglected all the duties of his government. She was contemporary with Confucius. The common account is that she was called 'The western lady,' because she lived

on the western bank of a certain stream. If we may receive the works of 管子, however, as having really proceeded from that scholar and statesman, there had been a celebrated beauty named Hsi-tze, two hundred years before the one of Yüeh. In translating 蒙不潔, I have followed Cháo Ch'í. 2. 惡, both by Cháo Ch'í and Chü Hsi, is taken in the sense of 'ugly,' in opposition to the beauty of the lady Hsi. I cannot but think Mencius intended it in the sense of 'wicked,' and that his object was to encourage men to repentance and well-doing. 齊, —read chí. See *Analecta*, VII. xii, et al. By the laws of China, it was competent for the sovereign only to sacrifice to God. The language of Mencius, in connexion with this fact, very strikingly shows the virtue he attached to penitent purification.

帝。孟子曰：天下之言，性也，則故而已矣。故者以利爲本。所惡於智者，爲其鑿也。如智者若禹之行水也，則無惡於智矣。禹之行水也，行其所無事也。如智者亦行其所無事，則智亦大矣。天之高也，星辰之遠也，苟求

CHAP. XXVI. 1. Mencius said, 'All who speak about the natures of things, have in fact only their phenomena to reason from, and the value of a phenomenon is in its being natural.

2. 'What I dislike in your wise men is their boring out their conclusions. If those wise men would only act as Yü did when he conveyed away the waters, there would be nothing to dislike in their wisdom. The manner in which Yü conveyed away the waters was by doing what gave him no trouble. If your wise men would also do that which gave them no trouble, their knowledge would also be great.

3. 'There is heaven so high; there are the stars so distant. If

26. HOW KNOWLEDGE OUGHT TO BE PURSUED BY THE CAREFUL STUDY OF PHENOMENA. Mencius here points out correctly the path to knowledge. The rule which he lays down is quite in harmony with that of Bacon. It is to be regretted that in China, more perhaps than in any other part of the world, it has been disregarded.

1. 性 is here to be taken quite generally. Julien finds fault with Noel for translating it by *rerum natura*, which appears to be quite correct. Chü Hai makes it = 人物所得以生之理, than which nothing could be more general. Possibly Mencius may have had in view the disputes about the nature of man which were rife in his time, but the references to Yü's labours with the waters, and to the studies of astronomers, show that the term is used in its most general signification. 故 - our 'phenomenon,' the nature in its development. The character is often used as synonymous with 事, 'facts.' 則 is more than a simple con-

junction, and is to be taken in close connexion with the 而已; Cháo Ch'i explains—則以故而已, 'can only do so by the 故.' And phenomena, to be valuable, must be natural. 利-順, 'following easily,' 'unconstrained.' a. 智者 is the would-be wise = 'your wise men.' 其鑿, 'their chiselling,' or 'boring,' i.e. their forcing things, instead of 'waiting' for them, which is a 行其所事, 'doing that in which they have many affairs, or much to do.' Yü is said 行水, rather than, according to the common phraseology about his labours, 治水, because 行 more appropriately represents the mode of his dealing with the waters, according to their nature, and not by a system of force. 3. 千歲之日至, according to modern scholars, refers to the winter solstice, from the midnight of which, it

其故千歲之日至，可坐而致也。
 公行子有子之喪，右師往弔，入門，有進而與右師言者，有就右師之位而與右師言者。孟子不與右師言，右師不悅，曰：「諸君子皆與驩言，孟子獨不與驩言，是簡驩也。」孟子聞之曰：「禮，朝廷不歷位而相與言，不

we have investigated their phenomena, we may, while sitting *in our places*, go back to the solstice of a thousand years ago.'

CHAP. XXVII. 1. The officer Kung-hang having on hand the funeral of one of his sons, the Master of the Right went to condole with him. When *this noble* entered the door, some called him to them and spoke with him, and some went to his place and spoke with him.

2. Mencius did not speak with him, so that he was displeased, and said, 'All the gentlemen have spoken with me. There is only Mencius who does not speak to me, thereby slighting me.'

3. Mencius having heard of this remark, said, 'According to the prescribed rules, in the court, individuals may not change their places to speak with one another, nor may they pass from their ranks to

is supposed, the first calculation of time began; 一致是推致而得之, 'we may calculate up to and get it.' Ch'ao Ch'i, however, makes the meaning to be simply:—'We may sit and determine on what day the solstice occurred a thousand years ago.' See the 四書拓餘說, where this view is approved.

27. HOW MENCIUS WOULD NOT IMITATE OTHERS IN PAYING COURT TO A FAVOURITE. 1. Kung-hang (and tone, 'a rank,' 'a row;': various accounts are given of the way in which the term passed along with 公 into a double surname) was an officer of Ch'i, who 'had the funeral of a son.' Neither Ch'ao Ch'i nor Ch'ü Hsi offers any remark on the phrase, but some scholars of the Sung dynasty, subsequent to Ch'ü Hsi, explained

it as meaning, 有人子之喪, 'had the funeral duty that devolves on a son,' i. e. was occupied with the funeral of one of his parents, and nearly all commentators have since followed that view. The author of the 四書拓餘說, *in loc.*, shows clearly however, that it is incorrect, and that the true interpretation is the more natural one given in the translation. The Master of the Right here was Wang Hwan (see Bk. II. Pt. II. vi), styled Tsze-ao. At the royal court there were the high nobles, called 太師 and 少師, 'Grand Master' and 'Junior Master.' In the courts of the princes, the corresponding nobles were called 左師 and 右師, 'Master of the Left' and 'Master of

踰階而相揖也。我欲行禮，子
 敖以我爲簡，不亦異乎。
 孟子曰：君子所以異於人
 者，以其存心也。君子以仁存
 心，以禮存心。仁者愛人，有禮
 者敬人。愛人者，人恆愛之；敬
 人者，人恆敬之。有人於此，其
 待我以橫逆，則君子必自反
 也。我必不仁也，必無禮也。此
 物奚宜至哉！其自反而仁矣，

how to one another. I was wishing to observe this rule, and Tsze-ão understands it that I was slighting him:—is not this strange?’

CHAP. XXVIII. 1. Mencius said, ‘That whereby the superior man is distinguished from other men is what he preserves in his heart;—namely, benevolence and propriety.

2. ‘The benevolent man loves others. The man of propriety shows respect to others.

3. ‘He who loves others is constantly loved by them. He who respects others is constantly respected by them.

4. ‘Here is a man, who treats me in a perverse and unreasonable manner. The superior man in such a case will turn round upon himself—“I must have been wanting in benevolence; I must have been wanting in propriety;—how should this have happened to me?”

5. ‘He examines himself, and is *especially* benevolent. He turns

the Right.’ 進,—as in Analects, VII. xxx. 2. It is to be understood that all the condolers made their visit by the prince’s order, and were consequently to observe the court rules. This is the explanation of Mencius’s conduct. 3. 禮 refers to the established usages of the court; see the Cháu Li, Bk. III. v. 65-67; Bk. IV. iv. 3-14; *et al.* 階, ‘steps,’ or ‘stairs,’ but here for the ranks of the officers arranged with reference to the steps leading up to the hall.

28. HOW THE SUPERIOR MAN IS DISTINGUISHED

BY THE CULTIVATION OF MORAL EXCELLENCE, AND IS PLACED THEREBY BEYOND THE REACH OF CALAMITY. 1. 存心 must not be understood—‘he preserves his heart.’ The first definition of 存 in K’ang-hsi’s dictionary is 在, ‘to be in.’ It is not so much an active verb, ‘to preserve,’ as ‘to preserve in.’ 4. 橫 (4th tone) 逆 presuppose the exercise of love and respect, which are done despite to. 此物-此事 5. 由 is used for 猶, as often elsewhere. 忠, in

自反而有禮矣。其橫逆由是也。君子必自反也。我必不忠。自反而忠矣。其橫逆由是也。君子曰：此亦妄人也已矣。如此，則與禽獸奚擇哉？於禽獸又何難焉。是故君子有終身之憂，無一朝之患也。乃若所憂，則有之。舜人也，我亦人也。舜為法於天下，可傳於後世，我由未免為鄉人也。是則可憂也。憂之如何，如舜而已。

round upon himself, and is *especially* observant of propriety. The perversity and unreasonableness of the other, *however*, are still the same. The superior man will *again* turn round on himself—"I must have been failing to do my utmost."

6. 'He turns round upon himself, and proceeds to do his utmost, but still the perversity and unreasonableness of the other are repeated. *On this* the superior man says, "This is a man utterly lost indeed! Since he conducts himself so, what is there to choose between him and a brute? Why should I go to contend with a brute?"

7. 'Thus it is that the superior man has a life-long anxiety and not one morning's calamity. As to what is matter of anxiety to him, that *indeed* he has.—*He says*, "Shun was a man, and I also am a man. *But* Shun became an example to all the kingdom, and *his conduct* was worthy to be handed down to after ages, while I am nothing better than a villager." This indeed is the proper matter of anxiety to him. And in what way is he anxious about it? Just that he may be like

the sense of 盡已, 'doing one's utmost.' coming from without. 一朝之患 must be understood from the expressions below:—
6. 難, 4th tone, -校, 'to compare with.' It There may be calamity, but the superior man is superior to it. 乃, 'but.' We must supply, to this passage, by 責, 'to charge,' 'to reprove.' —'He should be without anxiety, but he has anxiety.'
7. 憂, -proceeding from within; 患, - 若夫, -夫, and tone. 亡-無.

矣。若夫君子所患，則亡矣。非
 仁無爲也。非禮無行也。如有
 一朝之患，則君子不患矣。
 禹^一稷當平世，三過其門而
 不入。孔子賢之。顏子^二當亂世，
 居於陋巷，一簞食，一瓢飲，人
 不堪其憂，顏子不改其樂。孔
 子賢之。孟子曰：禹、稷、顏回，同
 道。禹思天下有溺者，由己溺
 之也；稷思天下有飢者，由己

Shun :—then only will he stop. As to what the superior man would feel to be a calamity, there is no such thing. He does nothing which is not according to propriety. If there should befall him one morning's calamity, the superior man does not account it a calamity.'

CHAP. XXIX. 1. Yü and Chî, in an age when the world was being brought back to order, thrice passed their doors without entering them. Confucius praised them.

2. The disciple Yen, in an age of disorder, dwelt in a mean narrow lane, having his single bamboo-cup of rice, and his single gourd-dish of water; other men could not have endured the distress, but he did not allow his joy to be affected by it. Confucius praised him.

3. Mencius said, 'Yü, Chî, and Yen Hûi agreed in the principle of their conduct.'

4. 'Yü thought that if any one in the kingdom were drowned, it was as if he drowned him. Chî thought that if any one in the kingdom suffered hunger, it was as if he famished him. It was on this account that they were so earnest.'

29. A RECONCILING PRINCIPLE WILL BE FOUND TO UNDERLIE THE OUTWARDLY DIFFERENT CONDUCT OF GREAT AND GOOD MEN;—IN HONOUR OF YEN HÛI, WITH A REFERENCE TO MENCIUS HIMSELF. 1. See Bk. III. Pt. I. iv. 6, 7, 8. The thrice passing his door without entering it was proper to Yü, though it is here attributed also to Chî. 賢,—used as a verb, 'to pronounce a worthy,'

—'to praise.' 2. See Analects, VI. ix. 平世 and 亂世 are contrasted, but a tranquil age was not a characteristic of Yü and Chî's time. It was an age of tranquillization. 3. 同道—道—埋之當然, 'what was proper in principle.' 4. 由,—used for 猶.

飢之也。是以如是其急也。禹稷顏子，易地則皆然。今有同室之人鬪者，救之，雖被髮纓冠而救之，可也。鄉鄰有鬪者，被髮纓冠而往救之，則惑也。雖閉戶可也。
 匡章通國，公都子曰：匡章通國，皆稱不孝焉。夫子與之遊，又從而禮貌之，敢問

5. 'If Yü and Chî, and Yen-tsze, had exchanged places, each would have done what the other did.'

6. 'Here now in the same apartment with you are people fighting:—*you ought to part them.* Though you part them with your cap simply tied over your unbound hair, your conduct will be allowable.'

7. 'If the fighting be *only* in the village or neighbourhood, if you go to put an end to it with your cap tied over your hair unbound, you will be in error. Although you should shut your door *in such a case*, your conduct would be allowable.'

CHAP. XXX. 1. The disciple Kung-tû said, 'Throughout the whole kingdom everybody pronounces K'wang Chang unfilial. But you, Master, keep company with him, and moreover treat him with politeness. I venture to ask why you do so.'

5. 則皆然, literally, 'then all so,' the meaning being as in the translation. Yen Hûi, in the circumstances of Yü and Chî, would have been found labouring with as much energy and self-denial for the public good as they showed; and Yü and Chî, in the circumstances of Hûi, would have lived in obscurity, contented as he was, and happy in the pursuit of the truth and in cultivation of themselves. 6. 被,—read p'î, and tone. The rules anciently prescribed for dressing were very minute. Much had to be done with the hair before the final act of putting on the cap, and tying its strings (纓) under the chin, could be performed. In the case in the text, all this is neglected. The urgency of the case, and the intimacy of the individual with the parties quarrelling, justify such neglect. 救之,—literally, 'to save

them,' i.e. to part them. This was the case of Yü and Chî, in their relation to their times, while that in the next paragraph is supposed to illustrate the case of Yen Hûi in relation to his. But Mencius's illustrations are generally happier than these.

30. HOW MENCIUS EXPLAINED HIS FRIENDLY INTERCOURSE WITH A MAN CHARGED WITH BEING UNFILIAL. 1. K'wang Chang was an officer of Ch'i. His name, according to 顧麟士, was Chang, and designation Chang-tsze, so that Kung-tû calls him by his name, and Mencius by his designation. In opposition to this, 蔡虛齋 says that Kung-tû merely drops a part of the designation, just as when Yen Hûi is called Yen Yüan, instead of Yen Tszé-yüan. But both these explanations are to be rejected. Chang was the name, and the

何也。^三孟子曰、世俗所謂不孝者五、惰其四支、不顧父母之養、一不孝也、博奕好飲酒、不顧父母之養、二不孝也、好貨財、私妻子、不顧父母之養、三不孝也、從耳目之欲、以爲父母戮、四不孝也、好勇鬪狠、以危父母、五不孝也、章子有一於是乎。^三夫章子、子父責善、而不相遇也。^四責善、朋友之道也、

2. Mencius replied, 'There are five things which are pronounced in the common usage of the age to be unfilial. The first is laziness in the use of one's four limbs, without attending to the nourishment of his parents. The second is gambling and chess-playing, and being fond of wine, without attending to the nourishment of his parents. The third is being fond of goods and money, and selfishly attached to his wife and children, without attending to the nourishment of his parents. The fourth is following the desires of one's ears and eyes, so as to bring his parents to disgrace. The fifth is being fond of bravery, fighting and quarrelling so as to endanger his parents. Is Chang guilty of any one of these things?'

3. 'Now between Chang and his father there arose disagreement, he, the son, reproving his father, to urge him to what was good.'

4. 'To urge one another to what is good by reproofs is the way of friends. But such urging between father and son is the greatest injury to the kindness, which should prevail between them.'

子 在 章 子 is simply equivalent to our Mr. 與之遊, 'ramble with him,' i. e. as commonly understood, 'allow him to come about your gate, your school.' 又從, 'and moreover from that,' i. e. in addition to that. 2. 博奕, may be taken together, simply = 'chess-playing,' or separately, as in the translation; see Analects, XVII. xxii. 私妻子,

'selfishly—i. e. partially putting them out of their due place, above his parents, -loving wife and children.' I cannot see why some should give a sensual meaning to 私 here. The advance of meaning from 戮 to 危 shows that the former is to be taken in the lighter sense of 'disgrace.' 3, 4. Compare Pt. I. xviii. 子父責善, —子 precedes 父 here to show that K'wang Chang had been the aggressor.

父子責善，賊恩之大者。五夫章子，豈不欲有夫妻子母之屬哉？爲得罪於父，不得近，出妻屏子，終身不養焉。其設心，以爲不若是，是則罪之大者，是則章子已矣。

曾子居武城，有越寇。或曰：寇至，盍去諸。曰：無寓人於我室，毀傷其薪木。寇退，則曰：脩我牆屋，我將反。寇退，曾子反。

5. 'Moreover, did not Chang wish to have in his family the relationships of husband and wife, child and mother? But because he had offended his father, and was not permitted to approach him, he sent away his wife, and drove forth his son, and all his life receives no cherishing attention from them. He settled it in his mind that if he did not act in this way, his would be one of the greatest of crimes.—Such and nothing more is the case of Chang.'

CHAP. XXXI. 1. When the philosopher Tsäng dwelt in Wü-ch'äng, there came a band from Yüeh to plunder it. Some one said to him, 'The plunderers are coming:—why not leave this?' Tsäng on this left the city, saying to the man in charge of the house, 'Do not lodge any persons in my house, lest they break and injure the plants and trees.' When the plunderers withdrew, he sent word to him, saying, 'Repair the walls of my house. I am about to return.'

5. 屏, 3rd tone. Readers not Chinese will think that Chang's treatment of his wife and son was more criminal than his conduct to his father. 是則罪之大者, —是, 'this,' embracing the two things, his giving offence to his father, and still continuing to enjoy the comforts of wife and son.

31. HOW MENCIUS EXPLAINED THE DIFFERENT CONDUCT OF TSÄNG-TSE AND OF TSE-TSE IN SIMILAR CIRCUMSTANCES. 1. Wü-ch'äng, as in Analects, VI xii. It appears below that Tsäng had opened a school or lecture-room in the place. Many understand that he had been invited to

do so,—to be a 賓師, 'guest and teacher,'—by the commandant. Wü-ch'äng is probably to be referred to a place in the district of 嘉祥 in the department of Yën-châu. It was thus in the south of Shan-tung. South from it, and covering the present Chiang-sü and part of Cheh-chiang, were the possessions of Wü (吳) and Yüeh, all in Tsäng-tse's time subject to Yüeh. See in the 集證, in loc., a somewhat similar incident in Tsäng's life (probably a different version of the same), in

左右曰：待先生如此，其忠且敬也。寇至，則先去以爲民望。寇退，則反，殆於不可。沈猶行曰：是非汝所知也。昔沈猶有負芻之禍，從先生者七十人，未有與焉。子思居於衛，有齊寇，或曰：寇至，盍去諸。子思曰：如伋去，君誰與守。孟子曰：曾子子思同道。曾子師也，父兄也。

When the plunderers retired, the philosopher Tsäng returned accordingly. His disciples said, 'Since our master was treated with so much sincerity and respect, for him to be the first to go away on the arrival of the plunderers, so as to be observed by the people, and then to return on their retiring, appears to us to be improper.' Ch'än-yü Hsing said, 'You do not understand this matter. Formerly, when Ch'än-yü was exposed to the outbreak of the grass-carriers, there were seventy disciples in our master's following, and none of them took part in the matter.'

2. When Tsze-sze was living in Wei, there came a band from Ch'i to plunder. Some one said to him, 'The plunderers are coming;—why not leave this?' Tsze-sze said, 'If I go away, whom will the prince have to guard the State with?'

3. Mencius said, 'The philosophers Tsäng and Tsze-sze agreed in

which the plunderers are from Lü. 曰，無寓，云云，—the translation needs to be supplemented here considerably to bring out the meaning. 薪 is explained in the K'ang-hai Dictionary, with reference to this passage, by 草, 'grass,' or small plants generally. 寇退則曰，—this 曰 must = 'sent word to.' 牆屋，—we should rather expect 屋牆; but 屋 perhaps has to be taken in the sense of 'roof.' The two characters, however, = 'house.' If 待 be translated actively, we must supply as a nominative—'the governor of the city.'

Ch'än- (沈 is pronounced as 審; so commonly; but the point is doubtful; see the 集證, in loc.) yü Hsing is supposed to have been a disciple of Tsäng, and a native of Wü-ch'äng. The Ch'än-yü whom he mentions below was another person of the same surname with whom Tsäng and his disciples (從者—左右 above) were living. Perhaps he was the Head of the Ch'än-yü Family or Clan. 與, 4th tone. Ch'än-yü Hsing adduces this other case, as analogous to Tsäng's leaving Wü-ch'äng, intimating that he acted on a certain principle which justified his conduct. 2. 伋 was Tsze-sze's name. 'Was living in Wei,'—i.e. was

子思臣也，微也。曾子子思易地則皆然。

儲子曰：王使人瞞夫子，果有以異於人乎？孟子曰：何以異於人哉？堯舜與人同耳。

齊人有一妻一妾，而處室者，其良人出，則必饜酒肉而後反；其妻問所與飲食者，則盡富貴也；其妻告其妾曰：良人出，則必饜酒肉而後反，問

the principle of their conduct. Tsäng was a teacher ;—in the place of a father or elder brother. Tsze-sze was a minister ;—in a meaner place. If the philosophers Tsäng and Tsze-sze had exchanged places, the one would have done what the other did.'

CHAP. XXXII. The officer Ch'ü said to Mencius, 'Master, the king sent persons to spy out whether you were really different from other men.' Mencius said, 'How should I be different from other men? Yáo and Shun were just the same as other men.'

CHAP. XXXIII. 1. A man of Ch'ü had a wife and a concubine, and lived together with them in his house. When their husband went out, he would get himself well filled with wine and flesh, and then return, and, on his wife's asking him with whom he ate and drank, they were sure to be all wealthy and honourable people. The wife informed the concubine, saying, 'When our good man goes out, he is sure to come back having partaken plentifully of wine and flesh. I asked with whom he ate and drank, and they are all, *it seems*, wealthy and honourable people. And yet no people

living and sustaining office. But the attack of Wei by Ch'ü is not easily verified. 3. The reader can judge how far the defence of Tsäng's conduct is satisfactory.

32. SAGES ARE JUST LIKE OTHER MEN. This Ch'ü was a minister of Ch'ü. We must suppose that it was the private manners and way of living of Mencius, which the king wanted to spy out, unless the thing occurred on Mencius's

first arrival in Ch'ü, and before he had any interview with the king.

33. THE DISGRACEFUL MEANS WHICH SOME MEN TAKE TO SEEK FOR THEIR LIVING, AND FOR WEALTH.

1. As Chü Hsi observes, there ought to be, at the beginning of the chapter, 孟子曰, 'Mencius said.' The phrase 而處 (3rd tone) 室者 is not easily managed in translating.

其與飲食者，盡富貴也，而未嘗有
 顯者來，吾將矚良人之所之也。蚤
 起，施從良人之所之，徧國中，無與
 立談者。卒之東郭墦間之祭者，乞
 其餘不足，又顧而之他。此其爲饜
 足之道也。其妻歸告其妾曰：良人
 者，所仰望而終身也。今若此，與其
 妾訕其良人，而相泣於中庭，而良
 人未之知也。施施從外來，驕其妻
 妾。由君子觀之，則人之所以求富

of distinction ever come here. I will spy out where our good man goes.' Accordingly, she got up early in the morning, and privately followed wherever her husband went. Throughout the whole city, there was no one who stood or talked with him. At last, he came to those who were sacrificing among the tombs beyond the outer wall on the east, and begged what they had over. Not being satisfied, he looked about, and went to another party;—and this was the way in which he got himself satiated. His wife returned, and informed the concubine, saying, 'It was to our husband that we looked up in hopeful contemplation, with whom our lot is cast for life;—and now these are his ways!' On this, along with the concubine she reviled their husband, and they wept together in the middle hall. In the meantime the husband, knowing nothing of all this, came in with a jaunty air, carrying himself proudly to his wife and concubine.

2. In the view of a superior man, as to the ways by which men

The subject of it is the 'man of Ch'i,' and not 'the wife and concubine.' It is descriptive of him as living with them, and being the head of a family,—有刑家之責, as is said in the 備旨, 'having the duty of setting an example to its members.' 良人,—corresponding to the Scottish term of 'goodman' for husband. 所與飲食者,—not 'who

希者相而羞妾其達貴
矣。幾泣不也，不妻者，利

seek for riches, honours, gain, and advancement, there are few of their wives and concubines who would not be ashamed and weep together *on account of them*.

gave him to drink and eat,' as Julien makes for 'city.' 郭,—see Bk. II. Pt. II. i. a. 之 it. 所之,—之, the verb, as also below, 他, 'went to another place,' = 'another party.' and in 之東, 之他. 施從,—施, read 2. 幾希, as in chap. xix. 1, but it is here 5, either 2nd or 4th tone. 國,—plainly used an adjective, 'few.'

BOOK V.

WAN CHANG. PART I.

怨而不怨，然則舜
忘父母惡之，勞
慕也。萬章曰：父
泣也。孟子曰：怨
旻天，何爲其號
往于田，號泣于
萬章問曰：舜
萬章章句上

CHAPTER I. 1. Wan Chang asked *Mencius*, saying, 'When Shun went into the fields, he cried out and wept towards the pitying heavens. Why did he cry out and weep?' *Mencius* replied, 'He was dissatisfied, and full of earnest desire.'

2. Wan Chang said, 'When his parents love him, a son rejoices and forgets them not. When his parents hate him, though they punish him, he does not murmur. Was Shun then murmuring

This Book is named from the chief interlocutor in it, Wan Chang (see Bk. III. Pt. II. v). The tradition is that it was in company with Wan Chang's disciples, that *Mencius*, baffled in his hopes of doing public service, and having retired into privacy, composed the seven Books, which constitute his Works. The first part of this Book is occupied with discussions about Shun, and other ancient worthies.

1. SHUN'S GREAT FILIAL FIFTY:—HOW IT CARRIED HIM INTO THE FIELDS TO WEEP AND DEPLORE HIS INABILITY TO SECURE THE AFFECTION AND SYMPATHY OF HIS PARENTS. 1. 號, 2nd tone, 'to cry out.' It has another signification in the same tone,—'to wail,' which would answer equally well. See the incident related in the *Shû-ching*, II. ii. 21, from which we learn that

於公明高曰，舜往于田，則吾旣得聞命矣，號泣于旻天，于父母，則吾不知也。公明高曰，是非爾所知也。夫公明高以孝子之心，爲不若是愬，我竭力耕田，共爲子職，而已矣。父母之不我愛，於我何哉？帝使其子九男二女，百官牛羊，倉廩備。

against his parents?' Mencius answered, 'Ch'ang Hsi asked Kung-ming Kào, saying, "As to Shun's going into the fields, I have received your instructions, but I do not know about his weeping and crying out to the pitying heavens and to his parents." Kung-ming Kào answered him, "You do not understand that matter." Now, Kung-ming Kào supposed that the heart of the filial son could not be so free of sorrow. *Shun would say*, "I exert my strength to cultivate the fields, but I am thereby only discharging my office as a son. What can there be in me that my parents do not love me?"

3. 'The T'i caused his own children, nine sons and two daughters, the various officers, oxen and sheep, storehouses and granaries, all

such behaviour was a characteristic of his earlier life, when he was 'ploughing' at the foot of the Li hill. 旻天,—the name given to the autumnal sky or heavens. Two meanings have been assigned to 旻: 'the variegated,' with reference to the beautiful tints (文章) of matured nature; and 'the compassionate,' as if it were 愬, with reference to the decay of nature. This latter is generally acquiesced in. I have translated 于 by 'towards,' but the paraphrase in the 日講 is:—'He cried out and called upon pitying Heaven, that lovingly overshadowed and compassionates this lower world, weeping at the same time.' 愬慕,—simply, 'he was murmuring and desiring.' The murmuring was at himself, but this is purposely kept in the background, and Chang supposed that he was murmuring at his parents. 2. 父母...不怨,—see

Analects, IV. xviii. Kung-ming Kào is generally understood to have been a disciple of Tsang Shān, and Ch'ang Hsi again to have been a disciple of Kào. 吾旣得聞命, 'I have received your commands,'—'commands,' said deferentially for 'instructions,' as in Bk. III. Pt. I. v. 5. 于父母 is also from the Shū-ching, though omitted above in par. 1. In translating we must reverse the order of 號泣, 'he wept and cried out,—to heaven, to his parents.' 是非爾所知也,—see Bk. IV. Pt. II. xxxi. 1. 不若是愬, 'not so without sorrow,' i.e. not so, as common people would have it, and as Ch'ang Hsi thought would have been right, that he could refrain from weeping and crying out. 我竭力云云 are the thoughts supposed to pass through Shun's mind. 共—拱, the 1st tone. 3. See the Shū-ching, I. par. 12, but the various incidents of the particular honours conferred

以事舜於畎畝之中，天下之士多就之者，帝將胥天下而遷之焉，爲不順於父母，如窮人無所歸。天下之士悅之，人之所欲也，而不足以解憂，好色，人之所欲，妻帝之二女，而不足以解憂，富人之所欲，富有天下，而不足以解憂，貴人之所欲，貴爲天子，而不足以解憂，人悅之，好色，富貴，無足

to be prepared, to serve Shun amid the channelled fields. Of the scholars of the kingdom there were multitudes who flocked to him. The sovereign designed that *Shun* should superintend the kingdom along with him, and then to transfer it to him entirely. But because his parents were not in accord with him, he felt like a poor man who has nowhere to turn to.

4. 'To be delighted in by all the scholars of the kingdom, is what men desire, but it was not sufficient to remove the sorrow of *Shun*. The possession of beauty is what men desire, and *Shun* had for his wives the two daughters of the *Ti*, but this was not sufficient to remove his sorrow. Riches are what men desire, and the kingdom was the rich property of *Shun*, but this was not sufficient to remove his sorrow. Honours are what men desire, and *Shun* had the dignity of being sovereign, but this was not sufficient to remove his sorrow. The reason why the being the object of men's delight, with the

on *Shun*, and his influence, are to be collected from the general history of him and *Yao*. There is, however, an important discrepancy between Mencius's account of *Shun*, and that in the *Shü-ching*. There, when he is first recommended to *Yao* by the high officers, they base their recommendation on the fact of his having overcome the evil that was in his parents and brother, and brought them to self-government. The *Shü-ching*, moreover, mentions only one son of *Yao*, *Tan Chü* (丹朱), and says nothing of the nine who are here said to have been put under the command of

Yao. They are mentioned, however, in the 'Historical Records,' 虞史記. 帝將胥天下-將與之胥(=相)視天下. 而遷之-自移以與之. 不順於父母,—see Bk. IV. Pt. II. xviii. 1. 4. 色,—色 is here = our 'a beauty,' 'beauties.' 妻, in 2nd tone, here as a verb, 'to wive,' 'to have for wife.' Observe the force

以解憂者，惟順於父母，可
 以解憂。人少，則慕父母，知
 好色，則慕少艾，有妻子，則
 慕妻子，仕則慕君，不得於
 君，則熱中，大孝終身慕父
 母，五十而慕者，予於大舜
 見之矣。

萬章問曰：詩云：娶妻如
 之何，必告父母，信斯言也，
 宜莫如舜，舜之不告而娶，

possession of beauty, riches, and honours were not sufficient to remove his sorrow, was that it could be removed only by his getting his parents to be in accord with him.

5. 'The desire of the child is towards his father and mother. When he becomes conscious of the attractions of beauty, his desire is towards young and beautiful women. When he comes to have a wife and children, his desire is towards them. When he obtains office, his desire is towards his sovereign:—if he cannot get the regard of his sovereign, he burns within. *But* the man of great filial piety, to the end of his life, has his desire towards his parents. In the great Shun I see the case of one whose desire at fifty years was towards them.'

CHAP. II. 1. Wan Chang asked Mencius, saying, 'It is said in the Book of Poetry,

"In marrying a wife, how ought a man to proceed?

He must inform his parents."

If the rule be indeed as here expressed, no man ought to have illustrated it so well as Shun. How was it that Shun's marriage took place without his informing *his parents*?' Mencius replied, 'If he had informed them, he would not have been able to marry. That

of 者, leading on to what follows as the explanation of the preceding circumstances.

5. 少, 4th tone, 'young,' 'little.' 好色,—the term has a different acceptation from that in the preceding paragraph, though I have translated it in the same way. 艾,—in the sense of 美, 'beautiful.'

2. DEFENCE OF SHUN AGAINST THE CHARGES OF VIOLATING THE PROPER RULE IN THE WAY OF HIS MARRYING, AND OF HYPOCRISY IN HIS CONDUCT TO HIS BROTHER. 1, 2. Compare IV. Part I. xxvi.

詩云,—see the Shih-ching, I. viii. Ode VI.

st. 3. 告, 4th tone, as in Analects, III. xvii.

信=誠, 'if indeed.' 以慰父母,—if

何也。孟子曰，告則不得娶，男女居室，人之大倫也。如告則廢人之大倫，以對父母，是以不告也。萬章曰，舜之不告而娶，則吾既得聞命矣，帝之妻舜而不告何也。曰，帝亦知告焉，則不得妻也。萬章曰，父母使舜完廩，捐階，瞽瞍焚廩，使浚井，出從而揜之。象曰，謨蓋都君，咸我績，牛羊父母，倉廩

male and female should dwell together, is the greatest of human relations. If *Shun* had informed his parents, he must have made void this greatest of human relations, thereby incurring their resentment. On this account, he did not inform them.'

2. Wan Chang said, 'As to *Shun's* marrying without informing his parents, I have heard your instructions; but how was it that the *Ti Yao* gave him his daughters as wives without informing *Shun's* parents?' *Mencius* said, 'The *Ti* also knew that if he informed them, he could not marry his daughters to him.'

3. Wan Chang said, 'His parents set *Shun* to repair a granary, to which, the ladder having been removed, *Kû-sâu* set fire. They also made him dig a well. He got out, but they, not knowing that, proceeded to cover him up. *Hsiang* said, "Of the scheme to cover up the city-forming prince, the merit is all mine. Let my parents have his oxen and sheep. Let them have his storehouses and granaries.

he had not married, then his parents would have had cause to be angry with him, for allowing the line of the family to terminate. This seems to be the meaning of the phrase.

聞命，—as in the last chapter. 帝... 而不告，—告 here is understood as = 'requiring *Shun* to inform his parents.' 3. *Shun's* half-brother is understood to have been the instigator in the attempts on his life here mentioned. The incidents, however, are taken from tradition, and not from the *Shû-ching*. *Shun*

covered himself with two bamboo screens, and made his way through the fire. In the second case, he found a hole or passage in the side of the wall, and got away by means of it. 都君，

—it is mentioned in the last chapter, how the scholars of the kingdom flocked to *Shun*. They say that if he lived in one place for a year, he formed a 聚, or 'assemblage'; in two years, he formed a 邑, or 'town,' and in three, a 都, or 'capital.' With reference to this, *Hsiang*

父母，干弋朕，琴朕，弭朕，二嫂使
治朕，棲象往入舜宮，舜在牀琴，
象曰：鬱陶思君爾，忸怩，舜曰：惟
諸臣庶，汝其于予治，不識舜不
知象之將殺已與。曰：奚而不知
也。象憂亦憂，象喜亦喜。曰：然則
舜僞喜者與。曰：否。昔者有饋生
魚於鄭子產，子產使校人畜之
池，校人烹之，反命曰：始舍之，圉
圉焉，少則洋洋焉，攸然而逝。子

His shield and spear shall be mine. His lute shall be mine. His bow shall be mine. His two wives I shall make attend for me to my bed." Hsiang then went away into Shun's palace, and there was Shun on his couch playing on his lute. Hsiang said, "I am come simply because I was thinking anxiously about you." *At the same time*, he blushed deeply. Shun said to him, "There are all my officers:—do you undertake the government of them for me." I do not know whether Shun was ignorant of Hsiang's wishing to kill him.' Mencius answered, 'How could he be ignorant of that? But when Hsiang was sorrowful, he was also sorrowful; when Hsiang was joyful, he was also joyful.'

4. *Chang* said, 'In that case, then, did not Shun rejoice hypocritically?' Mencius replied, 'No. Formerly, some one sent a present of a live fish to Tsze-ch'an of Ch'ang. Tsze-ch'an ordered his pond-keeper to keep it in the pond, but that officer cooked it, and reported the execution of his commission, saying, "When

calls him 都君。朕, now confined to the imperial we, was anciently used by high and low. 弭, 'a carved bow,' said to have been given to Shun by Yao, as a token of his associating him with him on the throne. 二嫂, —literally, 'the two sisters-in-law.' 棲=牀

'a bed,' or 'couch.' 鬱陶思君爾,—爾-耳, as a final particle, 'only.' The expression literally is,—'with suppressed anxiety thinking of you only.' 4. 校 (read *hsiao*, 4th tone) 人 is taken by all the commentators as

產曰，得其所哉，得其所哉。校人出曰，孰謂子產智，予既烹而食之，曰，得其所哉，得其所哉。故君子可欺以其方，難罔以非其道。彼以愛兄之道來，故誠信而喜之，奚僞焉。

萬章問曰，象日以殺舜爲事，立爲天子，則放之，何也。孟子曰，封之也，或曰放

I first let it go, it appeared embarrassed. In a little while, it seemed to be somewhat at ease, and then it swam away joyfully." Tsze-ch'an observed, "It had got into its element! It had got into its element!" The pond-keeper then went out and said, "Who calls Tsze-ch'an a wise man? After I had cooked and eaten the fish, he says, "It had got into its element! It had got into its element!" Thus a superior man may be imposed on by what seems to be as it ought to be, but he cannot be entrapped by what is contrary to right principle. Hsiang came in the way in which the love of his elder brother would have made him come; therefore *Shun* sincerely believed him, and rejoiced. What hypocrisy was there?

CHAP. III. I. Wan Chang said, 'Hsiang made it his daily business to slay Shun. When *Shun* was made sovereign, how was it that he *only* banished him?' Mencius said, 'He raised him to be a prince. Some supposed that it was banishing him?'

主池沼小吏，'a small officer over the ponds,' but I do not know that this meaning of the phrase is found elsewhere. 反命，—as in Bk. III. Pt. I. ii. 3. 故君子可欺以云云，—compare Analects, VI. xxiv. 以其方，'by its class,' the meaning being as in the translation.—Chü Hat says:—'Mencius says that Shun knew well that Hsiang wished to kill him, but when he saw him sorrowful, he was sorrowful, and when he saw him joyful, he was joyful. The case was that his brotherly feeling could not be repressed. Whether the

things mentioned by Wan Chang really occurred or not, we do not know. But Mencius was able to know and describe the mind of Shun, and that is the only thing here worth discussing about.'

3. EXPLANATION AND DEFENCE OF SHUN'S CONDUCT IN THE CASE OF HIS WICKED BROTHER HSIANG;—HOW HE BOTH DISTINGUISHED HIM, AND KEPT HIM UNDER RESTRAINT. I. 放—置，'to place,' with the idea of keeping in the place,—'to banish.' Chang's thought was that Hsiang should have been put to death, and not merely banished. 或曰，—it seems best to understand 曰 as meaning 'supposed,' and not 'said.'

焉。^二萬章曰，舜流共工于幽州，放驩兜于崇山，殺三苗于三危，殛鯀于羽山，四罪而天下咸服，誅不仁也。象至不仁，封之有庳，有庳之人奚罪焉。仁人固如是乎？在他人，則誅之，在弟，則封之。曰：仁人之於弟也，不藏怒焉，不宿怨焉，親愛之而已矣。親之，欲其貴也；愛之，欲其富也。封之有庳，富貴

2. Wan Chang said, 'Shun banished the superintendent of works to Yü-châu; he sent away Hwan-tâu to the mountain Ch'ung; he slew the prince of San-miào in San-wei; and he imprisoned K'wän on the mountain Yü. When the crimes of those four were thus punished, the whole kingdom acquiesced:—it was a cutting off of men who were destitute of benevolence. But Hsiang was of all men the most destitute of benevolence, and Shun raised him to be the prince of Yü-pí;—of what crimes had the people of Yü-pí been guilty? Does a benevolent man really act thus? In the case of other men, he cut them off; in the case of his brother, he raised him to be a prince.' Mencius replied, 'A benevolent man does not lay up anger, nor cherish resentment against his brother, but only regards him with affection and love. Regarding him with affection, he wishes him to be honourable: regarding him with love, he wishes him to be rich. The appointment of Hsiang to be the prince of Yü-pí was to enrich and ennoble him. If while Shun himself was sovereign, his

2. The different individuals mentioned here are all spoken of in the Shü-ching, Pt. II. i. 12, which see. 共工 is a name of office. The surname or name of the holder of it is not found in the Shü-ching. Hwan-tâu was the name of the 司徒, 'Minister of Instruction.' He appears in the Shü-ching, as the friend of the 共工, recommending him to Yao; hence Chü Hai says that these two were confederate

in evil. 三苗 is to be understood, in the text, as 'the prince of San-miào,' which was the name of a State, near the Tung-t'ing lake, embracing the present department of 岳州, and extending towards Wü-ch'ang. K'wän was the name of the father of Yü. The places mentioned are difficult of identification. Yü-pí is referred to the present 道州, and the district of Ling-ling, in the department of 永州,

之也。身爲天子，弟爲匹夫，可謂親愛之乎。敢問或曰：放者，何謂也。曰：象不得有爲於其國，天子使吏治其國，而納其貢稅焉。故謂之放。豈得暴彼民哉。雖然，欲常常而見之，故源源而來，不及貢，以政接於有庫，此之謂也。

咸丘蒙問曰：語云，盛德

brother had been a common man, could he have been said to regard him with affection and love ?

3. *Wan Chang* said, 'I venture to ask what you mean by saying that some supposed that it was a banishing of Hsiang?' *Mencius* replied, 'Hsiang could do nothing in his State. The Son of Heaven appointed an officer to administer its government, and to pay over its revenues to him. This treatment of him led to its being said that he was banished. How indeed could he be allowed the means of oppressing the people? Nevertheless, *Shun* wished to be continually seeing him, and by this arrangement, he came incessantly to court, as is signified in that expression—"He did not wait for the rendering of tribute, or affairs of government, to receive the prince of Yü-pi."

CHAP. IV. 1. Hsien-ch'ü Mäng asked *Mencius*, saying, 'There

in Hó-nan. 殪 is said by Chü Hai to = 誅, 'to cut off,' but that is too strong. 四罪 = 治此四凶之罪, taking 罪 as meaning 'crimes.' 服, 'submitted,' i. e. acknowledged the justice of the punishments inflicted. 在他人... 誅之 appears to be incomplete, as if *Mencius* had not permitted his disciple to finish what he had to say. 宿怨, 'to lodge, as if for a night, resentment;' compare 宿諾, *Analects*, XII. xii. a. 3. 不得有爲, 'did not get to have doing,' i. e. was not allowed to act independently. 其貢

稅-其國所賦 (taking 貢 as a verb) 之稅 源源, 'the uninterrupted flowing of a stream.' 不及貢... 有庫 is a quotation by *Mencius* from some book that is now lost. There were regular seasons for the princes in general to repair to court, and emergencies of government which required their presence, but *Shun* did not wish his brother to wait for such occasions, but to be often with him. The 不 extends over the two clauses, which = 不及貢期而見 不以政事而見.

4. EXPLANATION OF SHUN'S CONDUCT WITH REFERENCE TO THE SOVEREIGN YAO, AND HIS FATHER

之士，君不得而臣，父不得而子，舜南面而立，堯帥諸侯北面而朝之，瞽瞍亦北面而朝之，舜見瞽瞍，其容有蹙。孔子曰：於斯時也，天下殆哉，岌岌乎！不識此語誠然乎哉。孟子曰：否，此非君子之言，齊東野人之語也。堯老而舜攝也，堯典曰：

is the saying, "A scholar of complete virtue may not be employed as a minister by his sovereign, nor treated as a son by his father. Shun stood with his face to the south, and Yáo, at the head of all the princes, appeared before him at court with his face to the north. Kû-sáu also did the same. When Shun saw Kû-sáu, his countenance became discomposed. Confucius said, At this time, in what a perilous condition was the kingdom! Its state was indeed unsettled."—I do not know whether what is here said really took place.' Mencius replied, 'No. These are not the words of a superior man. They are the sayings of an uncultivated person of the east of Ch'í. When Yáo was old, Shun was associated with him in the government. It is said in the Canon of Yáo, "After twenty and eight years, the Highly Meritorious one deceased. The people acted as if

Kû-sáu. 1. Hsien-ch'ü Máng was a disciple of Mencius. The surname Hsien-ch'ü was derived from a place of that name where his progenitors had resided. The saying which Máng adduces extends to 岌岌乎. Two entirely contrary interpretations of it have been given. One is that given in the translation. It is the view of Cháo Ch'í, and is found in the modern Pi-chih (備旨), or 'Complete Digest of Annotations on the Four Books.' Most modern commentaries, however, take an opposite view:—'The scholar of complete virtue cannot employ his sovereign as a minister, or treat his father as a son.' This view is preferred by Julien, who styles the other very bad. I am satisfied, however, that the other is the correct one. If it were not, why should Mencius condemn the sentiment as that of an uninstructed man. 舜南面, 云云, follows as a

direct example of the principle announced. Shun was the scholar of complete virtue, and therefore the sovereign Yáo, and his father, Kû-sáu, both appeared before him as subjects. 舜見, 云云, and the remarks of Confucius are to be taken as a protest against the arrangements described in the preceding paragraphs. 南面, 北面,—see Analects, VI. i. 野 is to be joined as an adjective with 人, and not as a noun with 東. The passage quoted from the Shû-ching is now found in the canon of Shun, and not that of Yáo;—see II. i. 13. 有, 4th tone. 載, 3rd tone, 'a year.' 放 (3rd tone; see Bk. III. Pt. I. iv. 8) 勳 is not in the classic. 徂 (= 殂) 落,—Chü Hsi makes

二十有八載，放勳乃徂落，
 百姓如喪考妣，三年，四海
 遏密八音，孔子曰：天無二
 日，民無二王，舜既爲天子
 矣，又帥天下諸侯以爲堯
 三年喪，是二天子矣。咸丘
 蒙曰：舜之不臣堯，則吾既
 得聞命矣。詩云：普天之下，
 莫非王土，率土之濱，莫非
 王臣，而舜既爲天子矣，敢

they were mourning for a father or mother for three years, and up to the borders of the four seas every sound of music was hushed." Confucius said, "There are not two suns in the sky, nor two sovereigns over the people." Shun having been sovereign, and, moreover, leading on all the princes to observe the three years' mourning for Yáo, there would have been in this case two sovereigns.'

2. Hsien-ch'ü Mäng said, 'On the point of Shun's not treating Yáo as a minister, I have received your instructions. But it is said in the Book of Poetry,

"Under the whole heaven,
 Every spot is the sovereign's ground;
 To the borders of the land,
 Every individual is the sovereign's minister;"

—and Shun had become sovereign. I venture to ask how it was that Kû-sáu was not one of his ministers.' Mencius answered,

殂 = 升, 'to ascend.' The *animus* ascends at death, and the *anima* 落, 'descends';—hence the combination = 'dissolution,' 'decease.' The dictionary, however, makes 殂 simply = 往, and the phrase = 'vanish away.' 百姓 is the people within the royal domain; the 四海 denotes the rest of the kingdom, beyond that. Some, however, approved by the 日講, make 百姓 = 百官, 'the officers,' and 四海 = 'all the people.' 考妣, —the terms for a deceased father and mother. 三年, —for the classic has 載. The 八音, 'eight sounds,' are all instruments of music, formed of metal, stone, cord, bamboo, calabash, earthenware, leather, or wood.—The meaning is that up to the time of Yáo's decease, Shun was only vice-king, and, therefore, Yáo never could have appeared before him in the position of a subject. 2. 舜之不臣堯 is not to be taken with reference to the phrase 君不得而臣, but to the general scope of the preceding para-

問瞽瞍之非臣如何。曰：是詩也，非是之謂也。勞於王事而不得養父母也，曰：此莫非王事，我獨賢勞也。故說詩者，不以文害辭，不以辭害志，以意逆志，是為得之。如以辭而已矣。雲漢之詩曰：周餘黎民，靡有子遺。信斯言也，是周無遺民也。孝子之至，莫大乎尊親。尊親之至，莫大乎以天下養。

'That ode is not to be understood in that way:—it speaks of being laboriously engaged in the sovereign's business, so as not to be able to nourish one's parents, as if the author said, "This is all the sovereign's business, and how is it that I alone am supposed to have ability, and am made to toil in it?" Therefore, those who explain the odes, may not insist on one term so as to do violence to a sentence, nor on a sentence so as to do violence to the general scope. They must try with their thoughts to meet that scope, and then we shall apprehend it. If we simply take single sentences, there is that in the ode called "The Milky Way,"—

"Of the black-haired people of the remnant of Cháu,
There is not half a one left."

If it had been really as thus expressed, then not an individual of the people of Cháu was left.

3. 'Of all which a filial son can attain to, there is nothing greater than his honouring his parents. And of what can be attained to graph, and especially to Mencius's explanation. The restricting it to the former, in opposition to the maxim—不以辭害志, has led to the erroneous view of the whole passage animadverted on above. Máng is now convinced that it was only on Yáo's death that Shun became full sovereign, but after that event there still remained the relation between him and Kú-sáu, and how could he be at once sovereign and son to him? How was it that Kú-

And of what can be attained to *sáu* would be at once father and subject to him? 詩云,—see the Shih-ching, II. vi. Ode I. st. 2. 雲漢之詩,—see the Shih-ching, III. iii. Ode IV. st. 3. 志, 'the scope,' i. e. the mind or aim of the writer. 3. 詩曰,—see the Shih-ching, III. i. Ode IX. st. 3, celebrating the praises of king Wú.—This paragraph shows that Shun, by his exaltation, honoured his father only the more exceedingly. He was the more

爲天子父，尊之至也。以天下養，養之至也。詩曰：永言孝思，孝思維則。此之謂也。書曰：祗載見瞽瞍，夔夔齊栗，瞽瞍亦允若。是爲父不得而子也。

萬章曰：堯以天下與舜，有諸？孟子曰：否。天子不能以天下與人。然則舜有天下也，孰與之？曰：天與之。

in the honouring one's parents, there is nothing greater than the nourishing them with the whole kingdom. Kû-sâu was the father of the sovereign;—this was the height of honour. Shun nourished him with the whole kingdom;—this was the height of nourishing. In this was verified the sentiment in the Book of Poetry,

“Ever cherishing filial thoughts,

Those filial thoughts became an example to after ages.”

4. ‘It is said in the Book of History, “Reverently performing his duties, he waited on Kû-sâu, and was full of veneration and awe. Kû-sâu also believed him and conformed to virtue.”—This is the true case of the scholar of complete virtue not being treated as a son by his father.’

CHAP. V. 1. Wan Chang said, ‘Was it the case that Yáo gave the throne to Shun?’ Mencius said, ‘No. The sovereign cannot give the throne to another.’

2. ‘Yes;—but Shun had the throne. Who gave it to him?’ ‘Heaven gave it to him,’ was the answer.

‘a son’ to Kû-sâu. 4. 書曰,—see the Shû-ching, II. II. 15. 齊 (read chái) 栗 (the classic has 慄),—this seems to be a supplement by Mencius, as if he said, ‘There is indeed a meaning in that saying that a scholar of complete virtue cannot be treated as a son by his father, for in the case of Shun and Kû-sâu we see that the father was affected by the son, and not the son by the father.’

5. HOW SHUN GOT THE THRONE BY THE GIFT OF HEAVEN. VOX POPULI VOX DEI. I. 有諸,—

see Bk. I. Pt. II. II. ii, = 有之乎. 2. 天與之,—is it not plain that by ‘Heaven’ in this chapter we are to understand God? Many commentators understand by it 理, ‘reason,’ or ‘the truth and fitness of things,’ saving in the expression—故曰天, in par. 7, where they take it as = 數, ‘fate.’ On this the author of the 四書諸儒輯要, ‘A collection of the most important comments of the Learned

與之者，諄諄然命之乎。曰：否。天不言，以行與事，示之而已矣。曰：以行與事，示之者，如之何。曰：天子能薦人於天，不能使天與之天下，諸侯能薦人於天子，不能使天子與之諸侯，大夫能薦人於諸侯，不能使諸侯與之大夫。昔者堯薦舜於天，而天受之，暴之於民，而

3. "Heaven gave it to him:"—did *Heaven* confer its appointment on him with specific injunctions?

4. *Mencius* replied, 'No. Heaven does not speak. It simply showed its will by his personal conduct and his conduct of affairs.'

5. "It showed its will by his personal conduct and his conduct of affairs:"—how was this?' *Mencius's* answer was, 'The sovereign can present a man to Heaven, but he cannot make Heaven give that man the throne. A prince can present a man to the sovereign, but he cannot cause the sovereign to make that man a prince. A great officer can present a man to his prince, but he cannot cause the prince to make that man a great officer. Yao presented Shun to Heaven, and Heaven accepted him. He presented him to the people, and the people accepted him. Therefore I say, "Heaven does not

on the Four Books,' says—**虛齋獨以此** 一天字指數言，其餘天字指理言，大謬。此章天字以上帝之主宰言，理與數皆在其中，**故曰天** (the word Heaven means fate. But this is a great error. In this chapter "Heaven" signifies the government of God, within which are included both reason and fate.) 3. 天與之者，一者，—'as to what you say.' 諄 (the 1st tone) 諄然，'with repetitions.'—The paraphrase in the 日講 is:—'As to what you

say, *Heaven gave it to him*, did Heaven indeed express its instructions and commands to him again and again? If it did not do so, where is the ground for what you say?' 4. 行, 4th tone, 'conduct,' as opposed to 事, 'the conduct of affairs.' 示之, 'showed it,' i.e. its will to give him the throne. The character 示 takes here the place of 命, because 命 would require the use of language, whereas 示 is the simple indication of the will. 5. 百神, 'the hundred' (=all the) 'spirits,' is explained as 天地山川之神, 'the spirits of heaven, earth, the mountains, and the rivers,' i.e. all

民受之。故曰：天不言，以行
 與事示之而已矣。曰：敢問
 薦之於天，而天受之，暴之
 於民，而民受之，如何？曰：使
 之主祭，而百神享之，是天
 受之，使之主事，而事治，百
 姓安之，是民受之也。天與
 之人，與之，故曰：天子不能
 以天下與人。舜相堯，二十
 有八載，非人之所能為也。

speak. It simply indicated its will by his personal conduct and his conduct of affairs."

6. *Chang* said, 'I presume to ask how it was that *Yáo* presented *Shun* to Heaven, and Heaven accepted him; and that he exhibited him to the people, and the people accepted him.' *Mencius* replied, 'He caused him to preside over the sacrifices, and all the spirits were well pleased with them;—thus Heaven accepted him. He caused him to preside over the conduct of affairs, and affairs were well administered, so that the people reposed under him;—thus the people accepted him. Heaven gave the throne to him. The people gave it to him. Therefore I said, "The sovereign cannot give the throne to another."

7. 'Shun assisted *Yáo* in the government for twenty and eight years;—this was more than man could have done, and was from

spiritual beings, real or supposed. In the *Shū-ching*, II. i. 6, a distinction is made between the 羣神, 'host of spirits,' and 上帝, 六宗, and 山川, but the phrase here is to be taken as inclusive of all. The sovereign is 百神之主, and Shun entered into all the duties of *Yáo*, even while *Yáo* was alive. How the spirits signified their approbation of the sacrifices, we are not told.—Modern critics take the 百神 here as exclusive of Heaven and subordinate to it, being equivalent to the 鬼神, 'the energetic operations of Heaven.' But such views were long subsequent to *Mencius's*

time. 6. 諸侯 is very plainly in the singular notwithstanding the 諸; = 'one of the princes.' I leave the 昔者, 'formerly,' out of the translation. 暴—read pú, 'to manifest,' 'to exhibit.' 7. 相, 4th tone. 載, and tone. 有, 4th tone. In 天地, 天, it is said, 以氣數言, 'Heaven means destiny.' But why suppose a different meaning of the term? Twenty-eight years were, indeed, a long time for Shun to occupy the place of vice-sovereign as he did, and showed wonderful gifts. I consider that this is an additional illus-

天也。堯崩三年之喪畢，舜避堯之子於南河之南，天下諸侯朝覲者，不之堯之子而之舜，訟獄者，不之堯之子而之舜，謳歌者，不謳歌堯之子而謳歌舜，故曰天也。夫然後之中國，踐天子位焉，而居堯之宮，逼堯之子，是篡也，非天與也。泰誓曰：天視自我民視，天聽自我民聽，此之謂也。

Heaven. After the death of Yáo, when the three years' mourning was completed, Shun withdrew from the son of Yáo to the south of South river. The princes of the kingdom, however, repairing to court, went not to the son of Yáo, but they went to Shun. Litigants went not to the son of Yáo, but they went to Shun. Singers sang not the son of Yáo, but they sang Shun. Therefore I said, "Heaven gave him the throne." It was after these things that he went to the Middle Kingdom, and occupied the seat of the Son of Heaven. If he had, before these things, taken up his residence in the palace of Yáo, and had applied pressure to the son of Yáo, it would have been an act of usurpation, and not the gift of Heaven.

8. 'This sentiment is expressed in the words of The Great Declaration,—"Heaven sees according as my people see; Heaven hears according as my people hear."'

tration of the 行 above, by which Heaven intimated its will about Shun. The south of the South river (probably the most southern of the nine streams which Yü opened) would be in the present Ho-nan. Thither Shun retired from Chi-cháu, the present Shan-hai, where Yáo's capital was. For the difference between 朝 (ch'áo, and tone) and 覲, see the Li-chí, I. Sect. II. ii. 11, and notes thereon. 之堯, 之舜, 之中國, —之=往, the verb. 訟獄,—see Analects, XII. xiii, but Chü Hsi

makes no distinction between the terms here, and explains 訟獄謂獄不決而訟之. 謳歌—these two terms must be taken together. 歌 is the more general name of the two. The 說文 says that 謳 is 齊歌 'the singing of many together.' The 正字通 makes 謳 to be the several tunes of the singers. 而=若, or 使. 8. 泰誓曰,—see the Shü-ching, V. I. Sect. II. 7.

萬章問曰，人有言至於禹而德衰，不傳於賢，而傳於子，有諸？孟子曰，否，不然也。天與賢，則與賢；天與子，則與子。昔者，舜薦禹於天，十有七年，舜崩，三年之喪畢，禹避舜之子，於陽城，天下之民從之。若堯崩之後，不從堯之子，而從舜也。禹薦益於天，七年，禹崩，三年之喪畢，益避禹之子，於箕山之陰，朝覲訟獄者，不之

CHAP. VI. I. Wan Chang asked Mencius, saying, 'People say, "When the disposal of the kingdom came to Yü, his virtue was inferior to that of Yao and Shun, and he transmitted it not to the worthiest but to his son." Was it so?' Mencius replied, 'No; it was not so. When Heaven gave the kingdom to the worthiest, it was given to the worthiest. When Heaven gave it to the son of the preceding sovereign, it was given to him. Shun presented Yü to Heaven. Seventeen years elapsed, and Shun died. When the three years' mourning was expired, Yü withdrew from the son of Shun to Yang-ch'ang. The people of the kingdom followed him just as after the death of Yao, instead of following his son, they had followed Shun. Yü presented Yi to Heaven. Seven years elapsed, and Yü died. When the three years' mourning was expired, Yi withdrew from the son of Yü to the north of mount Ch'i. The princes, repairing to court, went not to Yi, but they went to Ch'i. Litigants did not go

6. HOW THE THRONE DESCENDED FROM YÜ TO HIS SON, AND NOT TO HIS MINISTER YI; THAT YÜ WAS NOT TO BE CONSIDERED ON THAT ACCOUNT AS INFERIOR IN VIRTUE TO YAO AND SHUN. I. 至於，—'coming to;' we must understand, 'From Yao and Shun,' or translate somehow as I have done. Some say that 與賢，與子 are not to be taken with special reference to Shun and Yü, and to Ch'i, but it seems best to do so.

A general inference may be drawn as well from the special cases. 有諸，'was it so?' i. e. was his virtue inferior, and his transmitting the throne to his son a proof that it was so? 昔者，—omitted in translating, as before. Chü Hsi says, 'Yang-ch'ang and the north of mount Ch'i were both at the foot of the Sung mountains, places fit for retirement, within deep valleys.' By many they are held to have

益而之啟曰吾君之子也謳歌者不謳歌益而謳歌啟曰吾君之子也丹朱之不肖舜之子亦不肖舜之相堯禹之相舜也歷年多施澤於民久啟賢能敬承繼禹之道益之相禹也歷年少施澤於民未久舜禹益相去久遠其子之賢不肖皆天也非人之所能爲也莫之爲而爲者天也莫之致而至者命也匹夫而

to Yi, but they went to Ch'i, saying, "He is the son of our sovereign;" the singers did not sing Yi, but they sang Ch'i, saying, "He is the son of our sovereign."

2. 'That Tan-chü was not equal to his father, and Shun's son not equal to his; that Shun assisted Yáo, and Yü assisted Shun, for many years, conferring benefits on the people for a long time; that thus the length of time during which Shun, Yü, and Yi assisted in the government was so different; that Ch'i was able, as a man of talents and virtue, reverently to pursue the same course as Yü; that Yi assisted Yü only for a few years, and had not long conferred benefits on the people; that the periods of service of the three were so different; and that the sons were one superior, and the other superior:—all this was from Heaven, and what could not be brought about by man. That which is done without man's doing is from Heaven. That which happens without man's causing is from the ordinance of Heaven.

3. 'In the case of a private individual obtaining the throne, there

been the same place, and that 陰 is a mistake for 陽. They were certainly near each other, and are referred to the district of T'ang-fang (登封), in the department of Ho-nan, in Ho-nan. Yi was Yü's great minister, raised to that dignity after the death of Káo-yáo;—see

the Shü-ching, II. iv. Ch'i was Yü's son, who succeeded him on the throne. 2. Tan-chü was the son of Yáo; see the Shü-ching, I. 9. The son of Shun is not mentioned in the classic. His name was Í-chün (義均), and often appears as Shang Chün, he having been appointed to the principality of Shang (商). In 之相,

有天下者，德必若舜禹，而
 又有天子薦之者，故仲尼
 不有天下，繼世以有天下，
 天之所廢，必若桀紂者也。
 故益、伊尹、周公，不有天下。
 伊尹相湯，以王於天下，湯
 崩，太丁未立，外丙二年，仲
 壬四年，太甲顛覆湯之典
 刑，伊尹放之於桐，三年，太
 甲悔過，自怨自艾，於桐處

must be in him virtue equal to that of Shun or Yü; and moreover there must be the presenting of him to Heaven by the preceding sovereign. It was on this account that Confucius did not obtain the throne.

4. 'When the kingdom is possessed by natural succession, the sovereign who is displaced by Heaven must be like Chieh or Cháu. It was on this account that Yi, Í Yin, and Cháu-kung did not obtain the throne.

5. 'Í Yin assisted T'ang so that he became sovereign over the kingdom. After the demise of T'ang, T'ai-ting having died before he could be appointed sovereign, Wai-ping reigned two years, and Chung-zán four. T'ai-chiá was then turning upside down the statutes of T'ang, when Í Yin placed him in T'ung for three years. There T'ai-chiá repented of his errors, was contrite, and reformed himself. In T'ung he came to dwell in benevolence and walk in

the 相 is in 4th tone. In this paragraph we have a longer sentence than is commonly found in Chinese composition, the 皆 in 皆天也 resuming all the previous clauses, which are in apposition with one another:—'Tan Chü's not being like his father, Shun's son's not being like him,' &c. 相去久遠—歷年久遠之相去，莫之爲而爲—人莫(-不)爲之而爲，the first 爲 is active; implying the purpose of man, the second is passive; so, as is indicated by the terms, with 致 and 至 in the next sentence. 4. Í Yin was the chief minister of T'ang (see Analects,

XII. xxii. 6), and Cháu-kung or the duke of Cháu, the well-known assistant of his brother, king Wü. 5. 相, in 4th tone. 王, in 3rd tone. 太丁... 四年,—I have translated here according to Cháo Ch'í. One of the Ch'á'ngs gives a different view:—'On the death of T'ang, Wai-ping was only two years old, and Chung-zán was but four. T'ai was somewhat older, and therefore was put on the throne;' and between this view and the other, Chü Hsi professes himself unable to decide. The first view appears to me much the more natural, and is founded moreover on the account in the 'Historical Records,' though the histories have been arranged according to the other, and T'ai-chiá appears as the successor of T'ang. This arrange-

仁遷義三年以聽
 伊尹之訓已也復
 歸于亳周公之不
 有天下猶益之於
 夏伊尹之於殷也
 孔子曰唐虞禪夏
 后殷周繼其義一
 也。
 萬章問曰人有
 言伊尹以割烹要

righteousness, during those three years, listening to the lessons given to him by Í Yin. Then Í Yin again returned with him to Po.

6. 'Châu-kung's not getting the throne was like the case of Yi and the throne of Hsiâ, or like that of Í Yin and the throne of Yin.

7. 'Confucius said, "T'ang and Yü resigned the throne to their worthy ministers. The sovereign of Hsiâ and those of Yin and Cháu transmitted it to their sons. The principle of righteousness was the same in all the cases."

CHAP. VII. I. Wan Chang asked Mencius, saying, 'People say that Í Yin sought an introduction to T'ang by his knowledge of cookery. Was it so?'

ment of the chronology seems indeed required by the statements in the Shû-ching, IV. iv, which do not admit of any reign or reigns being interposed between T'ang and T'ai-chia. The author of the 四書拓餘說 proposes the following solution:—'Ch'ao Ch'i's view is inadmissible, being inconsistent with the Shû-ching. The scholar Ch'ang's view is also to be rejected. For how can we suppose that T'ang, dying over a hundred years old, would leave children of two and four years? And, moreover, on this view Chung-sân was the elder brother, and Mencius would have mentioned him first. But there is a solution which meets all the difficulties of the case. First, we assume, with the old explanation, that Wai-ping and Chung-sân were both dead when T'ai-chia succeeded to the throne. Then, with Ch'ang, we take 年 in the sense of 歲, years of life, and not of reign;—and the meaning thus comes out, that T'ai-ting died before his father, and his brothers Wai-ping and Chung-sân died also, the one at the age of two, and the other of four years.' 刑,—in the sense of laws. T'ung was the place where T'ang had been buried, and Po the name of his capital. There is some controversy about the time of T'ai-chia's detention in T'ung, whether the three years are to be reckoned from his accession, or from the con-

clusion of the three years of mourning. The 'Historical Records' sanction the latter view, but the former is generally received, as more in accordance with the Shû-ching. 7. We must understand Confucius's saying,—the second clause of it,—as referring to the first sovereigns of the dynasties mentioned, and 繼, opposed to 禪,—傳, 'to transmit to,' i.e. their sons. 唐 and 虞 are Yáo and Shun; see the Shû-ching, I, II. 夏后,—see Analects, III. xxxi. 1. Yü originally was the 伯, or Baron, of Hsiâ, a district in the present department of K'ai-fang. The one principle of righteousness was accordance with the will of Heaven, as expressed in par. 1, 天與賢, 則與賢, 天與子, 則與子.

7. VINDICATION OF Í YIN FROM THE CHARGE OF INTRODUCING HIMSELF TO THE SERVICE OF T'ANG BY AN UNWORTHY ARTIFICE. 1. 要, the 1st tone, —求, or 干, 'to seek,' i.e. an introduction to, or the favour of. Í (伊 is the surname) Yin (尹, the 'regulator,' is the designation) was the chief minister of T'ang. The popular account (found also in the 'Historical Records')

湯有諸。孟子曰：否，不然。伊尹耕於有莘之野，而樂堯舜之道焉，非其義也，非其道也，祿之以天下，弗顧也，繫馬千駟，弗視也，非其義也，非其道也，一介不以與人，一介不以取諸人。湯使人以幣聘之，囂囂然曰：我何以湯之聘幣為哉？我豈若處畎畝之中，由是以樂堯舜之道哉？湯三使往聘。

2. Mencius replied, 'No, it was not so. Í Yin was a farmer in the lands of the prince of Hsin, delighting in the principles of Yáo and Shun. In any matter contrary to the righteousness which they prescribed, or contrary to their principles, though he had been offered the throne, he would not have regarded it; though there had been yoked for him a thousand teams of horses, he would not have looked at them. In any matter contrary to the righteousness which they prescribed, or contrary to their principles, he would neither have given nor taken a single straw.

3. 'T'ang sent persons with presents of silk to entreat him to enter his service. With an air of indifference and self-satisfaction he said, "What can I do with those silks with which T'ang invites me? Is it not best for me to abide in the channelled fields, and so delight myself with the principles of Yáo and Shun?"

4. 'T'ang thrice sent messengers to invite him. After this, with

in the times of Mencius was, that Í Yin came to Po in the train of a daughter of the prince of Hsin, whom T'ang was marrying, carrying his cooking-instruments with him, that by 'cutting and boiling,' he might recommend himself to favour. 2. 有莘之野, —Í Yin was a native of Hsin, the same territory which under the Cháu dynasty was called Kwo, the present Shen-cháu (陝州) of Ho-nan. It was not far distant from T'ang's original seat of Po, also in the present

Ho-nan. 有莘=有莘氏, 'the surname, i.e. the prince, holding Hsin.' 非其義也, 非其道也 are in apposition, the one explanatory of the other. 祿之, —literally, 'emolument him.' 駟, 'a team of four horses.' 介-芥. 3. 聘, 'to ask,' often used for 'to ask in marriage;' here, 'to ask to be minister.' 4. 改日 may be 改

之既而幡然改曰與我處猷猷之中由是以樂堯舜之道吾豈若使是君爲堯舜之君哉吾豈若使是民爲堯舜之民哉吾豈若於吾身親見之哉五天之生此民也使先知覺後知使先覺覺後覺也予天民之先覺者也予將以斯道覺斯民也非予覺之而誰也六思天下之民匹夫匹婦有不被堯舜之澤者若已推而

the change of resolution displayed in his countenance, he spoke in a different style,—“Instead of abiding in the channelled fields and thereby delighting myself with the principles of Yáo and Shun, had I not better make this prince a prince like Yáo or Shun, and this people like the people of Yáo or Shun? Had I not better in my own person see these things for myself?”

5. “Heaven’s plan in the production of mankind is this:—that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower to do so. I am one of Heaven’s people who have first apprehended;—I will take these principles and instruct this people in them. If I do not instruct them, who will do so?”

6. ‘He thought that among all the people of the kingdom, even the private men and women, if there were any who did not enjoy

其計曰, ‘changed his plan, and said,’ or 改其言曰, ‘changed his words, and said.’ 堯舜之君, ‘a prince of, = like to, Yáo and Shun.’ I do not see exactly the force of 於吾身 in the last sentence, and have therefore simply translated the phrase literally. 5. This paragraph is to be understood as spoken

by Í Yin. The meaning of 覺, ‘to apprehend,’ ‘to understand,’ is an advance on that of 知, simply ‘to know.’ The student will observe also that it is used actively three times, = ‘to instruct.’ In 生此民, the 此民, ‘this people,’ = ‘mankind.’ 6. 內, —read as, and = 納. 說, —read *shway*, in and tone, ‘to advise,’

內之溝中，其自任以天下之重如此，故就湯而說之，以伐夏救民。吾未聞枉己而正人者也。况辱己以正天下者乎？聖人之行，不同也。或遠或近，或去或不去，歸潔其身而已矣。吾聞其以堯舜之道要湯，未聞以割烹也。伊訓曰：天誅造攻自牧宮，朕載自亳。

such benefits as Yáo and Shun conferred, it was as if he himself pushed them into a ditch. He took upon himself the heavy charge of the kingdom in this way, and therefore he went to T'ang, and pressed upon him the subject of attacking Hsiá and saving the people.

7. 'I have not heard of one who bent himself, and at the same time made others straight;—how much less could one disgrace himself, and thereby rectify the whole kingdom? The actions of the sages have been different. Some have kept remote *from court*, and some have drawn near *to it*; some have left their offices, and some have not done so:—that to which those different courses all agree is simply the keeping of their persons pure.

8. 'I have heard that Í Yin sought an introduction to T'ang by the doctrines of Yáo and Shun. I have not heard that he did so by his knowledge of cookery.

9. 'In the "Instructions of Í," it is said, "Heaven destroying Chieh commenced attacking him in the palace of Mû. I commenced in Po."

'to persuade.' 說之以，'advised him about.' 7. Compare Bk. III. Pt. II. i. 1, 5. 歸要歸，'if we seek where they came to, where they centered.' 8. 要，—as in paragraph 1. 9. See the Shû-ching, IV. iv. 2, but the classic and this text are so different that

many suppose Mencius to quote from some form of the book referred to which Confucius disallowed. The meaning is that Chieh's atrocities in his palace in Mû led Heaven to destroy him, while Í Yin, in accordance with the will of Heaven, advised T'ang in Po to take action against him. 造 and 載, both = 始, 'to begin.'

得、曰、有命、而主癰疽與侍
子進以禮、退以義、得之不
子路以告、孔子曰、有命、孔
曰、孔子主我、衛卿可得也。
之妻、兄弟也、彌子謂子路
顏讐由、彌子之妻、與子路
也、好事者爲之也。於衛、主
環、有諸乎。孟子曰、否、不然
衛主癰疽、於齊主侍人瘠
萬章問曰、或謂孔子於

CHAP. VIII. 1. Wan Chang asked *Mencius*, saying, 'Some say that Confucius, when he was in Wei, lived with the ulcer-doctor, and when he was in Ch'i, with the attendant, Ch'i Hwan;—was it so?' *Mencius* replied, 'No; it was not so. Those are the inventions of men fond of strange things.

2. 'When he was in Wei, he lived with Yen Ch'âu-yû. The wives of the officer Mî and Tsze-lû were sisters, and Mî told Tsze-lû, "If Confucius will lodge with me, he may attain to the dignity of a high noble of Wei." Tsze-lû informed Confucius of this, and he said, "That is as ordered by Heaven." Confucius went into office according to propriety, and retired from it according to righteousness. In regard to his obtaining office or not obtaining it, he said, "That is as ordered." But if he had lodged with the attendant

8. VINDICATION OF CONFUCIUS FROM THE CHARGE OF LODGING WITH UNWORTHY CHARACTERS. 1. 癰, 'a swelling,' 'an ulcer,' and 疽 (read *tsü*, in 1st tone), 'a deep-seated ulcer.' Chü Hai, after Ch'ao Ch'i, takes the two terms as in the translation. Some, however, take the characters as a man's name, called also 雍渠, 雍雝, and 雍錐. They are probably right. The 'Historical Records' make 雍渠 to have been the eunuch in attendance on the duke of Wei, when he rode through the marketplace with the duchess, followed by the sage,—to his great disgust. 侍人 = 奄人, 'the eunuch.' Eunuchs were employed during the Ch'au dynasty. Both the men referred to were

unworthy favourites of their respective princes. 好 (in 3rd tone) 事者, 'one who is fond of raising trouble,' and in a lighter sense, as here, 'one who is fond of saying, and doing, strange things.' 主 = 舍於其家, 'lodged in his house,' literally, 'hosted him.' In par. 4, 以其所爲主, 'by those of whom they are hosts;' 以其所主, 'by those whom they host,' i. e. make their hosts. 2. Yen Ch'âu-yû, called also 顏濁鄒, was a worthy officer of Wei. One account has it, that he was brother to Tsze-lû's wife, but this is probably incorrect. Mî, with the name Hsiâ (瑕), was an unworthy

人瘠環，是無義無命也。孔子不悅於魯衛，遭宋桓司馬將要而殺之，微服而過宋。是時孔子當阨，主司城貞子爲陳侯周臣。吾聞觀近臣，以其所爲主，觀遠臣，以其所主。若孔子主癰疽，與侍人瘠環，何以爲孔子。萬章問曰：或曰：百里奚自鬻於秦，養牲者，五羊之

Chí Hwan, that would neither have been according to righteousness, nor any ordering of *Heaven*.

3. 'When Confucius, being dissatisfied in Lû and Wei, had left those States, he met with the attempt of Hwan, the Master of the Horse, of Sung, to intercept and kill him. He assumed, however, the dress of a common man, and passed by Sung. At that time, though he was in circumstances of distress, he lodged with the city-master Ch'ang, who was then a minister of Cháu, the marquis of Ch'án.

4. 'I have heard that the characters of ministers about court may be discerned from those whom they entertain, and those of stranger officers, from those with whom they lodge. If Confucius had lodged with the ulcer-doctor, and with the attendant Chí Hwan, how could he have been Confucius?'

CHAP. IX. 1. Wan Chang asked Mencius, 'Some say that Pái-lí Hsí sold himself to a cattle-keeper of Ch'in for the skins of

favourite of the duke Ling. 3. Compare Analects, VII xxii; Hwan is the Hwan T'ái there.

要, in 1st tone, = 攔截, 'to intercept.'

微服, 'small clothes,' i.e. the dress of a common man. 貞, 'the Pure,' is the honorary

epithet of the officer who was Confucius's host, and 周 was the proper name of the prince of Ch'án, with whom indeed the independence of the State terminated. Ch'ang, it is said, afterwards became 'city-master' in Sung, and was known as such;—hence he is so styled here at an earlier period of his life. 4. 近遠 here

have a different application from what belongs to them in the last chapter, par. 7.

9. VINDICATION OF PÁI-LÍ HSI FROM THE CHARGE OF SELLING HIMSELF AS A STEP TO HIS ADVANCEMENT. 1. Pái-lí Hsí was chief minister

to the duke Mú (穆 = 'the diffuser of virtue, and maintainer of integrity'), B. C. 659-650.

His history will be found interestingly detailed in the twenty-fifth and some subsequent Books of the 'History of the Several States' (列國志), though the incidents there are, some of them, different from Mencius's statements about him. With regard to that in this paragraph, it is not easy to understand the popular

皮食牛，以要秦穆公，信乎。孟子曰：否，不然。好事者爲之也。百里奚，虞人也，晉人以垂棘之璧，與屈產之乘，假道於虞，以伐虢。宮之奇諫，百里奚不諫。知虞公之不可諫，而去之秦，年已七十矣。曾不知以食牛干秦穆公之爲汙也，可謂智乎。不可諫而不諫，可謂不智。

five rams, and fed his oxen, in order to find an introduction to the duke Mû of Ch'in;—was this the case?' Mencius said, 'No; it was not so. This story was invented by men fond of strange things.

2. 'Pâi-lî Hsi was a man of Yü. The people of Tsin, by the inducement of a round piece of jade from Ch'ü-chî, and four horses of the Ch'ü breed, borrowed a passage through Yü to attack Kwo. On that occasion, Kung Chih-ch'î remonstrated against granting their request, and Pâi-lî Hsi did not remonstrate.

3. 'When he knew that the duke of Yü was not to be remonstrated with, and, leaving that State, went to Ch'in, he had reached the age of seventy. If by that time he did not know that it would be a mean thing to seek an introduction to the duke Mû of Ch'in by feeding oxen, could he be called wise? But not remonstrating where it was of no use to remonstrate, could he be said not to be

account referred to. The account in the 'Historical Records,' 秦本記, is, that, after the subversion of Yü, Hsi followed its captive duke to Tsin, refusing to take service in that State, and was afterwards sent to Ch'in in a menial capacity, in the train of the eldest daughter of the house of Tsin, who was to become the wife of the duke Mû. Disgusted at being in such a position, Hsi absconded on the road, and fleeing to Ch'ü, he became noted for his skill in rearing cattle. The duke Mû somehow heard of his great capacity, and sent to Ch'ü, to reclaim him as a runaway servant, offering also to pay for his ransom five rams' skins. He was afraid to offer a more valuable ransom, lest he should awaken suspicions in Ch'ü that he wanted to get Hsi

on account of his ability; and on obtaining him, he at once made him his chief minister. 食,—read tsz, 4th tone, = 飼, 'to feed.' 要,—as in chap. 7, the 1st tone. 好事者,—as in last chapter. 2. Ch'ü-chî and Ch'ü were the names of places in Tsin, the one famous for its jade, the other for its horses. 乘, 4th tone, 'a team of four horses.' Kwo and Yü were small States, adjoining each other, and only safe against the attacks of their more powerful neighbour, Tsin, by their mutual union. Both the officers of Yü, Kung Chih-ch'î and Pâi-lî Hsi, saw this, but Hsi saw also that no remonstrances would prevail with the duke of Yü against the bribes of Tsin. 3. 去

乎、知虞公之將亡、而
 先去之、不可謂不智
 也、時舉於秦、知穆公
 之可與有行也、而相
 之、可謂不智乎、相秦
 而顯其君於天下、可
 傳於後世、不賢而能
 之乎、自鬻以成其君
 鄉黨自好者不爲、而
 謂賢者爲之乎。

wise? Knowing that the duke of Yü would be ruined, and leaving him before that event, he cannot be said not to have been wise. Being then advanced in Ch'in, he knew that the duke Mû was one with whom he would enjoy a field for action, and became minister to him;—could he, *acting thus*, be said not to be wise? Having become chief minister of Ch'in, he made his prince distinguished throughout the kingdom, and worthy of being handed down to future ages;—could he have done this, if he had not been a man of talents and virtue? As to selling himself in order to accomplish all the aims of his prince, even a villager who had a regard for himself would not do such a thing; and shall we say that a man of talents and virtue did it?'

之秦、之-往, the verb. 而先去 Chih-ch'i to leave Yü after his remonstrance, while he remained himself to be with the duke in the evil day which he saw approaching. 之,—this may have been prudent, but was not honourable. It is contrary to other accounts of Hsi's conduct. He is said to have urged 鄉黨 are to be taken together.

WAN CHANG. PART II.

萬章章句下

孟子曰伯夷目不視惡色耳不聽惡聲非其君不事非其民不使治則進亂則退橫政之所出橫民之所止不忍居也思與鄉人處如以朝衣朝冠坐於塗炭也當紂之時居北海之濱以待天下之清也故聞伯夷之風者頑夫廉懦夫

CHAPTER I. 1. Mencius said, 'Po-i would not allow his eyes to look on a bad sight, nor his ears to listen to a bad sound. He would not serve a prince whom he did not approve, nor command a people whom he did not esteem. In a time of good government he took office, and on the occurrence of confusion he retired. He could not bear to dwell either in a court from which a lawless government emanated, or among lawless people. He considered his being in the same place with a villager, as if he were to sit amid mud and coals with his court robes and court cap. In the time of Cháu he dwelt on the shores of the North sea, waiting the purification of the kingdom. Therefore when men now hear the character of Po-i, the corrupt become pure, and the weak acquire determination.

1. HOW CONFUCIUS DIFFERED FROM AND WAS SUPERIOR TO ALL OTHER SAGES. 1. Compare Bk. II. Pt. I. ii. 22, and ix; Bk. IV. Pt. I. xiii. 1. 橫政之所出, 'the place whence perverse government issues,' i.e. a court. 橫

民之所止, 'the place where perverse

people stop.' 頑 is properly 'stupid,' 'obstinate,' but here as opposed to 廉, we must take it in the sense of 'corrupt.' Julien, indeed, takes 廉 in the sense of 'habere vim discernendi.' But it is better to retain its proper signification, and to alter that of 頑, with the gloss in the

有立志。伊尹曰：何事非君，何使非民，治亦進，亂亦進。曰：天之生斯民也，使先知覺後知，使先覺覺後覺。予，天民之先覺者也。予將以此道覺此民也。思天下之民，匹夫匹婦，有不與被堯舜之澤者，若已推而內之溝中，其自任以天下之重也。柳下惠，不羞汙君，不辭小官，進不隱賢，必以其道，遺佚而不怨，阨窮而不憫。

2. 'Î Yin said, "Whom may I not serve? My serving him makes him my sovereign. What people may I not command? My commanding them makes them my people." In a time of good government he took office, and when confusion prevailed, he also took office. He said, "Heaven's plan in the production of mankind is this:—that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower in doing so. I am the one of Heaven's people who has first apprehended;—I will take these principles and instruct the people in them." He thought that among all the people of the kingdom, even the common men and women, if there were any who did not share in the enjoyment of such benefits as Yâo and Shun conferred, it was as if he himself pushed them into a ditch;—for he took upon himself the heavy charge of the kingdom.

3. 'Hûi of Liû-hsiâ was not ashamed to serve an impure prince, nor did he think it low to be an inferior officer. When advanced to employment, he did not conceal his virtue, *but* made it a point to

備旨，一頑夫無知覺，必貪昧
嗜利，故與廉反。 2. Compare Bk. II. Pt. I. ii. 22; and Bk. V. Pt. I. vii. 2-6. Observe, that here instead of 有不被... 澤者, we have 有不與被... 澤者, = 'if there were any who did not have part in the enjoyment,' &c. 3. Compare Bk. II. Pt. I. ix. 2. The clause 與鄉人, 云云, which

與鄉人處，由由然不忍去也。爾爲爾，我爲我，雖袒裼裸裎，於我側，爾焉能浼我哉？故聞柳下惠之風者，鄙夫寬，薄夫敦。孔子之去齊，接淅而行，去魯，曰：遲遲吾行也。去父母國之道也，可以速而速，可以久而久，可以處而處，可以仕而仕。孔子也。孟子曰：伯夷，聖之清者也；伊尹，聖之任者也；柳

carry out his principles. When dismissed and left without office, he did not murmur. When straitened by poverty, he did not grieve. When thrown into the company of village people, he was quite at ease and could not bear to leave them. *He had a saying*, "You are you, and I am I. Although you stand by my side with breast and arms bare, or with your body naked, how can you defile me?" Therefore when men now hear the character of Hūi of Liú-hsiá, the mean become generous, and the niggardly become liberal.

4. 'When Confucius was leaving Ch'í, he strained off with his hand the water in which his rice was being rinsed, *took the rice*, and went away. When he left Lú, he said, "I will set out by-and-by:"—it was right he should leave the country of his parents in this way. When it was proper to go away quickly, he did so; when it was proper to delay, he did so; when it was proper to keep in retirement, he did so; when it was proper to go into office, he did so:—this was Confucius.'

5. Mencius said, 'Po-í among the sages was the pure one; Í Yin is wanting there, makes the 故曰 of that place more plain. 袒 is 'to have the arms bare,' and 裼 'to put off all the upper garment,' together, is 'to have the body naked.' Here and in par. 1, 風 is expressed more nearly by 'character,' than by any other English term. 4. 淅, 'to rinse or wash rice,' 'the water in which rice is washed.' The latter is the sense here. 遲遲吾行 was the answer given by Confucius to Taze-lú, who wished to hurry him away. 5. I have invented the adjective

下惠聖之和者也。孔子聖之
 時者也。孔子之謂集大成。集
 大成也者，金聲而玉振之也。
 金聲也者，始條理也。玉振之
 也者，終條理也。始條理者，智
 之事也。終條理者，聖之事也。
 智譬則巧也。聖譬則力也。由
 射於百步之外也。其至，爾力
 也。其中，非爾力也。

was the one most inclined to take office; Hûi of Liû-hsiâ was the accommodating one; and Confucius was the timeous one.

6. 'In Confucius we have what is called a complete concert. A complete concert is when the *large* bell proclaims the *commencement of the music*, and the ringing stone proclaims its close. The metal sound commences the blended harmony of all the instruments, and the winding up with the stone terminates that blended harmony. The commencing that harmony is the work of wisdom. The terminating it is the work of sageness.

7. 'As a comparison for wisdom, we may liken it to skill, and as a comparison for sageness, we may liken it to strength;—as in the case of shooting at a mark a hundred paces distant. That you reach it is owing to your strength, but that you hit the mark is not owing to your strength.'

'timeous' to translate the 時 here, meaning that Confucius did at every *time* what the circumstances of it required, possessing the qualities of all other sages, and displaying them, at the proper time and place. 6. The illustration of Confucius here is from a grand performance of music, in which all the eight kinds of musical instruments are united. One instrument would make a 小成, 'small performance.' Joined, they make a 集大成, 'a collected great performance,' = 'a concert.' 聲, 始, and 終

are all used as verbs. 條理, 'discriminated rules,' indicates the separate music of the various instruments blended together. 金聲 and 振之 are not parts of the concert, but the signals of its commencement and close, the 之 referring to 集大成. 7. Observe the comma after 智 and 聖. 由-猶 'The other three worthies,' it is observed, 'carried one point to an extreme, but Confucius was complete in everything. We may compare each of them to one of the seasons, but Con-

北宮錡問曰，周室班爵祿也，如之何？孟子曰，其詳不可得聞也，諸侯惡其害已也，而皆去其籍，然而軻也。嘗聞其畧也。天子一位，公一位，侯一位，伯一位，子男同一位，凡五等也。君一位，卿一位，大夫一位，上士一位，中士一位，下士一位。

CHAP. II. I. Pêi-kung Î asked *Mencius*, saying, 'What was the arrangement of dignities and emoluments determined by the House of Châu?'

2. *Mencius* replied, 'The particulars of that arrangement cannot be learned, for the princes, disliking them as injurious to themselves, have all made away with the records of them. Still I have learned the general outline of them.'

3. 'The SON OF HEAVEN constituted one dignity; the KUNG one; the HÂU one; the PÂI one; and the TSZE and the NAN each one of equal rank:—altogether making five degrees of rank. The RULER again constituted one dignity; the CHIEF MINISTER one; the GREAT OFFICERS one; the SCHOLARS OF THE FIRST CLASS one; THOSE OF THE MIDDLE CLASS one; and THOSE OF THE LOWEST CLASS one:—altogether making six degrees of dignity.'

fucius was the grand, harmonious air of heaven, flowing through all the seasons.'

2. THE ARRANGEMENT OF DIGNITIES AND EMOLUMENTS ACCORDING TO THE DYNASTY OF CHÂU.

1. Pêi-kung Î was an officer of the State of Wei. The double surname, 'Northern-palace,' had probably been given to the founder of the family from his residence. a. Many passages might be quoted from the *Lî Chi*, the *Châu Li*, and the *Shû-ching*, illustrating, more or less, the dignities of the kingdom and their emoluments, but it would be of little use to adduce them after *Mencius's* declaration that only the general outline of them could be ascertained. It is an important fact which he mentions, that the princes had destroyed (去, 3rd tone) many of the records before his time. The founder of the Ch'in dynasty had had predecessors and patterns. 惡, 4th tone, 'to hate.'

3. 公, 侯, 伯, 子, 男 have been rendered 'duke, marquis, earl, viscount, and baron,' and also 'duke, prince, count, marquis, and baron,' but they by no means severally correspond to those dignities. It is better to retain the Chinese designations, which, no doubt, were originally meant to indicate certain qualities of those bearing them. 公 = 'just, correct, without selfishness.' 侯, 'taking care of,' = 候, in the sense of 'guarding the borders and important places against banditti; possessed of the power to govern.' 伯 conveys the idea of 'elder and intelligent,' 'one capable of presiding over others.' 子 = 孳, 'to nourish,' 'one who genially cherishes the people.' 男 (from 田, 'field,' and 力, 'strength'), 'one adequate to

凡六等天子之制地
 方千里公侯皆方百
 里伯七十里子男五
 十里凡四等不能五
 十里不達於天子附
 於諸侯曰附庸天子
 之卿受地視侯大夫
 受地視伯元士受地
 視子男大國地方百
 里君十卿祿卿祿四

4. 'To the Son of Heaven there was allotted a territory of a thousand *li* square. A Kung and a Hâu had each a hundred *li* square. A Pâi had seventy *li*, and a Tsze and a Nan had each fifty *li*. The assignments altogether were of four amounts. Where the territory did not amount to fifty *li*, the chief could not have access himself to the Son of Heaven. His land was attached to some Hâu-ship, and was called a FŪ-YUNG.

5. 'The Chief ministers of the Son of Heaven received an amount of territory equal to that of a Hâu; a Great officer received as much as a Pâi; and a scholar of the first class as much as a Tsze or a Nan.

6. 'In a great State, where the territory was a hundred *li* square, the ruler had ten times as much income as his Chief ministers;

office and labour.' The name of 君, 'ruler,' 'sovereign,' is applicable to all the dignities enumerated, and under each of them are the secondary or ministerial dignities. 卿-彰,

'one who can illustrate what is good and right.' 夫-扶, 'to support,' 'to sustain'; -大夫,

'a great sustainer.' 士, 'a scholar,' 'an officer'; -任事之稱, 'the designation of

one entrusted with business.' 4. 地方千

里,—this means, according to the commen-
 tator 彭綏 橫千里, 直千里, 共
 一百萬里也, '1,000 *li* in breadth, and

1,000 *li* in length, making an area of 1,000,000 *li*.' On this, however, the following judgment is given by the editors of the imperial edition of the five *Ching* of the present dynasty:—

'Where we find the word *square* (方) we are not to think of an exact square, but simply that, on a calculation, the amount of territory is equal to so many square *li*. For instance, we

are told by the minister Tseu that, at the western capital of Châu, the territory was 800 *li* square. The meaning is that there were 8 × 8 squares of 100 *li*. At the eastern capital again, the territory was 600 *li* square, or 6 × 6 squares of 100 *li*. Putting these two together, we get the total of 1,000 *li* square. So in regard to the various States of the princes, we are to understand that, however their form might be varied by the hills and rivers, their area, in round numbers, amounted to so much;—see in the *Li Chi*, III. 1, 2, where the text, however, is not at all perspicuous. 附,

'attached'; 庸, 'meritoriousness.' These

States were too small to bear the expenses of appearing before the sovereign, and therefore, the names and surnames of their chiefs were sent into court by the great princes to whom they were attached, or perhaps they appeared in their train;—see on *Analects*, XVI. i. 1. 5. 元

士, 'Head scholar,' could only be applied to the scholars of the first class in the sovereign's immediate government. 6. 庶人在官

would be runners, clerks, and other subor-

大夫，大夫倍上士，上士倍
 中士，中士倍下士，下士與
 庶人在官者同祿，祿足以
 代其耕也。次國地方七十
 里，君十卿祿，卿祿三大夫，
 大夫倍上士，上士倍中士，
 中士倍下士，下士與庶人
 在官者同祿，祿足以代其
 耕也。小國地方五十里，君
 十卿祿，卿祿二大夫，大夫

a Chief minister four times as much as a Great officer; a Great officer twice as much as a scholar of the first class; a scholar of the first class twice as much as one of the middle; a scholar of the middle class twice as much as one of the lowest; the scholars of the lowest class, and such of the common people as were employed about the government offices, had for their emolument as much as was equal to what they would have made by tilling the fields.

7. 'In a State of the next order, where the territory was seventy *li* square, the ruler had ten times as much revenue as his Chief minister; a Chief minister three times as much as a Great officer; a Great officer twice as much as a scholar of the first class; a scholar of the first class twice as much as one of the middle; a scholar of the middle class twice as much as one of the lowest; the scholars of the lowest class, and such of the common people as were employed about the government offices, had for their emolument as much as was equal to what they would have made by tilling the fields.

8. 'In a small State, where the territory was fifty *li* square, the ruler had ten times as much revenue as his Chief minister; a Chief minister had twice as much as a Great officer; a Great officer twice as much as a scholar of the highest class; a scholar of the highest class twice as much as one of the middle; a scholar of

dinates, which appear in the Cháu Li, as 府, 史, 胥, and 徒. Chû Hsi gives his opinion, that, from the sovereign downwards, all who had lands received their incomes from them, as cultivated on the system of mutual aid, while the landless scholars and other subordinates received according to the income

倍上士，上士倍中士，中士倍下士，下士與庶人在官者同祿，祿足以代其耕也。耕者之所獲，一夫百畝，百畝之糞，土農夫食九人，上次食八人，中食七人，中次食六人，下食五人，庶人在官者，其祿以是爲差。

萬章問曰：敢問友。孟子曰：不挾長，不挾貴，不挾兄弟而友，友也者，友其德也，不可以有挾也。

the middle class twice as much as one of the lowest; scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument;—as much, namely, as was equal to what they would have made by tilling the fields.

9. 'As to those who tilled the fields, each husbandman received a hundred mǎu. When those mǎu were manured, the best husbandmen of the highest class supported nine individuals, and those ranking next to them supported eight. The best husbandmen of the second class supported seven individuals, and those ranking next to them supported six; while husbandmen of the lowest class only supported five. The salaries of the common people who were employed about the government offices were regulated according to these differences.'

CHAP. III. 1. Wan Chang asked *Mencius*, saying, 'I venture to ask *the principles of friendship*.' Mencius replied, 'Friendship should be maintained without any presumption on the ground of one's superior age, or station, or *the circumstances of his relatives*. Friendship *with a man* is friendship with his virtue, and does not admit of assumptions of superiority.'

from the land. 9. 食,—read tsse. 差,—read ts'ee, 'uneven,' 'different.'

3. FRIENDSHIP MUST HAVE REFERENCE TO THE VIRTUE OF THE FRIEND. THERE MAY BE NO ASSUMPTION ON THE GROUND OF ONE'S OWN ADVAN-

TAGES. 1. 問友—問交友之道。兄長, 3rd tone, having reference to age. 兄弟, 'one's brethren,' in the widest acceptation of that term. 也者 takes up

孟獻子百乘之家也。有友五人焉。樂正裘、牧仲，其三人，則予忘之矣。獻子之與此五人者，友也。無獻子之家者，也。此五人者，亦有獻子之家，則不與之友矣。非惟百乘之家爲然也。雖小國之君，亦有之。費惠公曰：吾於子思，則師之矣。吾於顏般，則友之矣。王順長息，則事我者也。非惟小國之君爲然也。雖大國之君，亦

2. 'There was Māng Hsien, *chief of a family of a hundred chariots*. He had five friends, namely, Yō-chāng Chiū, Mù Chung, and three others *whose names I have forgotten*. With those five men Hsien maintained a friendship, because they thought nothing about his family. If they had thought about his family, he would not have maintained his friendship with them.

3. 'Not only has the *chief of a family of a hundred chariots* acted thus. The same thing was exemplified by the sovereign of a small State. The duke Hūi of Pì said, "I treat Tsze-sze as my Teacher, and Yen Pan as my Friend. As to Wang Shun and Ch'ang Hsi, they serve me."

4. 'Not only has the sovereign of a small State acted thus. The same thing has been exemplified by the sovereign of a large State.

the preceding 友, and goes on to its explanation. 其 refers to the individual who is the object of the 友; friendship with him as virtuous will tend to help our virtue. 有挾, 'to have presumptions,' with reference of course to the three points mentioned, but as of those the second most readily comes into collision with friendship, it alone is dwelt upon in the sequel. 2. Māng Hsien,—see 'Great Learning,' Comm. x. 22. 3. 費, read Pi,—see Analects,

VI. vii. We must suppose that, after the time of Confucius, some chief had held this place and district with the title of Kung. 'The Kind (惠)' is the honorary epithet. Tsze-sze is Confucius's grandson. 般,—read pan. Yen Pan appears to have been the son of the sage's favourite disciple. 4. P'ing ('The Pacificator') was the honorary epithet of the duke 彪, a. c. 556-531. Hāi T'ang was a famous worthy of his State. 入云, 'enter being said.' 疏

有之、晉平公之於亥唐也、入
 云則入、坐云則坐、食云則食、
 雖疏食菜羹、未嘗不飽、蓋不
 敢不飽也、然終於此而已矣、
 弗與共天位也、弗與治天職
 也、弗與食天祿也、士之尊賢
 者也、非王公之尊賢也。^五舜尚
 見帝、帝館甥于貳室、亦饗舜、
 迭爲賓主、是天子而友匹夫

There was the duke P'ing of Tsin with Hái T'ang:—when T'ang told him to come into his house, he came; when he told him to be seated, he sat; when he told him to eat, he ate. There might only be coarse rice and soup of vegetables, but he always ate his fill, not daring to do otherwise. Here, however, he stopped, and went no farther. He did not call him to share any of Heaven's places, or to govern any of Heaven's offices, or to partake of any of Heaven's emoluments. His conduct was but a scholar's honouring virtue and talents, not the honouring them proper to a king or a duke.

5. 'Shun went up to *court* and saw the sovereign, who lodged him as his son-in-law in the second palace. The sovereign also enjoyed there Shun's hospitality. Alternately he was host and guest. Here was the sovereign maintaining friendship with a private man.

食，一食，read *tsz*, 4th tone. The 之 after 平公 and 王公 is wanting in many copies. 與其天位云云， would seem to be a complaint that the duke did not share with the scholar his own rank, &c., but the meaning in the translation, which is that given by the commentator, is perhaps the correct one. Rank, station, and revenue are said to be Heaven's, as entrusted to the ruler to be conferred on individuals able to occupy in them for the public good. 5. In this paragraph, Mencius advances another step, and exemplifies the highest style of friendship. Chü Hai, after Cháo Ch'í, explains 尚 by 上, as if it were 'to go up to,' i. e. to court. 貳室—副宮, 'attached or supplemental palace.' 饗是就舜宮而饗其食, '饗 means that he went to Shun's palace, and partook of his food.' The more common meaning of 饗, however, is 'to entertain.' 迭爲—the subject is only Yáo. 賓, 'made a guest' of Shun, was the host. 主, 'made a host' of Shun,

也。用下敬上，謂之貴貴，用上敬下，謂之尊賢，貴貴尊賢，其義一也。

萬章問曰：敢問交際，何心也？孟子曰：恭也。曰：卻之，卻之爲不恭，何哉？曰：尊者賜之，曰：其所取之者義乎，不義乎，而後受之，以是爲不恭，故弗卻也。曰：請無以辭卻之，以心卻之，曰：其取

6. 'Respect shown by inferiors to superiors is called giving to the noble the observance due to rank. Respect shown by superiors to inferiors is called giving honour to talents and virtue. The rightness in each case is the same.'

CHAP. IV. 1. Wan Chang asked Mencius, saying, 'I venture to ask what feeling of the mind is expressed in the presents of friendship?' Mencius replied, 'The feeling of respect.'

2. 'How is it,' pursued Chang, 'that the declining a present is accounted disrespectful?' The answer was, 'When one of honourable rank presents a gift, to say in the mind, "Was the way in which he got this righteous or not? I must know this before I can receive it;"—this is deemed disrespectful, and therefore presents are not declined.'

3. Wan Chang asked again, 'When one does not take on him in so many express words to refuse the gift, but having declined it

was the guest. 6. 用-以, 'for.' 義-事之宜, 'the rightness or propriety of things.'

4. How MENCIUS DEFENDED THE ACCEPTING PRESENTS FROM THE PRINCES, OPPRESSORS OF THE PEOPLE. 1. 際 is explained by 接, but that term is not to be taken in the sense of 'to receive,' but as a synonym of 交. If we distinguish the two words, we may take 交 as = the 友 of the last chapter, and 際 the gift, expressive of the friendship. 2. Chü Hsi says he does not understand the repetition of 却之. It has probably crept into the text

through the oversight of a transcriber, unless we suppose, with the 合講, that the repetition indicates the firmness and decision with which the gift is refused, but the introduction of that element seems out of place. 曰, 其 (referring to 尊者) 所 (所以) 取之, 一曰 is the reflection passing in the mind, as in the next paragraph also. We must suppose 人 as the nominative in 以是爲不恭. 3. 請 is not to be understood of Wan Chang, but as indicating the hesitancy and delicacy of the scholar to whom a gift is offered.

諸民之不義也。而以他辭無受不可乎。曰：其交也以道，其接也以禮。斯孔子受之矣。萬章曰：今有禦人於國門之外者，其交也以道，其餽也以禮，斯可受禦與？曰：不可。康誥曰：殺越人於貨，閔不畏死，凡民罔不讞。是不待教而誅者也。殷受夏，周受殷，所不辭也。於今

in his heart, saying, "It was taken by him unrighteously from the people," and then assigns some other reason for not receiving it;— is not this a proper course?' Mencius said, 'When the donor offers it on a ground of reason, and his manner of doing so is according to propriety;—in such a case Confucius would have received it.'

4. Wan Chang said, 'Here now is one who stops and robs people outside the gates of the city. He offers his gift on a ground of reason, and does so in a manner according to propriety;—would the reception of it so acquired by robbery be proper?' Mencius replied, 'It would not be proper. In "The Announcement to K'ang" it is said, "When men kill others, and roll over their bodies to take their property, being reckless and fearless of death, among all the people there are none but detest them:"—thus, such characters are to be put to death, without waiting to give them warning. Yin received *this rule* from Hsiâ, and Châu received it from Yin. It cannot

其交也，以道，—其 still referring to 'in this case.' 康誥曰，see the Shû-ching, 尊者，and 道 to the deservingness of the Bk. V. x. 15, though the text is somewhat altered scholar, or something in his circumstances in the quotation, and 閔 and 讞 take the which renders the gift proper and reasonable. place of 警 and 懲. 于 = 'for the sake of,' Compare Bk. II. Pt. II. iii. 3, 4. The meaning i. e. to take. 殷... 烈 is a passage of which of 接 is determined (contrary to Châo Ch') the meaning is much disputed. Chû Hsi supposes it a gloss that has crept into the text. by the 餽, which takes its place in the next I have given it what seemed the most likely paragraph. 4. 國門之外，—國 as in Bk. translation. 其受之，—其 is the party IV. Pt. II. xxxiii. 1. 斯可受之與，— to whom the gift is offered, and 之, the fruit 斯, as in the last paragraph, adverbially, =

爲烈如之何其受之。曰：今之諸侯取之於民也，猶禦也。苟善其禮際矣，斯君子受之，敢問何說也。曰：子以爲有王者作，將比今之諸侯而誅之乎？其教之不改而後誅之乎？夫謂非其有而取之者盜也，充類至義之盡也。孔子之仕於魯也，魯人獵較，孔子亦獵較。獵較猶可，而況受其賜乎？曰：

be questioned, and to the present day is clearly acknowledged. How can the gift of a robber be received?'

5. *Chang* said, 'The princes of the present day take from their people just as a robber despoils his victim. Yet if they put a good face of propriety on their gifts, then the superior man receives them. I venture to ask how you explain this.' *Mencius* answered, 'Do you think that, if there should arise a truly royal sovereign, he would collect the princes of the present day, and put them all to death? Or would he admonish them, and then, on their not changing their ways, put them to death? Indeed, to call every one who takes what does not properly belong to him a robber, is pushing a point of resemblance to the utmost, and insisting on the most refined idea of righteousness. When Confucius was in office in Lû, the people struggled together for the game taken in hunting, and he also did the same. If that struggling for the captured game was proper, how much more may the gifts of the princes be received!'

6. *Chang* urged, 'Then are we to suppose that when Confucius

of robbery. 5. 斯,—as above. By 君子 *Chang* alludes to *Mencius* himself. 比,—4th tone, 'to take together.' 充類至義之盡,—literally, 'filling up a resemblance to the extremity of righteousness;' the meaning is as in the translation. 獵較 (*chie*) is unin-

telligible to *Chû Hsi*. I have given the not unlikely explanation of *Cháo Ch'i*. But to get rid of the declaration that Confucius himself joined in the struggling, the critics all say it only means that he allowed the custom.—The introduction of this yielding on the part of Confucius to a vulgar practice is an adroit manoeuvre by *Mencius*. The offence of the people against propriety in struggling for the game,

然則孔子之仕也，非事道與。曰：事道也。事道，奚獵較也。曰：孔子先簿正祭器，不以四方之食供簿正。曰：奚不去也。曰：爲之兆也。兆足以行矣，而不行，而後去，是以未嘗有所終三年淹也。孔子有見行可之仕，有際可之仕，有公養之仕，於季桓子，見行可之仕也，於衛

held office, it was not with the view to carry his doctrines into practice?' 'It was with that view,' *Mencius* replied, and *Chang rejoined*, 'If the practice of his doctrines was his business, what had he to do with that struggling for the captured game?' *Mencius* said, 'Confucius first rectified his vessels of sacrifice according to the registers, and did not fill them so rectified with food gathered from every quarter.' 'But why did he not go away?' 'He wished to make a trial of carrying his doctrines into practice. When that trial was sufficient to show that they could be practised and they were still not practised, then he went away, and thus it was that he never completed in any State a residence of three years.'

7. 'Confucius took office when he saw that the practice of his doctrines was likely; he took office when his reception was proper; he took office when he was supported by the State. In the case of his relation to Chî Hwan, he took office, seeing that the practice of

and the offence of the princes in robbing their people, were things of a different class. Yet *Mencius's* defence of himself in the preceding part of the paragraph is ingenious. It shows that he was eminently a practical man, acting in the way of expediency. How far that way may be pursued will always depend on circumstances. 6. 非事道與 (and tone, interrogative) = 非以行道爲事與。事道奚獵較 is evidently a question of *Chang*. 先簿正祭器 is unintelligible to *Chü Hsi*. The translation is after the commentator *Hsi* (徐氏). 'Food gathered

from every quarter,'—i. e. gathered without discrimination. It would appear that the practice of 獵較 had some connexion with the offering of sacrifices, and that Confucius thought that if he only rectified the rules for sacrifice, the practice would fall into disuse. But the whole passage and its bearing on the struggling for game is obscure. 兆—'a prognostic,' 'an omen,' used figuratively. 7. See the 'Life of Confucius,' though it is only here that we have mention of the sage's connexion with the duke Hsiâo. Indeed no duke appears in the annals of Wei with such a posthumous title. *Chü Hsi* supposes that the duke Ch'ü (see *Analects*, VII. xiv, note) is intended, in which the author of

靈公、際、可之仕也。於
 衛孝公、公養之仕也。
 孟子曰、仕、非爲貧
 也、而有時乎爲貧、娶
 妻、非爲養也、而有時
 乎爲養、爲貧者、辭尊
 居卑、辭富居貧、辭尊
 居卑、辭富居貧、惡乎
 宜乎、抱關擊柝。孔子
 嘗爲委吏矣、曰、會計

his doctrines was likely. With the duke Ling of Wei he took office, because his reception was proper. With the duke Hsião of Wei he took office, because he was maintained by the State.'

CHAP. V. 1. Mencius said, 'Office is not sought on account of poverty, yet there are times when one seeks office on that account. Marriage is not entered into for the sake of being attended to by the wife, yet there are times when one marries on that account.'

2. 'He who takes office on account of his poverty must decline an honourable situation and occupy a low one; he must decline riches and prefer to be poor.'

3. 'What office will be in harmony with this declining an honourable situation and occupying a low one, this declining riches and preferring to be poor? Such an one as that of guarding the gates, or beating the watchman's stick.'

4. 'Confucius was once keeper of stores, and he then said, "My calculations must be all right. That is all I have to care about."

the 四書拓餘說 acquiesces. The text mentions Chi Hwan, and not duke Ting, because the duke and his government were under the control of that nobleman.

5. HOW OFFICE MAY BE TAKEN ON ACCOUNT OF POVERTY, BUT ONLY ON CERTAIN CONDITIONS. 1. 仕

and 娶妻,—it is as well to translate here abstractly, 'office,' and 'marriage.' 爲 4th tone, 'for,' 'on account of.' The proper motive for taking office is supposed to be the carrying principles—the truth, and the right—into practice, and the proper motive for marriage is the begetting of children, or rather of a son, to continue one's line. 乎,—not interrogative, but serving as a pause for the voice. 養, 4th tone, 'the being supported,' but we may take it

generally, as in the translation. 2. 尊,—i. e. 尊位, 'an honourable situation,' and 富—富祿, 'rich emolument.' 3. 惡, the 1st tone, 'how.' The first 乎 as above, and helping the rhythm of the sentence. 抱關 (going round the barrier-gates, 'embracing' them, as it were) and 擊柝 are to be taken together, and not as two things, or offices; see the Yi-ching, App. III. Sect. II. 18. 4. In Sze-má Ch'ien's History of Confucius, for 委 (4th tone) 吏 we have 季氏史, but in a case of this kind the authority of Mencius is to be followed. 會,—read *kuéi*, 3rd tone, 'entries in a book.' Annual calculations of accounts are denominated

當而已矣。嘗爲乘田矣。曰：牛羊茁壯長而已矣。位卑而言高，罪也。立乎人之本朝，而道不行，恥也。

萬章曰：士之不託諸侯，何也？孟子曰：不敢也。諸侯失國，而後託於諸侯，禮也。士之託於諸侯，非禮也。萬

He was once in charge of the public fields, and he then said, "The oxen and sheep must be fat and strong, and superior. That is all I have to care about."

5. 'When one is in a low situation, to speak of high matters is a crime. When a scholar stands in a prince's court, and his principles are not carried into practice, it is a shame to him.'

CHAP. VI. 1. Wan Chang said, 'What is the reason that a scholar does not accept a stated support from a prince?' Mencius replied, 'He does not presume to do so. When a prince loses his State, and then accepts a stated support from another prince, this is in accordance with propriety. But for a scholar to accept such support from any of the princes is not in accordance with propriety.'

2. Wan Chang said, 'If the prince send him a present of grain,

ated 會, and monthly, 計, when a distinction is made between the terms. 當, 4th tone.

乘 (4th tone) 田 - 主苑圃芻牧之吏, but I do not understand the use of 乘 in this sense. Here again the history has 爲司

職 (職 = 職) 吏. These were the first offices Confucius took, before the death of his mother, and while they were yet struggling with poverty.

5. 立乎 (- 于) 人之本朝 (ch'ou, and tone), — it is difficult to express the force of the 本; 'to stand in a man's proper court,' i. e. the court of the prince who has called him to office, and where he ought to develop and carry out his principles. It is said that this paragraph gives the reasons why he who takes office for poverty must be content with a low situation and small emolument, but the connexion is somewhat difficult to trace. The 四

書味根錄 says:—'Why did Confucius confine himself to having his calculations exact, and his cattle sleek and fat? Because in his humble position he had nothing to do with business of the State, and he would not incur the crime of usurping a higher office. If, making a pretence of poverty, a man keep long clinging to high office, he stands in his prince's court, but carries not principles into practice:—can he lay his hand on his heart, and not feel the shame of making his office of none effect?' This is true, but it is not necessary that he who takes office because he is poor should continue to occupy it simply with the desire to get rich.

6. HOW A SCHOLAR MAY NOT BECOME A DEPENDENT BY ACCEPTING PAY WITHOUT OFFICE, AND HOW THE REPEATED PRESENTS OF A PRINCE TO A SCHOLAR MUST BE MADE. 1. 士 is here the scholar, the candidate for public office and use, still unemployed. 不託, 'does not depend on,' i. e. assure himself of a regular support by receiving regular pay though not in office. On one prince,

乎。曰、繆公之於子思也、亟
 餽之、則受之、不識可常繼
 於上者、以爲不恭也。曰、君
 職、以食於上、無常職而賜
 也。曰、抱關擊柝者、皆有常
 不敢也。曰、敢問其不敢何
 則受、賜之則不受、何也。曰、
 之於氓也、固周之。曰、周之
 曰、受之。受之何義也。曰、君
 章曰、君餽之粟、則受之乎。

for instance, does he accept it?' 'He accepts it,' answered Mencius. 'On what principle of righteousness does he accept it?' 'Why—the prince ought to assist the people in their necessities.'

3. Chang pursued, 'Why is it that the scholar will thus accept the prince's help, but will not accept his pay?' The answer was, 'He does not presume to do so.' 'I venture to ask why he does not presume to do so.' 'Even the keepers of the gates, with their watchmen's sticks, have their regular offices for which they can take their support from the prince. He who without a regular office should receive the pay of the prince must be deemed disrespectful.'

4. Chang asked, 'If the prince sends a scholar a present, he accepts it;—I do not know whether this present may be constantly repeated.' Mencius answered, 'There was the conduct of the duke

driven from his State, finding an assured and regular support with another, see the Li-chi, IX. Sect. I. i. 13. It is only stated there, however, that a prince did not employ another refugee prince as a minister. We know only from Mencius, so far as I am aware, that a prince driven from his own dominions would find maintenance in another State, according to a sort of law. 2. 何義, 'what is the principle of righteousness?' or simply—'what is the explanation of?' 周=闕, 'to give alms,' and generally to help the needy. 氓,—see Bk. II. Pt. I. v. 5. A scholar not in office is only one of the people. 3. 賜之, 'if he give him,'

i. e. 賜之祿, 'give him pay.' This brings out all the meaning that is in 託 賜於上,—賜 is passive, or = 'to receive pay.' 不恭, 'disrespectful,' is to be taken in its implication of a want of humility in the scholar, who is only one of the people having no office, and yet is content to take pay, as if he had. 4. 亟,—read ch'í, 4th tone (below, the same), 'frequently.' 鼎肉, 'caldrion flesh,' i. e. flesh cooked. 標,—piáo, the 1st tone, 'to motion with the hand.' 使者,—使, 4th tone. 伋 was Taze-sze's name. To bow, raising the

問、亟餽鼎肉、子思不悅於
 卒也、標使者出諸大門之
 外、北面稽首再拜而不受、
 曰、今而後知君之犬馬畜
 役、蓋自是臺無餽也、悅賢
 不能舉、又不能養也、可謂
 悅賢乎、五辭、曰、敢問國君欲養
 君子、如何、斯可謂養矣、曰、
 以君命將之、再拜稽首而
 受、其後廩人繼粟、庖人繼

Mû to Tsze-sze—He made frequent inquiries after Tsze-sze's health, and sent him frequent presents of cooked meat. Tsze-sze was displeased; and at length, having motioned to the messenger to go outside the great door, he bowed his head to the ground with his face to the north, did obeisance twice, and declined the gift, saying, "From this time forth I shall know that the prince supports me as a dog or a horse." And so from that time a servant was no more sent with the presents. When a prince professes to be pleased with a man of talents and virtue, and can neither promote him to office, nor support him *in the proper way*, can he be said to be pleased with him?

5. Chang said, 'I venture to ask how the sovereign of a State, when he wishes to support a superior man, must proceed, that he may be said to do so in the proper way?' Mencius answered, 'At first, the present must be offered with the prince's commission, and the scholar, making obeisance twice with his head bowed to the ground, will receive it. But after this the storekeeper will continue

hands to the bent forehead, was called 拜手; lowering the hands in the first place to the ground, and then raising them to the forehead, was called 拜; bowing the head to the earth was called 稽首. Tsze-sze appears on this occasion to have first performed the most profound expression of homage, as if in the prince's presence, and then to have bowed twice, with his hands to the ground, in addition. All this he did, outside the gate, which was the appropriate place in the case of declining the gifts.

If they were received, the party performed his obeisances inside. To bring out the meaning of 'for,' that properly belongs to 蓋, we must translate it here by 'and so.' 臺,—the designation of an officer or servant of a very low class.
 5. 以君命將之—將—奉君命, 'a message from the prince,' reminding of course the scholar of his obligation. 僕僕爾,—an adverb, 'the appearance of being troubled.'

肉不以君命將之，子思以爲
鼎肉，使已僕僕爾亟拜也，非
養君子之道也。堯之於舜也，
使其子九男事之，二女女焉，
百官牛羊倉廩備，以養舜於
畝畝之中，後舉而加諸上位，
故曰：王公之尊賢者也。
萬章曰：敢問不見諸侯，何
義也？孟子曰：在國曰市井之
臣，在野曰草莽之臣，皆謂庶

to send grain, and the master of the kitchen to send meat, presenting it as if without the prince's express commission. Tsze-sze considered that the meat from the prince's caldron, giving him the annoyance of constantly doing obeisance, was not the way to support a superior man.

6. 'There was Yáo's conduct to Shun:—He caused his nine sons to serve him, and gave him his two daughters in marriage; he caused the various officers, oxen and sheep, storehouses and granaries, *all* to be prepared to support Shun amid the channelled fields, and then he raised him to the most exalted situation. From this we have the expression—"The honouring of virtue and talents proper to a king or a duke."'

CHAP. VII. 1. Wan Chang said, 'I venture to ask what principle of righteousness is involved in a scholar's not going to see the princes?' Mencius replied, 'A scholar residing in the city is called "a minister of the market-place and well," and one residing in the country is called "a minister of the grass and plants." In both cases he is a common man, and it is the rule of propriety that common

6. See Pt. I. i. 3. 二女女焉—the second
女 is read *shù*, in 4th tone.

7. WHY A SCHOLAR SHOULD DECLINE GOING TO
SEE THE PRINCES, WHEN CALLED BY THEM. Com-
pare Bk. III. Pt. II. i, *et al.* 1. We supply
士 as the subject of 見; and other verbal

characters; Wan Chang evidently intends Men-
cius himself. 國, 'city,' as in chap. iv. par. 4.

莽—here as a synonym, in apposition with
草. 臣 in 市井, 草莽之臣 is
different from the 爲臣 below. Every in-

人、庶人不傳質爲臣、不敢見於諸侯禮也。萬章曰：庶人召之役，則往役；君欲見之，召之，則不往見之，何也？曰：往役，義也；往見，不義也。且君之欲見之也，何爲也哉？曰：爲其多聞也，爲其賢也。曰：爲其多聞也，則天子不召師，而况諸侯乎？爲其賢也，則吾未聞欲見賢而召之也。繆公亟見於子思。

men, who have not presented the introductory present and become ministers, should not presume to have interviews with the prince.'

2. Wan Chang said, 'If a common man is called to perform any service, he goes and performs it;—how is it that a scholar, when the prince, wishing to see him, calls him to his presence, refuses to go?' Mencius replied, 'It is right to go and perform the service; it would not be right to go and see the prince.'

3. 'And,' *added Mencius*, 'on what account is it that the prince wishes to see *the scholar*?' 'Because of his extensive information, or because of his talents and virtue,' was the reply. 'If because of his extensive information,' said Mencius, 'such a person is a teacher, and the sovereign would not call him;—how much less may any of the princes do so? If because of his talents and virtue, then I have not heard of any one wishing to see a person with those qualities, and calling him to his presence.'

4. 'During the frequent interviews of the duke Mú with Tsze-sze,

dividual may be called a 臣, as being a subject, and bound to serve the sovereign, and this is the meaning of the term in those two phrases. In the other case it denotes one who is officially 'a minister.' 傳-通. 質, —chi, in 3rd tone; see Bk. III. Pt. II. iii. 1, and notes. There is a force in the 於, in 見於諸侯, which it is difficult to indicate in another language. a. 'It is right to go and perform the service,'

i. e. it is right in the common man, to perform service being his 職, or office. And so with the scholar. He will go when called as a scholar should be called, but only then. 3. The 爲 are all in the 4th tone. It must be borne in mind that the conversation is all about a scholar who is not in office; compare par. 9. 4. 千乘 (in 4th tone) 之國-千乘之君

曰、古千乘之國、以友士、何如。子
 思不悅、曰、古之人有言曰、事之
 云乎、豈曰友之云乎。子思之不
 悅也、豈不曰、以位、則子君也、我
 臣也、何敢與君友也、以德、則子
 事我者也、奚可以與我友、千乘
 之君、求與之友、而不可得也、而
 況可召與齊景公田、招虞人以
 旌、不至、將殺之、志士不忘在溝
 壑、勇士不忘喪其元、孔子奚取

he one day said to him, "Anciently, princes of a thousand chariots have yet been on terms of friendship with scholars;—what do you think of such an intercourse?" Tsze-sze was displeased, and said, "The ancients have said, 'The scholar should be served: how should they have merely said that he should be made a friend of?' When Tsze-sze was thus displeased, did he not say *within himself*,—"With regard to our stations, you are sovereign, and I am subject. How can I presume to be on terms of friendship with my sovereign? With regard to our virtue, you ought to make me your master. How can you be on terms of friendship with me?" Thus, when a ruler of a thousand chariots sought to be on terms of friendship with a scholar, he could not obtain his wish:—how much less could he call him to his presence!

5. 'The duke Ching of Ch'i, once, when he was hunting, called his forester to him by a flag. The forester would not come, and the duke was going to kill him. With reference to this incident, Confucius said, "The determined officer never forgets that his end

below; 以—with all his dignity, 'yet.' 云
 乎—云爾, Bk. IV. Pt. II. xxiv. 1, et al., but
 the second 乎 also responds to 豈. The
 paraphrase in the 日講 is:—古之人

有言、人君於士、當師事之、
 豈但如君所言友之云乎

5. See Bk. III. Pt. II. i. 2. 6. The explanation
 of the various flags here is from Ch'ü Hsi, after

焉、取非其招不往也。曰、敢問招虞人、何以。曰、以皮冠。庶人以旃、士以旒、大夫以旌。以大夫之招招虞人、虞人死不敢往、以士之招招庶人、庶人豈敢往哉、況乎以不賢人之招招賢人乎。欲見賢人、而不以其道、猶欲其入而閉之門也。夫義路也、禮門也、惟君子能由

may be in a ditch or a stream ; the brave officer never forgets that he may lose his head." What was it *in the forester* that Confucius thus approved ? He approved his not going to the duke, when summoned by the article which was not appropriate to him.'

6. Chang said, 'May I ask with what a forester should be summoned ?' Mencius replied, 'With a skin cap. A common man should be summoned with a plain banner ; a scholar who has taken office, with one having dragons embroidered on it ; and a Great officer, with one having feathers suspended from the top of the staff.'

7. 'When the forester was summoned with the article appropriate to the summoning of a Great officer, he would have died rather than presume to go. If a common man were summoned with the article appropriate to the summoning of a scholar, how could he presume to go ? How much more may we expect this refusal to go, when a man of talents and virtue is summoned in a way which is inappropriate to his character !

8. 'When a prince wishes to see a man of talents and virtue, and does not take the proper course to get his wish, it is as if he wished him to enter his palace, and shut the door against him.

the Cháu Li. The dictionary may be consulted about them. 何以-何用. 7. A man of talents and virtue ought not to be called at all ; the prince ought to go to him. 8. 閉之門, —this is another case of a verb followed by the pronoun and another objective ;—literally, 'shut him the door.' 詩云,—see the Shih-

ching, II. v. Ode IX. st. 1. Julien condemns the translating 周道 by 'the way to Cháu,' but that is the meaning of the terms in the ode ; and, as the royal highway, it is used to indicate figuratively the great way of righteousness. 底—in the ode 砥 (chih), the 3rd tone. The ode is attributed to an officer of one of the

是路出入是門也。詩云：周道如底，其直如矢。君子所履，小人所視。萬章曰：孔子君命召，不俟駕而行，然則孔子非與？曰：孔子當仕有官職，而以其官召之也。

孟子謂萬章曰：一鄉之善士，斯友一鄉之善士；一國之善士，斯友一國之善士；天下之善士，斯友天下

Now, righteousness is the way, and propriety is the door, but it is only the superior man who can follow this way, and go out and in by this door. It is said in the Book of Poetry,

"The way to Châu is level like a whetstone,
And straight as an arrow.
The officers tread it,
And the lower people see it."

9. Wan Chang said, 'When Confucius received the prince's message calling him, he went without waiting for his carriage. Doing so, did Confucius do wrong?' Mencius replied, 'Confucius was in office, and had to observe its appropriate duties. And moreover, he was summoned on the business of his office.'

CHAP. VIII. 1. Mencius said to Wan Chang, 'The scholar whose virtue is most distinguished in a village shall make friends of all the virtuous scholars in the village. The scholar whose virtue is most distinguished throughout a State shall make friends of all the virtuous scholars of that State. The scholar whose virtue is most distinguished throughout the kingdom shall make friends of all the virtuous scholars of the kingdom.'

eastern States, mourning over the oppressive and exhausting labours which were required from the people. The 'royal highway' presents itself to him, formerly crowded by officers hastening to and from the capital, and the people hurrying to their labours, but now tolled slowly and painfully along. 9. See Analects, X. xiii. 4.

8. THE REALIZATION OF THE GREATEST ADVAN-

TAGES OF FRIENDSHIP, AND THAT IT IS DEPENDENT ON ONE'S SELF. 1. 'The virtuous scholar of one village,—he shall make friends of the virtuous scholars of (that) one village:—the first 善 is in the superlative degree, and 友 is not only 'to be friends with,' but also 'to realize the uses of friendship.' The eminence attained by the individual attracts all the others to him,

之善士。以友天下之善士，爲未足，又尙論古之人，頌其詩，讀其書，不知其人可乎？是以論其世也。是尙友也。

齊宣王問卿。孟子曰：王何卿之問也？王曰：卿不同乎？曰：不同。有貴戚之卿，有異姓之卿。王曰：請問貴戚之卿。曰：君有大過，則諫，反覆之而不聽，則易位。王勃然變乎色。曰：王

2. 'When a scholar feels that his friendship with all the virtuous scholars of the kingdom is not sufficient to satisfy him, he proceeds to ascend to consider the men of antiquity. He repeats their poems, and reads their books, and as he does not know what they were as men, to ascertain this, he considers their history. This is to ascend and make friends of the men of antiquity.'

CHAP. IX. 1. The king Hsüan of Ch'i asked about the office of high ministers. Mencius said, 'Which high ministers is your Majesty asking about?' 'Are there differences among them?' inquired the king. 'There are,' was the reply. 'There are the high ministers who are noble and relatives of the prince, and there are those who are of a different surname.' The king said, 'I beg to ask about the high ministers who are noble and relatives of the prince.' Mencius answered, 'If the prince have great faults, they ought to remonstrate with him, and if he do not listen to them after they have done so again and again, they ought to dethrone him.'

2. The king on this looked moved, and changed countenance.

and he has thus the opportunity of learning from them, which no inflation because of his own general superiority prevents him from doing. 2. 尙-上. 又尙, 'he proceeds and ascends.' 頌-誦, 'to repeat,' 'croon over.' 可乎-可否, 'proper or not?' 其世, 'their age,' i. e. what they were in

their age.—We are hardly to understand the poetry and books here generally. Mencius seems to have had in his eye the Book of Poetry, and the Book of History.

9. THE DUTIES OF THE DIFFERENT CLASSES OF HIGH MINISTERS. 1. 君有大過.—such ministers will overlook small faults. To animadvert on them would be inconsistent with

則去。之而不聽。則諫，反覆。曰：君有過，異姓之卿。然後請問。對王色定，不敢不以正。問臣，臣不勿異也。王

3. Mencius said, 'Let not your Majesty be offended. You asked me, and I dare not answer but according to truth.'

4. The king's countenance became composed, and he then begged to ask about high ministers who were of a different surname *from the prince*. Mencius said, 'When the prince has faults, they ought to remonstrate with him; and if he do not listen to them after they have done this again and again, they ought to leave *the State*.'

their consanguinity. No distinction is made of faults, as great or small, when the other class of ministers is spoken of. 'Great faults' are such as endanger the safety of the State. 3. 勿異, 'don't think it strange,' but = 'don't be offended.'—We may not wonder that duke Hsüan should have been moved and surprised by the doctrines of Mencius as announced in this chapter. It is true that the members of the family of which the ruler is the Head have the nearest interest in his ruling well, but to teach them that it belongs to them, in case of his not taking their advice, to proceed to dethrone him, is likely to produce the most disastrous

effects. Chü Hsi notices that the able and virtuous relatives of the tyrant Cháu (紂) were not able to do their duty as here laid down, while Ho Kwang, a minister of another surname, was able to do it in the case of the king of Ch'ang-yi (昌邑王), whom he placed in a. c. 74, though not the proper heir, on the throne in succession to the emperor Cháu. His nominee, however, proved unequal to his position. See the Memoir of Ho Kwang in the Thirty-eighth Book of the Biographies of the first Han dynasty.

BOOK VI.

K'AO TSZE. PART I.

告子章句上
 告子曰：性猶
 杞柳也，義猶
 柷也，以人性爲
 仁義，猶以杞柳
 爲柷也。孟子曰：
 子能順杞柳之
 性，而以爲柷
 乎？將戕賊杞柳
 而後以爲柷也。

CHAPTER I. 1. The philosopher K'ao said, 'Man's nature is like the *ch'i*-willow, and righteousness is like a cup or a bowl. The fashioning benevolence and righteousness out of man's nature is like the making cups and bowls from the *ch'i*-willow.'

2. Mencius replied, 'Can you, leaving untouched the nature of the willow, make with it cups and bowls? You must do violence and injury to the willow, before you can make cups and bowls with

K'ao, from whom this Book is named, is the same who is referred to in Bk. II. Pt. I. ii. His name was P'ü-hai (不害), a speculatist of Mencius's day, who is said to have given himself equally to the study of the orthodox doctrines and those of the heresiarch Mo (Bk. III. Pt. I. v; Pt. II. ix). See the 四書拓餘說, on Mencius, Vol. I. Art. xxix. He appears from this Book to have been much perplexed respecting the real character of human nature in its relations to good and evil. This is the principal subject discussed in this Book. For his views of human nature as here developed, Mencius is mainly indebted for his place among the Sages of his country. 'In the first Part, says the 四書味根錄, 'he treats first of the nature, then of the heart, and then of instruction, the whole being analogous to the lessons in the Doctrine of the Mean. The second Part continues to treat of the same subject, and a resemblance will generally be found between the views of the parties there combated, and those of the scholar K'ao.'

1. THAT BENEVOLENCE AND RIGHTEOUSNESS ARE NO UNNATURAL PRODUCTS OF HUMAN NATURE. There underlies the words of K'ao here, says Chü Hsi,

the view of the philosopher Hsün (荀) that human nature is evil (性惡). This is putting the case too strongly. It is an induction from his words, which K'ao would probably have disallowed. Hsün (see the *prolegomena*, and Morrison under the character 子), accounted by many the most distinguished scholar of the Confucian school, appears to have maintained positively that all good was foreign to the nature of man; 一人之性惡, 其善者僞也, 'man's nature is bad; his good is artificial.'

1. The 杞 and the 柳 are taken by some as two trees, but it is better to take them together, the first character giving the species of the other. It is described as 'growing by the water-side, like a common willow, the leaf coarse and white, with the veins small and reddish.' 2. 順, 'according with,' 'following,' i.e. 'leaving untouched,' 'doing no violence to.' 戕賊人, 一人=人性, 'man's nature, humanity. K'ao had said that man's nature could be *made into* benevolence and righteousness, and Mencius exposes the error

也。如將戕賊杞柳而以為
 栴捲，則亦將戕賊人以爲
 仁義與，率天下之人而禍
 仁義者，必子之言夫。
 告子曰：性猶湍水也，決
 諸東方則東流，決諸西方
 則西流，人性之無分於善
 不善也，猶水之無分於東
 西也。孟子曰：水信無分於
 東西，無分於上下乎？人性

it. If you must do violence and injury to the willow in order to make cups and bowls with it, *on your principles* you must in the same way do violence and injury to humanity in order to fashion from it benevolence and righteousness! Your words, alas! would certainly lead all men on to reckon benevolence and righteousness to be calamities.'

CHAP. II. 1. The philosopher Kào said, 'Man's nature is like water whirling round *in a corner*. Open a passage for it to the east, and it will flow to the east; open a passage for it to the west, and it will flow to the west. Man's nature is indifferent to good and evil, just as the water is indifferent to the east and west.'

2. Mencius replied, 'Water indeed *will flow* indifferently to the east or west, but will it flow indifferently up or down? The

by here substituting 戕賊 for 爲, in doing which he is justified by the nature of the action that has to be put forth on the wood of the willow. 禍仁義, 'calamitize benevolence and righteousness.' I take the meaning to be as in the translation. If their nature must be hacked and bent to bring those virtues from it, men would certainly account them to be calamities.

2. MAN'S NATURE IS NOT INDIFFERENT TO GOOD AND EVIL. ITS PROPER TENDENCY IS TO GOOD. That man is indifferent to good and evil, or that the tendencies to these are both blended in his nature, was the doctrine of Yang Hsiung (楊雄), a philosopher about the beginning of our

era (B.C. 53-A.D. 18). We have the following sentence from him:—'In the nature of man good and evil are mixed. The cultivation of the good in it makes a good man; the cultivation of the evil makes a bad man. The passion-nature in its movements may be called the horse of good or evil.' (十子全書, 楊子修身篇) 人無有不善 is the sum of the chapter on Mencius's part. His opponent's views were wrong, but did he himself have the whole truth? 1. 湍水, as explained in the dictionary, 'water flowing rapidly,' and 'water rippling over the sand.' Cháu Ch'i, followed by Chü Hsi, explains it as in the translation, which is certainly better adapted to the passage. 2. 信,—as an adverb, 'truly.' 人性之善,

之善也。猶水之就下也。人無有不善。水無有不下。今夫水搏而躍之。可使過頹。激而行之。可使在山。是豈水之性哉。其勢則然也。人之可使爲不善。其性亦猶是也。

告子曰。生之謂性。孟子曰。生之謂性也。猶白之謂白與。曰。然。白羽之白也。猶

tendency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, just as all water flows downwards.

3. 'Now by striking water and causing it to leap up, you may make it go over your forehead, and, by damming and leading it, you may force it up a hill;—but are such movements according to the nature of water? It is the force applied which causes them. When men are made to do what is not good, their nature is dealt with in this way.'

CHAP. III. 1. The philosopher Kào said, 'Life is what we call nature.'

2. Mencius asked him, 'Do you say that by nature you mean life, just as you say that white is white?' 'Yes, I do,' was the reply. Mencius added, 'Is the whiteness of a white feather like that of

—literally, 'the goodness of man's nature,' but we must take 善 as = 'tendency to good.' 3.

激, to provoke, 'to fret,' the consequence of a dam. 激而行之,—'dam and walk it,'

i.e. by gradually leading it from dam to dam. Chü Hsi says:—'This chapter tells us that the nature is properly good, and if we accord with it, we shall do nothing which is not good; that it is properly without evil, and we must violate it therefore, before we can do evil. It shows that the nature is properly not without a decided character, or that it may do good or evil indifferently.'

3. THE NATURE IS NOT TO BE CONFOUNDED WITH

THE PHENOMENA OF LIFE. 1. 'By 生,' says Chü Hsi, 'is intended that whereby men and animals perceive and move,' and the sentiment, he adds, is analogous to that of the Buddhists, who make 作用, 'doing and using,' to be the nature.

We must understand by the term, I think, the phenomena of life, and Kào's idea led to the ridiculous conclusion that wherever there were the phenomena of life, the nature of the subjects must be the same. At any rate, Mencius here makes him allow this. 2, 3. The 與, 4th tone, all interrogative, and = 'you allow this, I suppose.'—We find it difficult to place ourselves in sympathy with Kào in this conversation, or to

白雪之白，白雪之白，猶白
 玉之白與。曰：然，然則犬之
 性，猶牛之性，牛之性，猶人
 之性與。
 告子曰：食色，性也；仁，內
 也，非外也；義，外也，非內也。
 孟子曰：何以謂仁內，義外
 也。曰：彼長而我長之，非有
 長於我也，猶彼白而我白
 之，從其白於外也，故謂之

white snow, and the whiteness of white snow like that of white jade?' Kào again said 'Yes.'

3. 'Very well,' pursued Mencius. 'Is the nature of a dog like the nature of an ox, and the nature of an ox like the nature of a man?'

CHAP. IV. 1. The philosopher Kào said, 'To enjoy food and delight in colours is nature. Benevolence is internal and not external; righteousness is external and not internal.'

2. Mencius asked him, 'What is the ground of your saying that benevolence is internal and righteousness external?' He replied, 'There is a man older than I, and I give honour to his age. It is not that there is *first* in me a principle of such reverence to age. It is just as when there is a white man, and I consider him white;—according as he is so externally to me. On this account, I pronounce of righteousness that it is external.'

follow Mencius in passing from the second paragraph to the third. His questions in paragraph 2 all refer to qualities, and then he jumps to others about the nature.

4. THAT THE BENEVOLENT AFFECTIONS AND THE DISCRIMINATIONS OF WHAT IS RIGHT ARE EQUALLY INTERNAL. 1. 食色—甘食悅色. We might suppose that 色 here denoted 'the appetite of sex.' But another view is preferred. Thus the commentator 熙周 observes:—'The infant knows to drink the breast, and to look at fire, which illustrates the text 食色

性.' It is important to observe that by 義 is denoted 事物之宜, 'the determining what conduct in reference to them is required by men and things external to us, and giving it to them.' Kào contends that as we are moved by our own internal impulse to food and colours, so we are also in the exercise of benevolence, but not in that of righteousness. 2. 長,—always 3rd tone. In 彼長 it is the adjective, but in the other cases it is the verb. 非有長於我—非先有長之之心在我. The second 白 is also a verb.

外也。曰：異於白馬之白也。無以異於白人之白也。不識長馬之長也。無以異於長人之長。且謂長者義乎。長之者義乎。曰：吾弟則愛之。秦人之弟則不愛也。是以我爲悅者也。故謂之內。長楚人之長。亦長吾之長。是以長爲悅者也。故謂

3. *Mencius* said, 'There is no difference between our pronouncing a white horse to be white and our pronouncing a white man to be white. But is there no difference between the regard with which we acknowledge the age of an old horse and that with which we acknowledge the age of an old man? And what is it which is called righteousness?—the fact of a man's being old? or the fact of our giving honour to his age?'

4. *Káo* said, 'There is my younger brother;—I love him. But the younger brother of a man of Ch'in I do not love: that is, the feeling is determined by myself, and therefore I say that benevolence is internal. On the other hand, I give honour to an old man of Ch'ü, and I also give honour to an old man of my own people: that is, the feeling is determined by the age, and therefore I say that righteousness is external.'

3. 異於, at the commencement, have crept by some oversight into the text. They must be disregarded. 白馬, 白人, 長馬, 長人, —白 and 長 are the verbs, —the 長之 below. 且謂云云, 'and do you say? &c.' but the meaning comes out better by expanding the words a little. The 日講 says:—'The recognition of the whiteness of a horse is not different from the recognition of the whiteness of a man. So indeed it is. But when we acknowledge the age of a horse, we simply with the mouth pronounce that it is old. In acknowledging, however, the age of a man, there is at the same time the feeling of respect in the mind. The case is different from our recognition of the age of a horse.' 4. 秦人,

楚人, —indifferent people, strangers. 以我爲悅, 以長爲悅,—the meaning is, no doubt, as in the translation, but the use of 悅 in both cases occasions some difficulty.

Here again I may translate from the 日講, which attempts to bring out the meaning of 悅:—'I love my younger brother and do not love the younger brother of a man of Ch'in; that is, the love depends on me. Him with whom my heart is pleased, I love (悅乎我之心, 則愛之), and him with whom my heart is not pleased, I do not love. But the reverence is in both cases determined by the age. Wherever we meet with age, there we

之外也。曰：耆秦人之炙，無以異於耆吾炙。夫物則亦有然者也。然則耆炙亦有外與。

孟季子問公都子曰：何以謂義內也。曰：行吾敬，故謂之內也。鄉人長於伯兄一歲，則誰敬。曰：敬兄。酌則誰先。曰：先酌鄉人。所敬在此，所長在彼，果在外，非由

5. Mencius answered him, 'Our enjoyment of meat roasted by a man of Ch'in does not differ from our enjoyment of meat roasted by ourselves. Thus, *what you insist on* takes place also in the case of such things, and will you say likewise that our enjoyment of a roast is external?'

CHAP. V. 1. The disciple Mäng Chî asked Kung-tû, saying, 'On what ground is it said that righteousness is internal?'

2. Kung-tû replied, 'We *therein* act out our feeling of respect, and therefore it is said to be internal.'

3. *The other objected*, 'Suppose the case of a villager older than your elder brother by one year, to which of them would you show the *greater* respect?' 'To my brother,' was the reply. 'But for which of them would you first pour out wine *at a feast*?' 'For the villager.' *Mäng Chî argued*, 'Now your feeling of reverence rests on the one, and *now* the honour due to age is rendered to the other;—this is certainly determined by what is without, and does not proceed from within.'

have the feeling of complacency (凡遇長皆在所悅), and it does not necessarily proceed from our own mind.' After reading all this, a perplexity is still felt to attach to the use of 悅 5 耆-嗜.—Mencius silences his opponent by showing that the same difficulty would attach to the principle with which he himself started; namely, that the enjoyment of food was internal, and sprang from the inner springs of our being.

5. THE SAME SUBJECT;—THE DISCRIMINATIONS OF WHAT IS RIGHT ARE FROM WITHIN. 1. Mäng Chî was a younger brother of Mäng Chung, mentioned in Bk. II. Pt. II. ii. 3. Their relation to each other in point of age is determined by the characters 仲 and 季. Mäng Chî had heard the previous conversation with Kao, or heard of it, and feeling some doubts on the subject he applied to Kung-tû (Bk. II. Pt. II. v. 4) for their solution. 'On what ground is it said?'—i.e. by our master, by Mencius. 3. The questions here are evidently by Mäng Chî.

內也。^四公都子不能答，以告孟子。孟子曰：「敬叔父乎？敬弟乎？」彼將曰：「敬叔父。」曰：「弟爲尸，則誰敬？」彼將曰：「敬弟。」子曰：「惡！在其敬叔父也。」彼將曰：「在位故也。」子曰：「在位故也。」子亦曰：「在位故也。」庸敬在兄，斯須之敬在鄉人。^五季子聞之曰：「敬叔父則敬，敬弟則敬，果在外，非由內也。」公都子曰：「冬日則飲湯，夏日則飲水，然

4. Kung-tû was unable to reply, and told the conversation to Mencius. Mencius said, 'You should ask him,' "Which do you respect most,—your uncle, or your younger brother?" He will answer, "My uncle." Ask him again, "If your younger brother be personating a dead ancestor, to which do you show the greater respect,—to him or to your uncle?" He will say, "To my younger brother." You can go on, "But where is the respect due, as you said, to your uncle?" He will reply to this, "I show the respect to my younger brother, because of the position which he occupies," and you can likewise say, "So my respect to the villager is because of the position which he occupies. Ordinarily, my respect is rendered to my elder brother; for a brief season, on occasion, it is rendered to the villager."

5. Mêng Chi heard this and observed, 'When respect is due to my uncle, I respect him, and when respect is due to my younger brother, I respect him;—the thing is certainly determined by what is without, and does not proceed from within.' Kung-tû replied, 'In winter we drink things hot, in summer we drink things cold; and

伯 is in the general sense of 長, 'elder.' the descendants, if possible—was made the 尸, or 'personator of the dead,' into whom the spirit of the other was supposed to descend to receive the worship. 惡在其敬,—the 其—'as you said.' 斯須—暫時; compare the 4. The translation needs to be supplemented, to show that Mencius gives his decision in the form of a dialogue between the two disciples. 叔父, 'a father's younger brother,' but used generally for 'an uncle.' 弟爲尸,—insacrificing to the departed, some one—a certain one of 'Doctrine of the Mean,' i. 2. 5. 湯, 水, 'hot

則飲食亦在外也。
 公都子曰告子曰性無
 善無不善也。或曰性可以
 爲善可以爲不善是故文
 武興則民好善幽厲興則
 民好暴。或曰有性善有性
 不善是故以堯爲君而有
 象以瞽瞍爲父而有舜以
 紂爲兄之子且以爲君而
 有微子啟王子比干。今曰

so, on your principle, eating and drinking also depend on what is external!

CHAP. VI. 1. The disciple Kung-tû said, 'The philosopher Kào says, "Man's nature is neither good nor bad."

2. 'Some say, "Man's nature may be made to practise good, and it may be made to practise evil, and accordingly, under Wăn and Wû, the people loved what was good, while under Yû and Lî, they loved what was cruel."

3. 'Some say, "The nature of some is good, and the nature of others is bad. Hence it was that under such a sovereign as Yâo there yet appeared Hsiang; that with such a father as Kû-sâu there yet appeared Shun; and that with Châu for their sovereign, and the son of their elder brother besides, there were found Ch'i, the viscount of Wei, and the prince Pi-kan.

4. 'And now you say, "The nature is good." Then are all those wrong?'

water,' or 'soup,' and 'water;' 水 must be taken as 'cold' water. Kung-tû answers after the example of his master in the last paragraph of the preceding chapter.

6. EXPLANATION OF MENCIUS'S OWN DOCTRINE THAT MAN'S NATURE IS GOOD. 1. Chû Hsi says that the view of Kào, as here affirmed, had been advocated by Sû Tung-p'o (東坡) and Hû, styled Wăn-ting Kung (胡文定公), near to his own times. 2. This is the view pro-

posed by Kào in the second chapter. 爲

is explained by 習, and 可以爲-可以 以使爲. 3. 啟 was the name of the viscount of Wei; see Analects, XVIII. i. Both he and Pi-kan are here made to be uncles of Châu, while Ch'i, according to the Shû-ching, was his half-brother. Chû Hsi supposes some error to have crept into the text. For convenience in translating, I have changed the order of 爲兄之子, 且以爲君. 王子, —as the sons of the princes of States were called 公子.—This view of human nature found

性善，然則彼皆非與？^{五節}孟子曰：乃若其情，則可以爲善矣，乃所謂善也。若夫爲不善，非才之罪也。惻隱之心，人皆有之；羞惡之心，人皆有之；恭敬之心，人皆有之；是非之心，人皆有之。惻隱之心，仁也；羞惡之心，義也；恭敬之心，禮也；是非之心，

5. Mencius said, 'From the feelings proper to it, it is constituted for the practice of what is good. This is what I mean in saying that *the nature* is good.'

6. 'If men do what is not good, the blame cannot be imputed to their natural powers.'

7. 'The feeling of commiseration belongs to all men; so does that of shame and dislike; and that of reverence and respect; and that of approving and disapproving. The feeling of commiseration implies the principle of benevolence; that of shame and dislike, the principle of righteousness; that of reverence and respect, the principle of propriety; and that of approving and disapproving, the principle of knowledge. Benevolence, righteousness, propriety, and knowledge are not infused into us from without. We are certainly

an advocate afterwards in the famous Han Wän-kung (韓文公) of the Tang dynasty.

4, 5. 乃若, 'as to,' 'looking at.' Chü Hsi calls them an initial particle. The 其, of course, refers to 性 or 'nature,' which is the subject of the next clause—可以爲善. This being the amount of Mencius's doctrine, that by the study of our nature we may see that it is formed for goodness, there seems nothing to object to in it. By 情 is denoted 性之動, 'the movements of the nature,' i. e. the inward feelings and tendencies, 'stirred up.'—Ch'ao Ch'i takes 若 here in the sense of 順, 'to obey,' 'to accord with,' on which the translation would be—'If it act in accordance with its feelings, or emotional tendencies.' The mean-

ing, however, is the same on the whole. 可以爲善 is not so definite as we could wish. Chü Hsi expands it:—人之情本但可以爲善, 而不可以爲惡, 'the feelings of man may properly be used only to do good, and may not be used to do evil.' This seems to be the meaning. 6. 才—材質, 人之能也, 'man's ability,' 'his natural powers.' 若夫 (in 2nd tone),—'as to,' 'in the case of.' 7. Compare Bk. II. Pt. I. vi. 4, 5. 恭敬之心, however, takes the place of 辭讓之心 there. 弗思耳 is the apodosis of a sentence, and the protasis must be supplied as in the translation. 舍

智也。仁、義、禮、智，非由外鑠我
也。我固有之也，弗思耳矣。故
曰：求則得之，舍則失之，或相
倍蓰，而無算者，不能盡其才
者也。詩曰：天生蒸民，有物有
則，民之秉夷，好是懿德。孔子
曰：爲此詩者，其知道乎？故有
物，必有則，民之秉夷也，故好
是懿德。

furnished with them. *And a different view* is simply owing to want of reflection. Hence it is said, "Seek and you will find them. Neglect and you will lose them." Men differ from one another in regard to them;—some as much again as others, some five times as much, and some to an incalculable amount:—it is because they cannot carry out fully their *natural* powers.

8. 'It is said in the Book of Poetry,
"Heaven in producing mankind,
Gave them their *various* faculties and relations with *their specific*
laws.

These are the invariable rules of nature for all to hold,
And *all* love this admirable virtue."

Confucius said, "The maker of this ode knew indeed the principle of *our nature!*" We may thus see that every faculty and relation must have its law, and since there are invariable rules for all to hold, they consequently love this admirable virtue.'

-捨, 3rd tone. 或相倍云云, -與
善相去, 或一倍云云, 'they
lose them so that they depart from what is good,
some as far again as others, &c.' 8. 詩曰,
see the Shih-ching, III. Pt. III. Ode VI. st. 1,
where we have 烝 for 蒸, and 彝 for 夷.
有物有則, -'have things, have laws,' but the things specially intended are our con-
stitution with reference to the world of sense,
and the various circles of relationship. The
quotation is designed specially to illustrate par. 5,
but the conclusion drawn is stronger than the
statement there. It is said the people actually
love (好, 4th tone), and are not merely con-
stituted to love, the admirable virtue.

孟子曰：富歲子弟多賴，凶歲子弟多暴，非天之降才爾殊也。其所以陷溺其心者，然也。今夫粳麥播種而耨之，其地同，樹之時又同，淳然而生，至於日至之時，皆熟矣。雖有不同，則地有肥磽，雨露之養，人事之不齊也。故凡同類者，舉相

CHAP. VII. 1. Mencius said, 'In good years the children of the people are most of them good, while in bad years the most of them abandon themselves to evil. It is not owing to any difference of their natural powers conferred by Heaven that they are thus different. The abandonment is owing to the circumstances through which they allow their minds to be ensnared and drowned *in evil*.

2. 'There now is barley.—Let it be sown and covered up; the ground being the same, and the time of sowing likewise the same, it grows rapidly up, and, when the full time is come, it is all found to be ripe. Although there may be inequalities of *produce*, that is owing to the *difference of the soil*, as rich or poor, to the *unequal nourishment* afforded by the rains and dews, and to the different ways in which man has performed his business *in reference to it*.

3. 'Thus all things which are the same in kind are like to one

7. ALL MEN ARE THE SAME IN MIND;—SAGES AND OTHERS. IT FOLLOWS THAT THE NATURE OF ALL MEN, LIKE THAT OF THE SAGES, IS GOOD.

1. 富歲, 'rich years,'—豐年, 'plentiful years.' 賴 is given by Chao Ch'i as—善, 'good,' and 暴—惡, 'evil.' But 暴—the Mencian phrase—自暴, 'self-abandonment,' and there is the proper meaning of 賴, 'to depend on,' also in that term. 'In rich years, 子弟 (sons and brothers, i.e. the young whose characters are plastic) depend on the plenty and are good.' Temptations do not lead them from their natural bent. 爾殊

也,—the use of 爾 here is peculiar. Most take it as—如此, 'thus';—see Wang Yán-chih, *in voc*. Some take it in its proper pronominal meaning, as if Mencius in a lively manner turned to the young:—'It is not from the powers conferred by Heaven that you are different.' 然, 'so,' referring specially to the self-abandonment. 2. 粳麥 go together—'barley.' 播種 (3rd tone, the noun), 'sow the seeds.' 耨, properly, 'a kind of harrow.' 日至, not 'the solstice,' but 'the days (i.e. the time, harvest-time) are come.' 3. 舉—

似也。何獨至於人而疑之。聖人與我同類者。故龍子曰。不知足而爲屨。我知其不爲。黃也。屨之相似。天下之足同也。口之於味。有同耆也。易牙先得我口之所耆者也。如使口之於味也。其性與人殊。若犬馬之與我不同類也。則天下何耆皆從易牙之於味也。至於味。天下期於易牙。是天下

another;—why should we doubt in regard to man, as if he were a solitary exception to this? The sage and we are the same in kind.

4. 'In accordance with this the scholar Lung said, "If a man make hempen sandals without knowing *the size of people's feet, yet I know that he will not make them like baskets.*" Sandals are all like one another, because all men's feet are like one another.

5. 'So with the mouth and flavours;—all mouths have the same relishes. Yi-yâ *only* apprehended before me what my mouth relishes. Suppose that his mouth in its relish for flavours differed from that of other men, as is the case with dogs or horses which are not the same in kind with us, why should all men be found following Yi-yâ in their relishes? In the matter of tastes all the people model themselves after Yi-yâ; that is, the mouths of all men are like one another.

皆, 'all.' 何獨, 云云, 'why only come to man and doubt it?' 4. 故, illustrating, not inferring. So, below; except perhaps in the last instance of its use. Of the Lung who is quoted nothing seems to be known;—see Bk. III. Pt. I. iii. 7. 屨, see Bk. III. Pt. I. iv. 1. 5. 耆-嗜. 口之於味有同耆也, literally, 'The relation of mouths to tastes is that they have the same relishes.' Yi-yâ was the cook of the famous duke Hwan of Ch'i (s.c.

684-642), a worthless man, but great in his art. 先得, 云云, is better translated 'apprehended before me,' than 'was the first to apprehend,' &c., and *only* is evidently to be supplied. 如使口之於味,—the 口 here is to be understood with reference to Yi-yâ. 其性, 'its nature,' i. e. its likings and dislikings in the matter of tastes. 天下期於易牙,—期, 'to fix a limit,' or 'to aim at.'

之口相似也。惟耳亦然。至於
 聲，天下期於師曠，是天下之
 耳相似也。惟目亦然。至於子
 都，天下莫不知其姣也。不知
 子都之姣者，無目者也。故曰，
 口之於味也，有同耆焉。耳之
 於聲也，有同聽焉。目之於色
 也，有同美焉。至於心，獨無所
 同然乎？心之所同然者，何也？
 謂理也。義也。聖人先得我心

6. 'And so also it is with the ear. In the matter of sounds, the whole people model themselves after the music-master K'wang; that is, the ears of all men are like one another.

7. 'And so also it is with the eye. In the case of Tsze-tû, there is no man but would recognise that he was beautiful. Any one who would not recognise the beauty of Tsze-tû must have no eyes.

8. 'Therefore I say,—*Men's* mouths agree in having the same relishes; their ears agree in enjoying the same sounds; their eyes agree in recognising the same beauty:—shall their minds alone be without that which they similarly approve? What is it then of which they similarly approve? It is, I say, the principles of *our nature*, and the determinations of righteousness. The sages only apprehended before me that of which my mind approves along with other men. Therefore the principles of our nature and the deter-

6. 惟耳亦然。—惟 is here in the sense of our *but*, from *butan*, the connective particle, though it often corresponds to our other *but*, a disjunctive, or exceptive, = 'only.' 師曠, see Bk. IV. Pt. I. i. 1. 7. Tsze-tû was the designation of Kung-sun O (公孫闕), an officer of Ch'ang about B. C. 700, distinguished for his beauty. See his villainy and death in the seventh chapter of the 'History of the Several States.' 8. 無所同然乎。—然 is to be taken as a verb, 'to approve.' 謂 merely indicates the answers to the preceding question. It is not so much as 'I say' in the translation. 理—心之體, 'the mental constitution,' the moral nature, and 義—心之用, that constitution or nature, acting outwardly. 芻 'hay,' 'fodder,' used for 'grass-fed animals,' such as sheep and oxen. 粢 = 'corn or rice-fed animals,' such as dogs and pigs.

之所同然耳。故理義之悅我心，猶芻豢之悅我口。
 孟子曰：牛山之木，嘗美矣，以其郊於大國也。斧斤伐之，可以為美乎？是其日夜之所息，雨露之所潤，非無萌蘖之生焉。牛羊又從而牧之，是以若彼濯濯也。人見其濯濯也，以為未嘗有材焉。此豈山之性也哉？雖存乎人者，豈無仁義之心哉？其所以放

minations of righteousness are agreeable to my mind, just as the flesh of grass and grain-fed animals is agreeable to my mouth.'

CHAP. VIII. 1. Mencius said, 'The trees of the Niü mountain were once beautiful. Being situated, however, in the borders of a large State, they were hewn down with axes and bills;—and could they retain their beauty? Still through the activity of the vegetative life day and night, and the nourishing influence of the rain and dew, they were not without buds and sprouts springing forth, but then came the cattle and goats and browsed upon them. To these things is owing the bare and stripped appearance of the mountain, and when people now see it, they think it was never finely wooded. But is this the nature of the mountain?

2. 'And so also of what properly belongs to man;—shall it be said that the mind of any man was without benevolence and righteous-

8. HOW IT IS THAT THE NATURE PROPERLY GOOD COMES TO APPEAR AS IF IT WERE NOT SO;—FROM NOT RECEIVING ITS PROPER NOURISHMENT. 1. The Niü mountain was in the south-east of Ch'i. It is referred to the present district of Lin-tsze (臨淄) in the department of Ch'ing-ch'au. 以其郊於大國—以其所生之郊在于大國。可以為美乎,—'could they be beautiful?' i. e. 'could

they retain their beauty?' 是其日夜之所息,—the 是 is difficult;—'there is what they grow day and night,' the 息 referring to the 氣化生物, what we may call 'vegetative life.' The use of 濯濯 here is peculiar. 材—材木, 'trees of materials,' fine trees. 2. The connexion indicated by 雖

其良心者，亦猶斧斤之於木也。旦而伐之，可以爲美乎？其日夜之所息，平日之氣，其好惡與人相近也者，幾希，則其日晝之所爲，有梏亡之矣。梏之反覆，則其夜氣不足以存，夜氣不足以存，則其違禽獸不遠矣。人見其禽獸也，而以爲未嘗有才焉者，是豈人

ness? The way in which a man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills. Hewn down day after day, can it—the *mind*—retain its beauty? But there is a development of its life day and night, and in the *calm* air of the morning, just between night and day, the mind feels in a degree those desires and aversions which are proper to humanity, but the feeling is not strong, and it is fettered and destroyed by what takes place during the day. This fettering taking place again and again, the restorative influence of the night is not sufficient to preserve *the proper goodness of the mind*; and when this proves insufficient for that purpose, the nature becomes not much different from that of the irrational animals, and when people *now* see it, they think that it never had those powers *which I assert*. But does this condition represent the feelings proper to humanity?

'although,' may be thus traced:—'Not only is such the case of the Niü mountain. Although we speak of what properly belongs to man (存=在), we shall find that the same thing obtains.' The next clause is to be translated in the past tense, the question having reference to a mind or nature, which has been allowed to run to waste. 其, 'he,' = 'a man.' 故=失良心,—'the good mental constitution or nature.' 平, 'even,' indicates the time that lies *evenly* between the night and day. It is difficult to catch the exact idea conveyed by 氣, in this clause, and where it occurs below, the calm of the air, the corresponding calm of the spirit, and the moral invigoration from the repose of the night, being blended in it. The next clause is difficult. Cháo Ch'í makes it:—'The mind is not far removed in its likings and dislikings (好, 惡, both in 4th tone) from those which are proper to humanity.' The more common interpretation is that which I have given. 幾希,—see Bk. IV. Pt. II.

之情也哉。故苟得其養，無物不長。苟失其養，無物不消。孔子曰：操則存，舍則亡，出入無時，莫知其鄉，惟心之謂與。

孟子曰：無或乎王之不智也。雖有天下易生之物也，一日暴之，十日寒之，未有能生者也。吾見亦罕矣。吾退而寒之

3. 'Therefore, if it receive its proper nourishment, there is nothing which will not grow. If it lose its proper nourishment, there is nothing which will not decay away.'

4. 'Confucius said, "Hold it fast, and it remains with you. Let it go, and you lose it. Its outgoing and incoming cannot be defined as to time or place." It is the mind of which this is said!'

CHAP. IX. 1. Mencius said, 'It is not to be wondered at that the king is not wise!

2. 'Suppose the case of the most easily growing thing in the world;—if you let it have one day's genial heat, and then expose it for ten days to cold, it will not be able to grow. It is but seldom that I have an audience of the king, and when I retire, there come

xix. 1. 旦晝-日間。3. 無物-物
embraces both things in nature, and the nature
of man. 4. This is a remark of Confucius for
which we are indebted to Mencius. 舍-捨。
出入云云，—'its outgoing and in-
comings have no set time; no one knows its
direction.' 與, and tone, = 'is it not?' or an
exclamation. This paragraph is thus expanded
by Chû Hsi:—'Confucius said of the mind,
"If you hold it fast, it is here; if you let it go,
it is lost and gone: so without determinate
time is its outgoing and incoming, and also
without determinate place." Mencius quoted
his words to illustrate the unfathomableness
of the spiritual and intelligent mind, how easy
it is to have it or to lose it, and how difficult
to preserve and keep it, and how it may not
be left unnourished for an instant. Learners
ought constantly to be exerting their strength
to insure the pureness of its spirit, and the

settledness of its passion-nature, as in the calm
of the morning, then will the mind always be
preserved, and everywhere and in all circum-
stances its manifestations will be those of
benevolence and righteousness.'

9. ILLUSTRATING THE LAST CHAPTER.—HOW THE
KING OF CH'I'S WANT OF WISDOM WAS OWING TO
NEGLECT AND BAD ASSOCIATIONS. 1. 或 is used
for 惑, 'to be perplexed.' 乎 is an exclama-
tion. The king is understood to be the king
Hsüan of Ch'i; see I. ii. 2. 暴—pá, often
written 曝, 'to dry in the sun,' here = 温,
'to warm genially.' 未有, 云云,—the
未, 'not yet,' 'never,' puts the general truth
as an inference from the past. 見,—the 4th
tone, ㄐㄣˋ. Chû Hsi points the last clause—
吾, 如有萌焉, 何哉, 'though there

者至矣。吾如有萌焉，何哉？^{〇三}今夫弈之爲數，小數也，不專心致志，則不得也。弈秋，通國之善弈者也。使弈秋誨二人弈，其一人專心致志，惟弈秋之爲聽；一人雖聽之，一心以爲有鴻鵠將至，思援弓繳而射之，雖與之俱學，弗若之矣。爲是其智弗若與？曰：非然也。

all those who act upon him like the cold. Though I succeed in bringing out some buds of *goodness*, of what avail is it?

3. 'Now chess-playing is but a small art, but without his whole mind being given, and his will bent, to it, a man cannot succeed at it. Chess Ch'ü is the best chess-player in all the kingdom. Suppose that he is teaching two men to play.—The one gives to the subject his whole mind and bends to it all his will, doing nothing but listening to Chess Ch'ü. The other, although *he seems to be* listening to him, has his whole mind running on a swan which he thinks is approaching, and wishes to bend his bow, adjust the string to the arrow, and shoot it. Although he is learning along with the other, he does not come up to him. Why?—because his intelligence is not equal? Not so.'

may be sprouts of goodness, what can I do?' In this way, 吾 and 何哉 are connected, and there is the intermediate clause between them, which is an unusual thing in Chinese. Feeling this difficulty, Cháo Ch'í makes 吾 the nominative to 有萌 and interprets,—'Although I wish to encourage the sprouting of his goodness, how can I do so?' I have followed this construction, taking the force of the terms, however, differently. 3. 今夫 (and tone), 云云,—'now the character of chess-playing

as an art, is that it is a small art.' 奕秋,—Ch'ü was the man's name, and he was called Chess Ch'ü from his skill at the game. 鴻鵠, 'a great ku,' which is also called 'the heavenly goose'—the swan. 繳 (chó) 而射 (shè) 之;—see Analects, VII. xxvi. 爲 (4th tone) 是其智弗若與 (and tone),—'Is it because of this, the inferiority of his (natural) intelligence?' 是 and the following words being in apposition.

孟子曰：魚，我所欲也；熊掌，亦我所欲也。二者不可得兼，舍魚而取熊掌者也。生，亦我所欲也；義，亦我所欲也。二者不可得兼，舍生而取義者也。生亦我所欲，所欲有甚於生者，故不為苟得也。死亦我所惡，所惡有甚於死者，故患有所不辟也。如使人之所欲，莫甚於生，則凡可以得生者，何

CHAP. X. 1. Mencius said, 'I like fish, and I also like bear's paws. If I cannot have the two together, I will let the fish go, and take the bear's paws. So, I like life, and I also like righteousness. If I cannot keep the two together, I will let life go, and choose righteousness.'

2. 'I like life indeed, but there is that which I like more than life, and therefore, I will not seek to possess it by any improper ways. I dislike death indeed, but there is that which I dislike more than death, and therefore there are occasions when I will not avoid danger.'

3. 'If among the things which man likes there were nothing which he liked more than life, why should he not use every means

10. THAT IT IS PROPER TO MAN'S NATURE TO LOVE RIGHTEOUSNESS MORE THAN LIFE, AND HOW IT IS THAT MANY ACT AS IF IT WERE NOT SO. 1. 'Bear's palms' have been a delicacy in China from the earliest times. They require a long time, it seems, to cook them thoroughly. The king Ch'ang of Ch'ü, B. C. 625, being besieged in his palace, requested that he might have a dish of bear's palms before he was put to death, — hoping that help would come while they were being cooked. 2. 生亦我所欲, — the 亦 is retained from the preceding paragraph. We may render it by 'indeed.' 所欲云云, is to be translated indicatively. It is

explanatory of the conclusion of the last paragraph, — 舍生而取義 不為 (emphatic) 苟得, 'I won't do improper getting,' i. e. of life. The paraphrasts mostly say — 不為苟且以得生, 'I will not act improperly to get life.' 患, 'sorrow,' 'calamity,' — danger of death. 辟 — 避. It seems better to construe as I have done, making 患 governed by 辟, than to make 患 — a clause by itself, and suppose 死 as the object of 辟.

不用也。使人之所惡莫甚於死者，則凡可以辟患者，何不爲也。由是則生，而有不用也。由是則可以辟患，而有不爲也。是故所欲有甚於生者，所惡有甚於死者，非獨賢者有是心也。人皆有之，賢者能勿喪耳。一箪食，一豆羹，得之則生，弗得則死。噓爾而與之，行道

by which he could preserve it? If among the things which man dislikes there were nothing which he disliked more than death, why should he not do everything by which he could avoid danger?

4. 'There are cases when men by a certain course might preserve life, and they do not employ it; when by certain things they might avoid danger, and they will not do them.

5. 'Therefore, men have that which they like more than life, and that which they dislike more than death. They are not men of distinguished talents and virtue only who have this mental nature. All men have it; what belongs to such men is simply that they do not lose it.

6. 'Here are a small basket of rice and a platter of soup, and the case is one in which the getting them will preserve life, and the want of them will be death;—if they are offered with an insulting

4. I translate here differently both from Ch'ao Ch'i and Ch'ü Hsi. They take 由是 to be—'From this righteousness-loving nature so displayed,' as if the paragraph were merely an inference from the two preceding. I understand the paragraph to be a repetition of the two preceding, and introductory to the one which follows. 由是則生, 'by this course (any particular course) there is life,' 而有不用, 'and yet in cases it is not used.' This gives a much easier and more legitimate construction. 5. 能勿喪 (4th tone),—stress must not be laid on the

能. 勿 is simply negative, not prohibitive. 6. 噓, 4th tone. 噓爾 is explained 咄啐之貌 'the appearance of reproachful clamour,' but the 噓爾 shows that more than the idea of 'appearance,' or demonstration is intended. 行道之人—乞人, below, and not simply 'any ordinary man upon the way,' as Ch'ü Hsi makes it. 不屑, see Bk. II. Pt. I. ix. 1.—This paragraph is intended to illustrate the 人皆有之 of the preceding. Even in the poorest and most distressed of men,

之人弗受，蹴爾而與之，乞
 人不屑也。萬鍾則不辨禮
 義而受之，萬鍾於我何加
 焉。爲宮室之美，妻妾之奉，
 所識窮乏者得我與？鄉爲
 身死而不受，今爲宮室之
 美爲之，鄉爲身死而不受，
 今爲妻妾之奉爲之，鄉爲
 身死而不受，今爲所識窮

voice, even a trampler will not receive them, or if you first tread upon them, even a beggar will not stoop to take them.

7. 'And yet a man will accept of ten thousand chung, without any consideration of propriety or righteousness. What can the ten thousand chung add to him? When he takes them, is it not that he may obtain beautiful mansions, that he may secure the services of wives and concubines, or that the poor and needy of his acquaintance may be helped by him?

8. 'In the former case *the offered bounty* was not received, though it would have saved from death, and now *the emolument* is taken for the sake of beautiful mansions. *The bounty* that would have preserved from death was not received, and *the emolument* is taken to get the service of wives and concubines. *The bounty* that would

the 羞惡之心 will show itself. 7. 萬
 鍾，—see Bk. II. Pt. II. x. 3. 萬鍾於
 我何加焉，—'what do they add to me?'
 There is here a contrast with the case in the
 former paragraph, which was one of life or
 death. The large emolument was not an absolute
 necessity. But also there is the lofty, and
 true, idea, that a man's personality is something
 independent of, and higher than, all external
 advantages. The meaning is better brought out
 in English by changing the person from the first
 to the third. 爲妻妾之奉，'because
 of the services of wives and concubines.' 妻
 妾 is plural as well as 妻, though according to

the law of China there could be only one wife,
 however many concubines there might be. 所
 識窮乏者得我—所知識窮
 乏者感我之惠，'that the poor of his
 acquaintance may be grateful for his kindness.'
 A gloss in the 四書味根錄 says:—
 'The thinking of the poor would seem to be a
 thought of kindly feeling, but the true nature
 of it is shown in the 得我, *may get me*. The
 idea is not of benevolence, but selfishness.'
 8. 鄉, the 4th tone, = 向. 爲 (4th tone)
 身死, 'for the body dying,' i. e. to save from
 dying. 是亦不可以已乎, —is

乏者得我而爲之是亦不
 可以已乎此之謂失其本
 心。
 孟子曰仁人心也義人
 路也舍其路而弗由放其
 心而不知求哀哉人有雞
 犬放則知求之有放心而
 不知求學問之道無他求
 其放心而已矣。
 孟子曰今有無名之指

have saved from death was not received, and *the emolument* is taken that one's poor and needy acquaintance may be helped by him. Was it then not possible likewise to decline this? This is a case of what is called—"Losing the proper nature of one's mind."

CHAP. XI. 1. Mencius said, 'Benevolence is man's mind, and righteousness is man's path.

2. 'How lamentable is it to neglect the path and not pursue it, to lose this mind and not know to seek it again!

3. 'When men's fowls and dogs are lost, they know to seek for them again, but they lose their mind, and do not know to seek for it.

4. 'The great end of learning is nothing else but to seek for the lost mind.'

CHAP. XII. 1. Mencius said, 'Here is a *man whose* fourth finger is bent and cannot be stretched out straight. It is not painful, nor

emphatic, = this large emolument, taken for such purposes.—For an example in point to illustrate par. 6, see the Li-chi, II. Sect. II. iii. 17.

11. HOW MEN HAVING LOST THE PROPER QUALITIES OF THEIR NATURE SHOULD SEEK TO RECOVER THEM.

1. 'Benevolence is man's mind, or heart,' i.e. it is the proper and universal characteristic of man's nature, as the 正義 on Ch'ao Ch'i says, 一人人有之, 'all men have it.' 'Benevolence' would seem to include here all the other moral qualities of humanity. Ch'ü Hai says 仁者心之德; yet we have the usual Mencian specification of 'righteousness' along with it. 4. 學問之道, 道一切

要, 'that which is most important in.'—The Chinese sages always end with the recovery of 'the old heart;' the idea of 'a new heart' is unknown to them. One of the Ch'ing says:—'The thousand words and ten thousand sayings of the sages and worthies are simply designed to lead men to get hold of their lost minds, and make them again enter their bodies. This accomplished, they can push their inquiries upwards, and from the lowest studies acquire the highest knowledge.'

12. HOW MEN ARE SENSIBLE OF BODILY, AND NOT OF MENTAL OR MORAL, DEFECTS. 1. 無名之指, 'the nameless finger,' i.e. the fourth, reckoning from the thumb as the first. It is

屈而不信，非疾痛害事也。如有能信之者，則不遠秦楚之路，爲指之不若人也。指不若人，則知惡之心，不若人，則不知惡，此之謂不知類也。

孟子曰：拱把之桐梓，人苟欲生之，皆知所以養之者；至於身，而不知所以養之者，豈愛身不若桐梓哉。

does it incommode his business, and yet if there be any one who can make it straight, he will not think the way from Ch'in to Ch'ü far to go to him; because his finger is not like the finger of other people.

2. 'When a man's finger is not like those of other people, he knows to feel dissatisfied, but if his mind be not like that of other people, he does not know to feel dissatisfaction. This is called— "Ignorance of the relative importance of things."

CHAP. XIII. Mencius said, 'Anybody who wishes to cultivate the *t'ung* or the *tsze*, which may be grasped with both hands, perhaps with one, knows by what means to nourish them. In the case of their own persons, men do not know by what means to nourish them. Is it to be supposed that their regard of their own persons is inferior to their regard for a *t'ung* or *tsze*? Their want of reflection is extreme.'

so styled, as of less use than the others, and less needing a name. 信,—read as, and with the meaning of, 伸 (*shin*). 不遠秦楚之路—雖越秦楚相去之路，不以爲遠，'though he should pass over all the way between Ch'in and Ch'ü, he will not think it far.' 2. 不知類,—'not knowing kinds,' or degrees. 類=等。

18. MEN'S EXTREME WANT OF THOUGHT IN REGARD TO THE CULTIVATION OF THEMSELVES. The *t'ung* and *tsze* resemble each other. The

latter is called by the Chinese 'the king of trees,' and its wood is well adapted for their block-engraving. Of the *t'ung* there are various arrangements, some making three kinds of it, some four, and some seven. The wood of the first kind, or white *t'ung* (白桐), is the best for making musical instruments like the lute. Bretschneider makes the *t'ung* to be the *paulownia*; and the *tsze*, the *rotlera Japonica*, or the *catalpa*. 至於身,—身, 'the body,' but here 'the person,' the whole human being. 豈...哉—'is it to be supposed?' A supplementary note in the 備旨 says that 'by

弗思甚也。
 孟子曰：人之於身也，兼所愛，兼所愛，則兼所養也。無尺寸之膚不愛焉，則無尺寸之膚不養也。所以考其善不善者，豈有他哉？於己取之而已矣。體有貴賤，有小大，無以小害大，無以賤害貴，養其小者為小人，養其大者為大人。今有場師，舍其梧楨，養其楫棘。

CHAP. XIV. 1. Mencius said, 'There is no part of himself which a man does not love, and as he loves all, so he must nourish all. There is not an inch of skin which he does not love, and so there is not an inch of skin which he will not nourish. For examining whether *his way of nourishing* be good or not, what other rule is there but this, that he determine by *reflecting on himself* where it should be applied?

2. 'Some parts of the body are noble, and some ignoble; some great, and some small. The great must not be injured for the small, nor the noble for the ignoble. He who nourishes the little belonging to him is a little man, and he who nourishes the great is a great man.'

3. 'Here is a plantation-keeper, who neglects his *wú* and *chíd*, and cultivates his sour jujube-trees;—he is a poor plantation-keeper.'

nourishing the 身 here is intended the ruling of the mind, to nourish our inner man, and paying careful attention to the body, to nourish our outer man.'

14. THE ATTENTION GIVEN BY MEN TO THE NOURISHMENT OF THE DIFFERENT PARTS OF THEIR NATURE MUST BE REGULATED BY THE RELATIVE IMPORTANCE OF THOSE PARTS. 1. 身,—as in the last chapter, but with more special reference to the body. 兼所愛, 'unites what he loves,'

i. e. loves all. 尺寸, 'a cubit or an inch,' but the meaning is—the least bit of, = our 'an inch.' 所以考, 云云, requires to be

supplemented a good deal in translating. The meaning is plain:—A man is to determine for himself, by reflection on his constitution, what parts are more important and should have the greater attention paid to them. Compare the two last paragraphs of *Analects*, VI. xxviii. 2. 體, 'the members of the body,' but the character, like 身, is to be understood with a tacit reference to the mental part of our constitution as well. 3. The 場人 was an officer under the Cháu dynasty, who had the superintendence of the ruler's plantations and orchards;—see the Cháu Li, II. Pt. XVI. xxiii. 1. The *wú* (the *sterculia platanifolia*, according to Bretschneider) and the

supplemented a good deal in translating. The meaning is plain:—A man is to determine for himself, by reflection on his constitution, what parts are more important and should have the greater attention paid to them. Compare the two last paragraphs of *Analects*, VI. xxviii. 2. 體, 'the members of the body,' but the character, like 身, is to be understood with a tacit reference to the mental part of our constitution as well. 3. The 場人 was an officer under the Cháu dynasty, who had the superintendence of the ruler's plantations and orchards;—see the Cháu Li, II. Pt. XVI. xxiii. 1. The *wú* (the *sterculia platanifolia*, according to Bretschneider) and the

則爲賤場師焉。養其一指而失其肩背而不知也，則爲狼疾人也。飲食之人，則人賤之矣。爲其養小以失大也。飲食之人，無有失也，則口腹豈適爲尺寸之膚哉。

匡公都子問曰：鈞是人也，或爲大人，或爲小人，何也？孟子曰：從其大體爲大人，從其小體爲小人。曰：鈞是人也，或從

4. 'He who nourishes one of his fingers, neglecting his shoulders or his back, without knowing that he is doing so, is a man who resembles a hurried wolf.'

5. 'A man who only eats and drinks is counted mean by others;—because he nourishes what is little to the neglect of what is great.'

6. 'If a man, fond of his eating and drinking, were not to neglect what is of more importance, how should his mouth and belly be considered as no more than an inch of skin?'

CHAP. XV. 1. The disciple Kung-tû said, 'All are equally men, but some are great men, and some are little men;—how is this?' Mencius replied, 'Those who follow that part of themselves which is great are great men; those who follow that part which is little are little men.'

2. Kung-tû pursued, 'All are equally men, but some follow

chiâ are used like *f'ung* and *tsze* in the last chapter; or, as some make out, the *sterculia plataniifolia* and the *catalpa Japonica*. Two valuable trees are evidently intended by them. 槭棘 go together, 槭 indicating the species. 棘 is generally used with the general meaning of thorns;—but it here indicates a kind of small wild date-tree. The date-tree proper is 棗; this wild tree, 棘; the different forms indicating the high tree and the low bushy shrub respectively. See the 集證, *in loc.* 4. 失-

遺。狼疾, 'a wolf hurried,' i. e. chased, and so unable to exercise the quick sight for which it is famous. 6. The meaning is that the parts considered small and ignoble may have their due share of attention, if the more important parts are first cared for, as they ought to be.

15. HOW SOME ARE GREAT MEN, LORDS OF REASON, AND SOME ARE LITTLE MEN, SLAVES OF SENSE. 1. 鈞=均, 'all equally.' 體, 'the members,' but here, more evidently than in the last chapter, it is spoken of our whole constitution, mental as well as physical. 2. 耳目之官, 'the offices of the ears and eyes.' We might

其大體或從其小體，何也。曰：耳目之官不思，而蔽於物，物交物，則引之而已矣。心之官則思，思則得之，不思則不得也。此天之所與我者，先立乎其大者，則其小者不能奪也。此為大人而已矣。

孟子曰：有天爵者，有

that part of themselves which is great, and some follow that part which is little;—how is this?’ Mencius answered, ‘The senses of hearing and seeing do not think, and are obscured by *external* things. When one thing comes into contact with another, as a matter of course it leads it away. To the mind belongs the office of thinking. By thinking, it gets *the right view of things*; by neglecting to think, it fails to do this. These—*the senses and the mind*—are what Heaven has given to us. Let a man first stand fast in *the supremacy* of the nobler part of his constitution, and the inferior part will not be able to take it from him. It is simply this which makes the great man.’

CHAP. XVI. 1. Mencius said, ‘There is a nobility of Heaven,

suppose that the senses are so styled, as being conceived to be subject to the control of the ruling mind. We have below, however, the expression 心之官, and 官 is to be taken in both cases as = ‘prerogative,’ ‘business.’ Ch’ao Ch’i and his glossarist do not take 耳目之官 as the subject of 思 in 不思, but interpret thus:—‘The senses, if there be not the exercise of thought by the mind, are obscured by external things.’ But the view of Ch’u Hat, as in the translation, is preferable. It is very evident that 心 indicates our whole mental constitution. 物交物,—the first 物 is the external objects, what is heard and seen; the second denotes the senses themselves, which are only things. 引之而已,—而已—‘as a matter of course.’ 得之,—之—事物之理, ‘the mind apprehends the true nature of the

objects of sense,’ and of course can guard against their deluding influence. 其大者, ‘his what is great,’ the nobler part of his constitution, i. e. the mind.—Kung-t’u might have gone on to inquire,—‘All are equally men. Some stand fast in the nobler part of their constitution, and some allow its supremacy to be snatched away by the inferior part. How is this?’ and Mencius would have tried to carry the difficulty a step farther back, and after all have left it where it originally was. His saying that the nature of man is good may be reconciled with the doctrines of evangelical Christianity, but his views of human nature as a whole are open to the three objections stated in the note to the twenty-first chapter of the *C’ung Yung*.

16. THERE IS A NOBILITY THAT IS OF HEAVEN, AND A NOBILITY THAT IS OF MAN. THE NEGLECT OF THE FORMER LEADS TO THE LOSS OF THE LATTER.

1. 忠 is the heart true in itself, loyal to benevolence and righteousness, and 信 is the conduct

人爵者仁義忠信樂善不倦此天爵也公卿大夫此人爵也古之人修其天爵而人爵從之今之人修其天爵以要人爵既得人爵而棄其天爵則惑之甚者也終亦必亡而已矣

孟子曰欲貴者人之同心也人人有貴於己

and there is a nobility of man. Benevolence, righteousness, self-consecration, and fidelity, with unwearied joy in *these* virtues;—these constitute the nobility of Heaven. To be a kung, a ch'ing, or a t'â-fû;—this constitutes the nobility of man.

2. 'The men of antiquity cultivated their nobility of Heaven, and the nobility of man came to them in its train.

3. 'The men of the present day cultivate their nobility of Heaven in order to seek for the nobility of man, and when they have obtained that, they throw away the other:—their delusion is extreme. The issue is simply this, that they must lose *that nobility of man* as well.'

CHAP. XVII. 1. Mencius said, 'To desire to be honoured is the common mind of men. And all men have in themselves that which is *truly* honourable. Only they do not think of it.

true to them. 公, 卿, 大夫, —see Bk. V. Pt. II. ii. 3-7. 3. 要, the 1st tone, = 求; 'their delusion is extreme,'—this is well set forth in the 日講:—夫修天爵以要人爵是脩之之日, 原先有棄之之心, 已不免於惑矣, 至得人爵而棄天爵, 是得之之後, 並不及要之之時, 則惑之甚者也. 'Now when the nobility of Heaven is cultivated in order to seek for the nobility of man, at the very time it is cultivated, there is a previous mind to throw it away;—showing the existence of delusion. Then when the nobility of man has

been got, to throw away the nobility of Heaven, exhibits conduct after attainment not equal to that in the time of search, so that the delusion is extreme.' 終亦必亡而已矣,—亡 has reference to the nobility of man, and is best translated as an active verb, to which the 亦 also points.—Many commentators observe that facts may be referred to, apparently inconsistent with the assertions in this chapter, and then go on to say that such inconsistency is but a lucky accident; the issue *should* always be as Mencius says. Yes; but all moral teachings must be imperfect where the thoughts are bounded by what is seen and temporal.

17. THE TRUE HONOUR WHICH MEN SHOULD DESIRE. 1. 爵 in the last chapter is the material dignity; 貴 in this is the honour,

者弗思耳。人之所貴者，非良貴也。趙孟之所貴，趙孟能賤之。詩云：既醉以酒，既飽以德，言飽乎仁義也，所以不願人之膏粱之味也。令聞廣譽施於身，所以不願人之文繡也。因孟子曰：仁之勝不仁也，猶水勝火，今之爲仁者，猶以一杯水救一車薪之火。

2. 'The honour which men confer is not good honour. Those whom Cháo the Great ennobles he can make mean again.

3. 'It is said in the Book of Poetry,

"He has filled us with his wine,

He has satiated us with his goodness."

"Satiated us with his goodness," that is, satiated us with benevolence and righteousness, and he who is so satiated, consequently, does not wish for the fat meat and fine millet of men. A good reputation and far-reaching praise fall to him, and he does not desire the elegant embroidered garments of men.'

CHAP. XVIII. 1. Mencius said, 'Benevolence subdues its opposite just as water subdues fire. Those, however, who now-a-days practise benevolence *do it* as if with one cup of water they could save a whole waggon-load of fuel which was on fire, and when

such as springs from such dignity. 2. 人之所貴，—人 here and in the next paragraph

refers to those who confer dignities. It is not to be understood—'what men consider honour.'

趙孟，'Cháo, the chief.' This title was borne by four ministers of the family of Cháo, who at different times held the chief sway in Tsin. They were a sort of 'king-making Warwicks.' In the time of Mencius, the title had become associated with the name of the house.

3. 詩云，—see the Shih-ching, III. ii. Ode III. st. 1. The ode is one responsive from 'his fathers and brethren' to the sovereign who has

entertained them. Mencius's application of it is a mere accommodation.

18. IT IS NECESSARY TO PRACTISE BENEVOLENCE WITH ALL ONE'S MIGHT. THIS ONLY WILL PRESERVE

IT. 1. 不熄，則謂之，—謂之—'were to say of it.' 與 is said by Chü Hsi to—助，

'to aid.' The 甚 is joined to 與, and not to 不仁. Bad men seeing the ineffectiveness of feeble endeavours to do good are only encouraged in their own course. This meaning of 與 is found elsewhere. Cháo Ch'í

interprets:—'This also is worse than the case of those who practise what is not benevolent.' But both the sentiment and construction of

也。不熄，則謂之水不勝火。此又與於不仁之甚者也。亦終必亡而已矣。

孟子曰：五穀者，種之美者也。苟爲不熟，不如荑稗。夫仁亦在乎熟之而已矣。

孟子曰：羿之教人射，必至於彀，學者亦必志於彀。大匠誨人，必以規矩，學者亦必以規矩。

the flames were not extinguished, were to say that water cannot subdue fire. This conduct, moreover, greatly encourages those who are not benevolent.

2. 'The final issue will simply be this—the loss of *that small amount of benevolence.*'

CHAP. XIX. Mencius said, 'Of all seeds the best are the five kinds of grain, yet if they be not ripe, they are not equal to the *t'i* or the *pai*. So, the value of benevolence depends entirely on its being brought to maturity.'

CHAP. XX. 1. Mencius said, 'I, in teaching men to shoot, made it a rule to draw the bow to the full, and his pupils also did the same.'

2. 'A master-workman, in teaching others, uses the compass and square, and his pupils do the same.'

this are more difficult than the other. 2. Compare chapter xvi. 3.

19. BENEVOLENCE MUST BE MATURED. 1. 'The five kinds of grain;'—see Bk. III. Pt. I. iv. 7. The *fi* and *pai* are two plants closely resembling one another. They are a kind of spurious grain, 'yielding a rice-like seed, but small. They are to be found at all times, in wet situations and dry, and when crushed and roasted, may satisfy the hunger in a time of famine.' Mencius's vivacity of mind and readiness at illustration lead him at times to broad unguarded statements, of which this seems to be one.

20. LEARNING MUST NOT BE BY HALVES. 1. 志,—used as 期 in chap. vii. 5. 必志, 'found it necessary to,' or simply the past tense emphatic. So, in the next paragraph. 2. 大匠-工師, 'a master-workman.' Chü Hsi says:—'This chapter shows that affairs must be proceeded with according to their laws, and then they can be completed. But if a master neglect these, he cannot teach; and if a pupil neglect these, he cannot learn. In small arts it is so:—how much more with the principles of the sages!'

K'AO TSZE. PART II.

告子章句下
 任人有問屋廬
 子曰禮與食孰重
 曰禮重色與禮孰
 重曰禮重曰以禮
 食則飢而死不以
 禮食則得食必以
 禮乎親迎則不得
 妻不親迎則得妻
 必親迎乎屋廬子

CHAPTER I. 1. A man of Zän asked the disciple Wü-lü, saying, 'Is an observance of the rules of propriety in regard to eating, or eating merely, the more important?' The answer was, 'The observance of the rules of propriety is the more important.'

2. 'Is the gratifying the appetite of sex, or the doing so only according to the rules of propriety, the more important?' The answer again was, 'The observance of the rules of propriety in the matter is the more important.'

3. The man pursued, 'If the result of eating only according to the rules of propriety will be death by starvation, while by disregarding those rules we may get food, must they still be observed in such a case? If according to the rule that he shall go in person to meet his wife a man cannot get married, while by disregarding that rule he may get married, must he still observe the rule in such a case?'

4. Wü-lü was unable to reply to these questions, and the next

1. THE IMPORTANCE OF OBSERVING THE RULES OF PROPRIETY, AND, WHEN THEY MAY BE DISREGARDED, THE EXCEPTION WILL BE FOUND TO PROVE THE RULE. EXTREME CASES MAY NOT BE PRESSED TO INVALIDATE THE PRINCIPLE. 1. 任 (in and tone) was a small State, referred to the present Tsi-ning (濟寧) ch'au, of the department of Yen-ch'au, in Shan-tung. It was not far from Mencius's native State of Ts'au, the distance being only between twenty and thirty 里. The disciple Wü-lü, who is said to have published books on the doctrines of L'ao-tse, was a native of the State of Tsin. His name was

Lien (連). His questions are not to be understood of propriety in the abstract, but of the rules of propriety understood to regulate the other things which he mentions. 2. 色 is to be understood as in the translation, and this is its common signification in Mencius. I include the 曰禮重, in this paragraph. 3. 以禮食,—see the Li Chi, XXVII. 26, et al. 親迎 (4th tone),—see the Li Chi, XXVII. 38. 4. 之鄰,—之—往. Ch'ao Ch'i

不能對明日之鄒以告孟子。孟子曰：於答是也何有？不揣其本而齊其末，方寸之木，可使高於岑樓。金重於羽者，豈謂一鈎金與一輿羽之謂哉？取食之重者，與禮之輕者，而比之，奚翅食重，取色之重者，與禮之輕者，而比之，奚翅往應之曰：紆兄之臂，而奪之。

day he went to Tsâu, and told them to Mencius. Mencius said, 'What difficulty is there in answering these inquiries ?

5. 'If you do not adjust them at their lower extremities, but only put their tops on a level, a piece of wood an inch square may be made to be higher than the pointed peak of a high building.

6. 'Gold is heavier than feathers;—but does that saying have reference, on the one hand, to a single clasp of gold, and, on the other, to a waggon-load of feathers ?

7. 'If you take a case where the eating is of the utmost importance and the observing the rules of propriety is of little importance, and compare the things together, why stop with saying merely that the eating is more important? So, taking the case where the gratifying the appetite of sex is of the utmost importance and the observing the rules of propriety is of little importance, why stop with merely saying that the gratifying the appetite is the more important?

8. 'Go and answer him thus, "If, by twisting your elder brother's

reads 於 as 烏 (*wū*, 1st tone), making it an exclamation—'oh!' 5. 揣, 'to measure, or feel with the hand.' 本 and 末 are used for 下 and 上. 岑 (*c'ên*), 'a high and pointed small hill.' Ch'ao Ch'i takes 岑樓 together as meaning 'a peaked ridge of a hill,' and the dictionary gives this signification to the phrase. The view of Ch'ü Hsi, which I have followed,

is better. 6. 金...者, —者 indicates the clause to be a common saying, and carries us on to some explanation of it. 豈謂...之謂, 'How does it say (mean) the saying (meaning) of the gold of one hook, and the feathers of one waggon?' Compare Bk. I. Pt. I. vii. 10. 7. 奚翅 (-啻)-何但. 8. 紆 (read *c'ên*, 3rd tone), both by Ch'ao Ch'i and Ch'ü Hsi, is explained by 戾, 'to bend.' I prefer

食則得食，不糝則不得食，則將糝之乎？踰東家牆而摟其處子，則得妻不摟，則不得妻，則將摟之乎？

曹交問曰：人皆可以爲堯舜，有諸？孟子曰：然。交聞文王十尺，湯九尺，今交九尺四寸，以長，食粟而已，如何則可？曰：奚

arm, and snatching from him what he is eating, you can get food for yourself, while, if you do not do so, you will not get anything to eat, will you so twist his arm? If by getting over your neighbour's wall, and dragging away his virgin daughter, you can get a wife, while if you do not do so, you will not be able to get a wife, will you so drag her away?"

CHAP. II. 1. Chiào of Tsào asked Mencius, saying, 'It is said, "All men may be Yâos and Shuns;"—is it so?' Mencius replied, 'It is.'

2. *Chiào went on*, 'I have heard that king Wân was ten cubits high, and T'ang nine. Now I am nine cubits four inches in height. But I can do nothing but eat my millet. What am I to do to realize that saying?'

3. *Mencius answered him*, 'What has this—the question of size—

the first meaning of the character given in the dictionary,—that of 轉, 'to turn,' here = 'to twist.' 而奪之食,—here 奪 is followed by two objectives, 之 being = 'from him.' Julien errs strangely in rendering 'Si, rumpens fratris majoris brachium, rapias illud comedendum.' 東家牆, 'the wall of the house on the east,' i. e. a neighbour's wall. 東家 is a common designation for the master of a house; and I do not know of any instance of its use by a writer earlier than Mencius. 處 (3rd tone) 子, 'a virgin daughter,' one dwelling in the harem. 子, as sometimes elsewhere, is feminine.

2. ALL MAY BECOME YÂOS AND SHUNS, AND TO

BECOME SO, THEY HAVE ONLY SINGLERLY, AND IN THEMSELVES, TO CULTIVATE YÂO AND SHUN'S PRINCIPLES AND WAYS. 1. Ch'ao Ch'î says that Chiào was a brother of the prince of Ts'ao, but the principality of Ts'ao had been extinguished before the time of Mencius. The descendants of the ruling house had probably taken their surname from their ancient patrimony. Ts'ao is referred to the present district of Ting-t'ao (定陶) in the department of Ts'ao-ch'au, in Shan-tung. 有諸,—compare Bk. I. Pt. II. ii. 1, et al. 2. On the heights mentioned here, see Analects, VIII. vi. 以長, 'for my height.' The 以, however, may be taken as simply euphonic. Chiào's idea is, that physically he was between Wân and T'ang, who might be considered as having become Yâos or Shuns, and therefore he also might become such, if he

食則將紛之乎論曰

有於是亦爲之而已矣。有人於此力不能勝一匹雞，則爲無力人矣。今日舉百鈞，則爲有力人矣。然則舉鳥獲之任，是亦爲鳥獲而已矣。夫人豈以不勝爲患哉？弗爲耳。徐行後長者謂之弟，疾行先長者謂之不弟。夫徐行者，豈人所不能哉？所不爲也。堯舜之道，孝

to do with the matter? It all lies simply in acting as such. Here is a man, whose strength was not equal to lift a duckling:—he was *then* a man of no strength. But to-day he says, "I can lift 3,000 cattles' weight," and he is a man of strength. And so, he who can lift the weight which Wû Hwo lifted is just another Wû Hwo. Why should a man make a want of ability the subject of his grief? It is only that he will not do the thing.

4. 'To walk slowly, keeping behind his elders, is to perform the part of a younger. To walk quickly and precede his elders, is to violate the duty of a younger brother. Now, is it what a man cannot do—to walk slowly? It is what he does not do. The course of Yáo and Shun was simply that of filial piety and fraternal duty.

were shown the right way. 3. 於是，—是 referring to the height, or body generally. 爲之，—之 referring to Yáo and Shun. 匹， is said to be an abbreviation for 鴨 = 鴨, 'a wild duck.' I do not see why it should not be taken simply as a numeral or classifier, and 一匹雞 = 'a chicken.' Wû Hwo was a man noted for his strength. He is mentioned in connexion with the king Wû of Ts'in (s.c. 309-306). Accounts go that he made light of 30,000 cattles! 4. 後 and 先 (4th tone) are verbs; 弟 = 悌. Chû Hsi here quotes from

the commentator Ch'án (陳氏):—'Filial piety and fraternal duty are the natural out-goings of the nature, of which men have an intuitive knowledge, and for which they have an intuitive ability (良知良能). Yáo and Shun showed the perfection of the human relations, but yet they simply acted in accordance with this nature. How could they add a hair's point to it?' He also quotes another (陽氏), who says:—'The way of Yáo and Shun was great, but the pursuit of it lay simply in the rapidity or slowness of their walking and stopping, and not in things that were very high and difficult. It is present to the common people in their daily usages, but they do not

弟而已矣。子服堯之服，誦堯之言，行堯之行，是堯而已矣。子服桀之服，誦桀之言，行桀之行，是桀而已矣。曰：交得見於鄒君，可以假館，願留而受業於門。曰：夫道若大路然，豈難知哉！人病不求耳。子歸而求之，有餘師。

公孫丑問曰：高子曰：小弁，小人之詩也。孟子曰：何以言

5. 'Wear the clothes of Yáo, repeat the words of Yáo, and do the actions of Yáo, and you will just be a Yáo. And, if you wear the clothes of Chieh, repeat the words of Chieh, and do the actions of Chieh, you will just be a Chieh.'

6. Chiáo said, 'I shall be having an interview with the prince of Tsáu, and can ask him to let me have a house to lodge in. I wish to remain here, and receive instruction at your gate.'

7. Mencius replied, 'The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it, and you will have abundance of teachers.'

CHAP. III. 1. Kung-sun Ch'áu asked *about an opinion of the scholar Káo*, saying, 'Káo observed, "The Hsiáo P'ân is the ode of a little man."' Mencius asked, 'Why did he say so?' 'Because of the murmuring *which it expresses*,' was the reply.

know it.' 5. The meaning is simply—Imitate the men, do what they did, and you will be such as they were. 6. 交得見 (4th tone),—it is better not to translate this conditionally, as it shows how Chiáo was presuming on his nobility. 7. 夫道, 'Now, the way'—i.e. the way of Yáo and Shun, or generally 'of truth.'

3. EXPLANATION OF THE ODES HSIÁO P'ÂN AND K'AI FANG. DISSATISFACTION WITH A PARENT IS NOT NECESSARILY UNFILLIAL. 1. Káo appears to

have been a disciple of Tze-hsiá, and lived to Mencius's time. From the expression 高叟 in par. 2, it is plain, he is not to be confounded with Mencius's own disciple of the same surname, mentioned in Bk. II. Pt. II. xii. 2. 小弁,—see the Shih-ching, II. v. Ode III. 3. The ode is commonly understood to have been written by the master of í-ch'ü (宜白), the son and heir-apparent of the sovereign Yü (B.C. 780-770). Led away by the arts of a

之言行堯之行是也

怨。曰。凱風。親之過小者。爲詩也。曰。凱風。何以不親仁也。固矣。夫高叟之也。小弁之怨。親親也。親涕泣而道之。無他。戚之兄。關弓而射之。則已垂而道之。無他。疏之也。其關弓而射之。則已談笑爲詩也。有人於此。越人之曰。怨。曰。固哉。高叟之

2. Mencius answered, 'How stupid was that old Kào in dealing with the ode! There is a man here, and a native of Yüeh bends his bow to shoot him. I will advise him *not to do so*, but speaking calmly and smilingly;—for no other reason but that he is not related to me. *But* if my own brother be bending his bow to shoot the man, then I will advise him not to do so, weeping and crying the while;—for no other reason than that he is related to me. The dissatisfaction expressed in the Hsiao P'an is the working of relative affection, and that affection shows benevolence. Stupid indeed was old Kào's criticism on the ode.'

3. Ch'âu then said, 'How is it that there is no dissatisfaction expressed in the K'ai Fäng?'

4. Mencius replied, 'The parent's fault referred to in the K'ai

mistress, the sovereign degraded f-ch'ü and his mother, and the ode expresses the sorrow and dissatisfaction which the son could not but feel in such circumstances. Cháo Ch'i, however, assigns it another authorship, but on this and other questions, connected with it, see the Shih-ching, *in loc.* a. 固 is explained by Cháo Ch'i by 陋, 'narrow,' and by Chü Hsi by 執滯不通, 'bigoted and not penetrating.' 爲詩—治詩 有人... 戚之— here 已 is to be understood of the speaker or beholder, and 其兄 of his—the speaker's—brother. In 道 (=言, the verb) 之, 疏之, 戚之, 之 refers to the shooter. 關, read wan, — 彎. The paraphrast of Cháo Ch'i

points, however, and understands differently— 'Here is a man of Yüeh, who is about to be shot by another man. I see it and advise the man not to shoot, but coolly and smilingly, because I am not related to the man of Yüeh. But if my brother is about to be shot, &c.' This is ingenious, but not so apt to the subject of the Hsiao P'an. When native scholars can construe a passage so differently, we may be sure it is not very definitely expressed. 3. 凱風, —see the Shih-ching, I. iii. Ode VII. The ode is supposed to be the production of seven sons, bewailing the conduct of their widowed mother, who could not live quietly and chastely at home, but they take all the blame to themselves, and express no dissatisfaction with her. 4. We must think there was room enough for dissatisfaction in both cases. And indeed, many commentators say that the received account of the subject of the K'ai Fäng must be wrong, or that Mencius's decision on it is

也。小弁，親之過大者也。親之過大，而不怨，是愈疏也。親之過小，而怨，是不可磯也。愈疏，不孝也。不可磯，亦不孝也。孔子曰：舜其至孝矣，五十而慕。

宋^二 桎將之楚，孟子遇於石丘。曰：先生將何之？曰：吾聞秦楚構兵，我將見楚王，說而罷之。楚王不悅，我將

Fāng is small; that referred to in the Hsiao P'án is great. Where the parent's fault was great, not to have murmured on account of it would have increased the want of natural affection. Where the parent's fault was small, to have murmured on account of it would have been to act like water which frets and foams about a stone that interrupts its course. To increase the want of natural affection would have been unfilial, and to fret and foam in such a manner would also have been unfilial.

5. 'Confucius said, "Shun was indeed perfectly filial! *And yet*, when he was fifty, he was full of longing desire about his parents.'"

CHAP. IV. 1. Sung K'ang being about to go to Ch'ü, Mencius met him in Shih-ch'ü.

2. 'Master, where are you going?' asked *Mencius*.

3. *K'ang* replied, 'I have heard that Ch'in and Ch'ü are fighting together, and I am going to see the king of Ch'ü and persuade him to cease hostilities. If he shall not be pleased *with my advice*,

absurd. But here again, see the Shih-ching, *in loc.* 愈疏, 'mores' (if we had such a verb), 'the distance.' The father's act was unkind; if the son responded to it with indifference, that would increase the distance and alienation between them. 是不可磯也,—the three characters 不可磯 are to be taken together. The mother is compared to a rock or stone in a stream, and the sons to the water fretting about it. But the case in the text is one where the children's affections should flow on undisturbed. 5. Compare Bk. V. Pt. I. i.

4. MENCIUS'S WARNINGS TO SUNG K'ANG ON THE ERROR AND DANGER OF COUNSELLING THE PRINCES FROM THE GROUND OF PROFIT, THE PROPER GROUND BEING THAT OF BENEVOLENCE AND RIGHTEOUSNESS. Compare Bk. I. Pt. I. i, *et al.* 1. K'ang was one of the travelling scholars of the times, who went from State to State, making it their business to counsel (說, shui, 4th tone) the princes, with a view for the most part, though not apparently with him, to exalt themselves. Shih-ch'ü was in the State of Sung. Here, and also in the next paragraph, 之 is the verb. 3. 構(-戰)兵 = 'battling weapons.' 罷

見秦王說而罷之。二王我將有
 所遇焉。曰：軻也。請無問其詳。願
 聞其指。說之。將何如。曰：我將言
 其不利也。曰：先生之志則大矣。
 先生之號則不可。先生以利說
 秦楚之王，秦楚之王悅於利，以
 罷三軍之師，是三軍之士樂罷
 而悅於利也。為人臣者，懷利以
 事其君，為人子者，懷利以事其
 父，為人弟者，懷利以事其兄，是

I shall go to see the king of Ch'in, and persuade him in the same way. Of the two kings I shall *surely* find that I can succeed with one of them.'

4. Mencius said, 'I will not venture to ask about the particulars, but I should like to hear the scope of your plan. What course will you take to try to persuade them?' K'ang answered, 'I will tell them how unprofitable their course is to them.' 'Master,' said Mencius, 'your aim is great, but your argument is not good.'

5. 'If you, starting from the point of profit, offer your persuasive counsels to the kings of Ch'in and Ch'ü, and if those kings are pleased with the consideration of profit so as to stop the movements of their armies, then all belonging to those armies will rejoice in the cessation of war, and find their pleasure in the pursuit of profit. Ministers will serve their sovereign for the profit of which they cherish the thought; sons will serve their fathers, and younger brothers will serve their elder brothers, from the same consideration:—and the issue will be, that, abandoning benevolence and

之, 'make an end of it.' 所遇,—see Bk. I. Pt. II. xv. 3. 4. 請—our 'if you'll allow me.' Then follows—'not asking the particulars, I should like,' &c. 其不利,—其 refers to the two States. 號,—I take the word 'argument' from Julien. The gloss in the 備旨 is—號是不利之名號, '號 is the name and title of unprofitable.' 5. 三軍之

君臣、父子、兄弟、終去仁義、懷利以相接、然而不亡者、未之有也。先生以仁義說秦楚之王、秦楚之王悅於仁義、而罷三軍之師、是三軍之士、樂罷而悅於仁義也。爲人臣者、懷仁義以事其君、爲人子者、懷仁義以事其父、爲人弟者、懷仁義以事其兄、是君臣、父子、兄弟、去利、懷仁義以相接也、然而不王者、未之有也、何

righteousness, sovereign and minister, father and son, younger brother and elder, will carry on all their intercourse with this thought of profit cherished in their breasts. But never has there been such a state of *society*, without ruin being the result of it.

6. 'If you, starting from the ground of benevolence and righteousness, offer your counsels to the kings of Ch'in and Ch'ü, and if those kings are pleased with the consideration of benevolence and righteousness so as to stop the operations of their armies, then all belonging to those armies will rejoice in the stopping *from war*, and find their pleasure in benevolence and righteousness. Ministers will serve their sovereign, cherishing the principles of benevolence and righteousness; sons will serve their fathers, and younger brothers will serve their elder brothers, in the same way:—and so, sovereign and minister, father and son, elder brother and younger, abandoning *the thought of profit*, will cherish the principles of benevolence and righteousness, and carry on all their intercourse upon them. But never has there been such a state of *society*, without the State where it prevailed rising to the royal sway. Why must you use that word "profit."'

師, 'the multitudes of the three armies;' (4th tone) 者未之有,—here the translation needs to be supplemented considerably. see the Analects, VII. x. 士 embraces both 'officers and soldiers.' 6. 然而不王

必曰利。
 孟子居鄒，季任爲任處
 守，以幣交，受之而不報。處
 於平陸，儲子爲相，以幣交，
 受之而不報。他日，由鄒之
 任，見季子，由平陸之齊，不
 見儲子。屋廬子喜曰：連得
 閒矣。問曰：夫子之任，見季
 子之齊，不見儲子，爲其爲
 相與？曰：非也。書曰：享多儀。

CHAP. V. 1. When Mencius was residing in Tsáu, the younger brother of the chief of Zǎn, who was guardian of Zǎn at the time, paid his respects to him by a present of silks, which Mencius received, not going to acknowledge it. When he was sojourning in P'ing-lû, Ch'û, who was prime minister of the State, sent him a similar present, which he received in the same way.

2. Subsequently, going from Tsáu to Zǎn, he visited the guardian; but when he went from P'ing-lû to the capital of Ch'i, he did not visit the minister Ch'û. The disciple Wû-lû was glad, and said, 'I have got an opportunity to obtain some instruction.'

3. He asked accordingly, 'Master, when you went to Zǎn, you visited the chief's brother; and when you went to Ch'i, you did not visit Ch'û. Was it not because he is only the minister?'

4. Mencius replied, 'No. It is said in the Book of History, "In presenting an offering to a superior, most depends on the demonstrations of respect. If those demonstrations are not equal

5. HOW MENCIUS REGULATED HIMSELF IN DIFFERENTLY ACKNOWLEDGING FAVOURS WHICH HE RECEIVED. 1. 季任, and 季子 below, look much as if the former were the surname and name of the individual spoken of, yet Ch'ao Ch'i's explanation of the terms, which is that followed in the translation, is no doubt correct. 任,—see chap. i. 以幣交,—see Bk. V. Pt. II. iv. 不報—不往報. 平陸,—see Bk. II. Pt. II. vi. 1. 2. The two 之 here,

and in the next paragraph—往之齊, 'went to Ch'i,' i.e. to the capital of the State, as P'ing-lû was in Ch'i. 間,—*chien*, 3rd tone. 連 (Wû-lû's name) 得間—連得其間隙而問, 'I have got an opportunity' (literally, crevice), 'to ask.' 4. 書曰,—see the Shû-ching, V. xii. 12, but in the classic the last clause 惟不役志于享 is not explanatory of the preceding, but is itself the first clause of a new sentence. See the Shû-

儀不及物，曰：不享，惟不役
 志于享，爲其不成享也。屋
 廬子悅，或問之，屋廬子曰：
 季子不得之鄒，儲子得之
 平陸。
 淳于髡曰：先名實者，爲
 人也。後名實者，自爲也。夫
 子在三卿之中，名實未加
 於上下，而去之，仁者固如
 此乎？孟子曰：居下位，不以

to the things offered, we say there is no offering, that is, there is no act of the will in presenting the offering."

5. 'This is because the things so offered do not constitute an offering to a superior.'

6. Wû-lû was pleased, and when some one asked him *what Mencius meant*, he said, 'The younger of Zân could not go to Tsâu, but the minister Ch'û might have gone to P'ing-lû.'

CHAP. VI. 1. Shun-yü K'wân said, 'He who makes fame and meritorious services his first objects, acts with a regard to others. He who makes them only secondary objects, acts with a regard to himself. You, master, were ranked among the three chief ministers of the State, but before your fame and services had reached either to the prince or the people, you have left your place. Is this indeed the way of the benevolent?'

2. Mencius replied, 'There was Po-i;—he abode in an inferior

ching, *in loc.* 5. This is Mencius's explanation of the passage quoted. 6. The guardian of a State could not leave it to pay a visit in another. There was no reason, however, why Ch'û should not have paid his respects to Mencius in person.

6. HOW MENCIUS REPLIED TO THE INSINUATIONS OF SHUN-YÜ K'WÂN, CONDEMNING HIM FOR LEAVING OFFICE WITHOUT ACCOMPLISHING ANYTHING. 1. Shun-yü K'wân,—see Bk. IV. Pt. I. xvii. That chapter and the notes should be read along with this. 名 and 實 are not here opposed to each other, as often,—'name' and 'reality.' The 'name' here is the fame of the 'reality.'

爲人, 'with a regard to others,' i. e. such a man's motive in public life is to benefit others.

自爲—爲己, 'with a regard to himself,' i. e. such a man's motive is to cultivate his own good and excellence. 上 refers to the prince;

下 refers to the people. 仁者,—it is assumed that the fact of Mencius's being among the high ministers of State took him out of the category of those who made themselves their aim in life, and the 仁者 therefore is a hit of the questioner. Throughout the chapter, 仁 has perhaps more the idea of perfect virtue, free from all selfishness, than of benevolence.

2. Po-i, &c., see Bk. V. Pt. II. i, with the other references there given. That Î Yin went five

賢事不肖者，伯夷也。五就湯，
五就桀者，伊尹也。不惡汙君，
不辭小官者，柳下惠也。三子
者，不同道，其趨一也。一者，何
也？曰：仁也。君子亦仁而已矣，
何必同？曰：魯繆公之時，公儀
子爲政，子柳子思爲臣，魯之
削也，滋甚。若是乎，賢者之無
益於國也。曰：虞不用百里奚
而亡，秦穆公用之而霸，不用

situation, and would not, with his virtue, serve a degenerate prince. There was Í Yin;—he five times went to T'ang, and five times went to Chieh. There was Hûi of Liû-hsiâ;—he did not disdain to serve a vile prince, nor did he decline a small office. The courses pursued by those three worthies were different, but their aim was one. And what was their one aim? We must answer—"To be perfectly virtuous." And so it is simply after this that superior men strive. Why must they all *pursue the same course?*'

3. *K'wân* pursued, 'In the time of the duke Mû of Lû, the government was in the hands of Kung-i, while Tsze-liû and Tsze-sze were ministers. *And yet*, the dismemberment of Lû then increased exceedingly. Such was the case, a specimen how your men of virtue are of no advantage to a kingdom!'

4. *Mencius* said, 'The prince of Yü did not use Pâi-lî Hsi, and thereby lost his State. The duke Mû of Chin used him, and became chief of all the princes. Ruin is the consequence of not employing

times to T'ang, and five times to Chieh is only mentioned here, however. He went to T'ang, it is said, in consequence of the pressing urgency of his solicitations, and then T'ang sent him to the tyrant to warn and advise him. Nothing could be farther at first from the wish of them both than to dethrone Chieh. 趨, 'to run,' used figuratively, 4th tone. 3. In this paragraph, *K'wân* advances in his condemnation of *Mencius*. At first he charged him with having left his office before he had

accomplished anything. Here he insinuates that though he had remained, he would not have served the State. Tsze-liû is the Hsieh Liû of Bk. II. Pt. II. xi; compare that chapter with this. Kung-i (named 休) was prime minister of Lû, a man of merit and principle. *Mencius* might have denied the fact alleged by *K'wân*, of the increased dismemberment of Lû under duke Mû. 4. Pâi-lî Hsi,—see Bk. V. Pt. I. ix. 用, 不用,—the 'using' means follow-

賢則亡，削，何可得與？曰：昔者，王豹處於淇，而河西善謳；繇駒處於高唐，而齊右善歌；華周杞梁之妻，善哭其夫，而變國俗；有諸內，必形諸外，爲其事，而無其功者，髡未嘗覩之也。是故無賢者也有，則髡必識之。曰：孔子爲魯司寇，不用，從而祭，燔肉不至，不稅冕而行。

men of virtue and talents;—how can it rest with dismemberment merely?

5. *K'wân* urged again, 'Formerly, when Wang P'áo dwelt on the Ch'i, the people on the west of the Yellow River all became skilful at singing in *his* abrupt manner. When Mien Ch'ü lived in K'áo-t'ang, the people in the parts of Ch'i on the west became skilful at singing in *his* prolonged manner. The wives of Hwa Ch'au and Ch'i Liang bewailed their husbands so skilfully, that they changed the manners of the State. When there is *the gift* within, it manifests itself without. I have never seen the man who could do the deeds of a *worthy*, and did not realize the work of one. Therefore there are *now* no men of talents and virtue. If there were, I should know them.'

6. *Mencius* answered, 'When Confucius was chief minister of Justice in Lü, the prince came not to follow *his counsels*. Soon after there was the *solstitial* sacrifice, and when a part of the flesh presented

ing the minister's counsels and plans. 削，何可得與 (and tone),—before 削 we must understand 求, 'If you seek for dismemberment merely, as the consequence,' &c. 5. The individuals named here all belonged to Ch'i, excepting the first, who was of Wei. 歌 is the general name for singing, and 謳 a particular style, said to be 短聲, 'short,' 'abrupt.' 齊右, it is said, 概指齊西

鄙而言, i.e. 'The Right of Ch'i denotes all about the western borders of the State.' Hwa (4th tone) Ch'au and Ch'i Liang were officers slain in battle, whose wives bewailed their loss in so pitiful a manner as to affect the whole State. Their cries, it is said, even rent the wall of the capital of Ch'i. See the 集證 and the 四書拓餘說, *in loc.*—The object of *K'wân* is simply to insinuate that *Mencius* was a pretender, for that wherever ability was it was sure to come out. 6. *Mencius* shields himself behind Confucius, implying that he was beyond

不知者，以爲爲肉也。其
 知者，以爲爲無禮也。乃
 孔子則欲以微罪行，不
 欲爲苟去，君子之所爲，
 衆人固不識也。

孟子曰：五霸者三王之
 罪人也。今之諸侯，五
 霸之罪人也。今之大夫，
 今之諸侯之罪人也。天
 子適諸侯，曰巡狩，諸侯

in sacrifice was not sent to him, he went away even without taking off his cap of ceremony. Those who did not know him supposed it was on account of the flesh. Those who knew him supposed that it was on account of the neglect of the usual ceremony. The fact was, that Confucius wanted to go away on occasion of some small offence, not wishing to do so without some apparent cause. All men cannot be expected to understand the conduct of a superior man.'

CHAP. VII. 1. Mencius said, 'The five chiefs of the princes were sinners against the three kings. The princes of the present day are sinners against the five chiefs. The Great officers of the present day are sinners against the princes.'

2. 'The sovereign visited the princes, which was called "A tour of Inspection." The princes attended at the court of the sovereign,

the knowledge of K'wán.—The State of Ch'i, afraid of the influence of Confucius, who was acting as prime minister of Lû, sent to the duke a present of beautiful singing-girls and horses. The duke accepted them, and abandoned himself to dissipation. Confucius determined to leave the State, but not wishing to expose the bad conduct of his prince, looked about for some other reason which he might assign for going away, and found it in the matter mentioned. The 祭 is the 郊祭. 稅 is used for 脫. 爲苟去, 'to do a disorderly going away.'

7. THE PROGRESS AND MANNER OF DEGENERACY FROM THE THREE KINGS TO THE FIVE CHIEFS OF THE PRINCES, AND FROM THE FIVE CHIEFS TO THE PRINCES AND OFFICERS OF MENCIUS'S TIME. 1. The 'three kings' are the founders of the three dynasties of Hsia, Shang, and Cháu. The 'five

chiefs of the princes' were the duke Hwan of Ch'i (a. c. 684-642), the duke Wán of Tsin (636-629), the duke Mù of Ch'in (659-620), the duke Hsiang of Sung (651-636), and the king Chwang of Ch'ü (613-591). There are two enumerations

of the 'five leading princes,' one called 三代之五伯, or chiefs of the three dynasties, and the other 春秋之五伯, or chiefs of the Ch'un-ch'ü. Only Hwan of Ch'i and Wán of Tsin are common to the two. But Mencius is speaking only of those included in the second enumeration, and though there is some difference of opinion in regard to some of the individuals in it, the above list is probably that which he held. 'Sinners against,'—i. e. violating their principles and ways. 2. 天子... 不給,—see Bk. I. Pt. II. iv. 5. 辟—闕; see

朝於天子，曰述職。春省耕，而補不足，秋省斂，而助不給，入其疆，土地辟，田野治，養老尊賢，俊傑在位，則有慶。慶以地，入其疆，土地荒蕪，遺老失賢，掊克在位，則有讓。一不朝，則貶其爵，再不朝，則削其地，三不朝，則六師移之。是故天子討而不伐，諸侯伐而不討，五霸者，摟諸侯以伐諸侯者也。

which was called "Giving a report of office." It was a custom in the spring to examine the ploughing, and supply any deficiency of seed; and in autumn to examine the reaping, and assist where there was a deficiency of the crop. When *the sovereign* entered the boundaries of a State, if the *new* ground was being reclaimed, and the *old* fields well cultivated; if the old were nourished and the worthy honoured; and if men of distinguished talents were placed in office: then *the prince* was rewarded,—rewarded with an addition to his territory. *On the other hand*, if, on entering a State, the ground was found left wild or overrun with weeds; if the old were neglected and the worthy unhonoured; and if the offices were filled with hard tax-gatherers: then *the prince* was reprimanded. If a *prince* once omitted his attendance at court, he was punished by degradation of rank; if he did so a second time, he was deprived of a portion of his territory; if he did so a third time, the royal forces *were set in motion*, and he was removed *from his government*. Thus the sovereign commanded the punishment, but did not himself inflict it, while the princes inflicted the punishment, but did not command it. The five

Bk. I. Pt. I. vii. 16. 俊傑在位,—see Bk. II. Pt. I. v. 1. 慶—賞, 'to reward.' 掊克—聚斂臣, 'impost-collecting ministers;' literally, perhaps, 'grasping and able men.' Down to 讓 is explicatory of 巡狩. What follows belongs to 述職. 六師 (-軍),—see Analects, VII. x. 是故—'in harmony with these things,' all power being lodged with the sovereign, and the princes being dependent on him. 討—治, 'to super-

故曰、五霸者、三王之罪人也。五霸桓公爲盛、葵丘之會、諸侯束牲載書而不歃血。初命曰、誅不孝、無易樹子、無以妾爲妻、再命曰、尊賢育才、以彰有德、三命曰、敬老慈幼、無忘賓旅、四命曰、士無世官、官事無攝、取士必得、無專殺大夫、五命曰、無曲防、無遏糴、無有封

chiefs, *however*, dragged the princes to punish other princes, and hence I say that they were sinners against the three kings.

3. 'Of the five chiefs the most powerful was the duke Hwan. At the assembly of the princes in K'wei-ch'iû, he bound the victim and placed the writing upon it, but did not *slay it* to smear their mouths with the blood. The first injunction in their agreement was,—“Slay the unfilial; change not the son who has been appointed heir; exalt not a concubine to be the wife.” The second was,—“Honour the worthy, and maintain the talented, to give distinction to the virtuous.” The third was,—“Respect the old, and be kind to the young. Be not forgetful of strangers and travellers.” The fourth was,—“Let not offices be hereditary, nor let officers be pluralists. In the selection of officers let the object be to get the proper men. Let not a *ruler* take it on himself to put to death a Great officer.” The

intend, or order, punishment; 伐, 'to inflict the punishment.' 3. The duke Hwan nine times brought together an assembly of the princes, the chief gathering being at K'wei-ch'iû, B.C. 650. At those meetings, the usual custom was first to dig a square pit, over which the victim was slain. Its left ear was cut off, and its blood received in an ornamented vessel. The president then read the articles of agreement, with his face to the north, as in the presence of the spirits of the sun and moon, after which all the members of the meeting took the blood, and smeared the sides of their mouths with it. This was called 歃. 血. The victim was then placed in the pit, the articles of agreement placed upon it, and the

whole covered up. This was called 載書. See the 集證, *in loc.* On the occasion in the text, Hwan dispensed with some of those ceremonies. 命 was the term appropriated to the articles of agreement at such solemn assemblies, indicating that they were enjoined by the sovereign. 樹子, 'the son who has been tree-ed,' i.e. set up. 賓, 'guests,' officers from other States. 士無世官, 'officers no hereditary offices;' see Bk. I. Pt. II. 5. 取士必得-必得其人. 無曲防, 'no crooked embankments.' 曲 has a

而不告曰凡我同盟之人
 既盟之後言歸于好今之
 諸侯皆犯此五禁故曰今
 之諸侯五霸之罪人也長
 君之惡其罪小逢君之惡
 其罪大今之大夫皆逢君
 之惡故曰今之大夫今之
 諸侯之罪人也。
 魯欲使慎子爲將軍孟

fifth was,—“Follow no crooked policy in making embankments. Impose no restrictions on the sale of grain. Let there be no promotions without *first* announcing them to the sovereign.” It was then said, “All we who have united in this agreement shall hereafter maintain amicable relations.” The princes of the present day all violate these five prohibitions, and therefore I say that the princes of the present day are sinners against the five chiefs.

4. ‘The crime of him who connives at, and aids, the wickedness of his prince is small, but the crime of him who anticipates and excites that wickedness is great. The officers of the present day all go to meet their sovereigns’ *wickedness*, and therefore I say that the Great officers of the present day are sinners against the princes.’

CHAP. VIII. 1. *The prince of Lû wanted to make the minister Shān commander of his army.*

2. Mencius said, ‘To employ an uninstructed people *in war* may

moral application. No embankments must be made selfishly to take the water from others, or to inundate them. 無遏糴, ‘do not repress the sale of grain,’ i.e. to other States in famine or distress. 封, ‘appointments,’ to territory or to office. 4. 長君之惡, ‘to lengthen the wickedness of the ruler,’ i.e. to connive at and to aid it. 逢君之惡, ‘to meet the wickedness of the ruler,’ i.e. to anticipate and excite it.

8. MENCIUS'S OPPOSITION TO THE WARLIKE AMBITION OF THE PRINCE OF LÛ AND HIS MINISTER SHĀN KŪ-LI. 1. At this time Lû wanted to

take advantage of difficulties in Ch’i, and get possession of Nan-yang. That was the name of the region on the south of mount T’ai, which had originally belonged to Lû. On the north of the mountain was the territory of Ch’i. Between the two States there had been frequent struggles for the district, which the duke P’ing of Lû (平公) now hoped to recover. Shān, below, calls himself Kū-li, but some say that that was the name of a Mohist under whom he had studied. His proper name was Tào (到). He was a native of 趙, and not of Lû, but having a reputation for military skill, the duke of Lû wished to employ his services.

子曰、不教民而用之、謂之殃民、
 殃民者、不容於堯舜之世。^三一戰
 勝齊、遂有南陽、然且不可慎。^四子
 勃然不悅、曰、此則滑釐所不識
 也。^五曰、吾明告子、天子之地方千
 里、不千里、不足以待諸侯、諸侯
 之地方百里、不百里、不足以守
 宗廟之典籍。^六周公之封於魯、爲
 方百里也、地非不足、而儉於百
 里、太公之封於齊也、亦爲方百

be said to be destroying the people. A destroyer of the people would not have been tolerated in the times of Yáo and Shun.

3. 'Though by a single battle you should subdue Ch'í, and get possession of Nan-yang, the thing ought not to be done.'

4. Shān changed countenance, and said in displeasure, 'This is what I, Kú-lí, do not understand.'

5. Mencius said, 'I will lay the case plainly before you. The territory appropriated to the sovereign is 1,000 *li* square. Without a thousand *li*, he would not have sufficient for his entertainment of the princes. The territory appropriated to a Hâu is 100 *li* square. Without 100 *li*, he would not have sufficient wherewith to observe the statutes kept in his ancestral temple.'

6. 'When Cháu-kung was invested with the principality of Lú, it was a hundred *li* square. The territory was indeed enough, but it was not more than 100 *li*. When T'ái-kung was invested with the principality of Ch'í, it was 100 *li* square. The territory was indeed enough, but it was not more than 100 *li*.

將軍, now the common term for general, appears to have come into vogue about Mencius's time. In the text it = 'commander-in-chief.'
 2. Compare Analects, XIII. xxx.—We may infer from this paragraph, that Shān had himself been the adviser of the projected enterprise.

5. 宗廟之典籍, 'the statute-records of the ancestral temple.' Those records prescribed everything to be observed in the public sacrifices, interviews with other princes, &c., and were kept in the temple. 6. Compare

里也。地非不足也，而儉於百里。今魯方百里者，五子以爲有王者作，則魯在所損乎，在所益乎。徒取諸彼以與此，然且仁者不爲，況於殺人以求之乎。君子之事君也，務引其君以當道，志於仁而已。

孟子曰：今之事君者曰：我能爲君辟土地，充府庫，今之所謂良臣，古之所謂民賊也。君不鄉

7. 'Now Lû is five times 100 *li* square. If a *true* royal ruler were to arise, whether do you think that Lû would be diminished or increased by him ?

8. 'If it were merely taking the place from the one *State* to give it to the other, a benevolent man would not do it;—how much less will he do so, when the end is to be sought by the slaughter of men !

9. 'The way in which a superior man serves his prince contemplates simply the leading him in the right path, and directing his mind to benevolence.'

CHAP. IX. 1. Mencius said, 'Those who now-a-days serve their sovereigns say, "We can for our sovereign enlarge the limits of the cultivated ground, and fill his treasuries and arsenals." Such persons are now-a-days called "Good ministers," but anciently they were called "Robbers of the people." If a sovereign follows not

Analects, VI. xxii. 儉, 'sparingly,' = only.

8. 徒, 'merely,' i. e. if there were no struggle and no slaughter in the matter. 9. 當道, here is different from the same phrase, in Bk. II. Pt. I. i. r.

9. HOW THE MINISTERS OF MENCIUS'S TIME PANDERED TO THEIR SOVEREIGNS' THIRST FOR WEALTH

AND POWER. 1. 辟(-闢)土地,—it is to be understood that this was to be done at the expense of the people, taking their commons from them, and making them labour. Otherwise, it does not seem objectionable.—Ch'ao Ch'î, however, gives the phrase another meaning, making it-侵小國, 'appropriate small States,' but this is contrary to analogous passages, and confounds this paragraph with

道，不志於仁，而求富之，是富桀也。我能爲君約與國，戰必克。今之所謂良臣，古之所謂民賊也。君不鄉道，不志於仁，而求爲之強戰，是輔桀也。由今之道，無變今之俗，雖與之天下，不能一朝居也。

一、**國**白圭曰：吾欲二十而取一，何如？孟子曰：子之道，貉

the right way, nor has his mind bent on benevolence, to seek to enrich him is to enrich a Chieh.

2. 'Or they will say, "We can for our sovereign form alliances with other States, so that our battles must be successful." Such persons are now-a-days called "Good ministers," but anciently they were called "Robbers of the people." If a sovereign follows not the right way, nor has his mind directed to benevolence, to seek to enrich him is to enrich a Chieh.

3. 'Although a prince, pursuing the path of the present day, and not changing its practices, were to have the throne given to him, he could not retain it for a single morning.'

CHAP. X. 1. P'ai Kwei said, 'I want to take a twentieth of the produce only as the tax. What do you think of it?'

2. Mencius said, 'Your way would be that of the Mo.

the next; compare Bk. IV. Pt. I. xiv. 2. **約與國**, 'ally with other States.' Here Ch'ao Ch'i differs again, making **約-期**, 'to determine beforehand,' and joining **與國戰**, 'undertake in fighting with hostile countries to conquer.' This also is an inferior construction. 3. **朝居** = **朝居其位**, 'occupy the position for a morning.'

10. AN ORDERED STATE CAN ONLY SUBSIST WITH A PROPER SYSTEM OF TAXATION, AND THAT ORIGINATING WITH YAO AND SHUN IS THE PROPER ONE FOR CHINA. 1. P'ai Kwei, styled Tan (see next

chapter), was a man of Ch'ao, ascetic in his own habits, and fond of innovations. Hence the suggestion in this chapter.—So, Ch'ao Ch'i, and Ch'ü Hsi has followed him. The author of the **四書拓餘說**, however, contends that the P'ai Kwei described as above on the authority of the 'Historical Records,' **列傳**, lxi, was not the same here introduced. See that Work, *in loc.* 2. **貉** or **貉** was a common name for the barbarous tribes on the north. They were a pastoral people, and the climate of their country was cold. No doubt their civilization was inferior to that of

道也。^三萬室之國，一人陶，則可乎。曰：不可，器不足用也。曰：夫貉五穀不生，惟黍生之，無城郭宮室宗廟祭祀之禮，無諸侯幣帛饗飧，無百官有司，故二十取一而足也。^五今居中國，去人倫，無君子，如之何其可也。^六陶以寡，且不可以爲國，況無君子乎。^七欲輕之於堯舜之道者，大貉小貉也；欲重之於

3. 'In a country of ten thousand families, would it do to have *only* one potter?' *Kwei* replied, 'No. The vessels would not be enough to use.'

4. *Mencius* went on, 'In *Mo* all the five kinds of grain are not grown; it only produces the millet. There are no fortified cities, no edifices, no ancestral temples, no ceremonies of sacrifice; there are no princes requiring presents and entertainments; there is no system of officers with their various subordinates. On these accounts a tax of one-twentieth of the produce is sufficient *there*.'

5. 'But now it is the Middle Kingdom that we live in. To banish the relationships of men, and have no superior men;—how can such a state of things be thought of?'

6. 'With but few potters a kingdom cannot subsist;—how much less can it subsist without men of a higher rank than others?'

7. 'If we wish to make the taxation lighter than the system of *Yáo* and *Shun*, we shall just have a great *Mo* and a small *Mo*.'

China, but *Mencius's* account of them must be taken with allowance. 4. 城郭,—see Bk. II. Pt. II. i. 2. 宮室 go together as a general designation of edifices, called 宮, as 'four-walled and roofed,' and 室 (實) as 'furnished.' So 祭祀 go together as synonymous,

and also 幣帛, 'pieces of silk, given as presents.' 饗, 'the morning meal;' 飧, 'the evening meal;' together = 'entertainments.' 5, 6. 君子,—referring to the 百官, 有司. 7. The meaning is, that, under such systems, China would become in the one case a copy of the *Mo*, and in the other of its state under the tyrant *Chieh*.

曰樂正子強乎。曰否。有知慮乎。曰否。多聞識乎。曰否。然則奚爲喜而不寐。曰其爲人也好善。好善足乎。曰好善優於天下。而况魯國乎。夫苟好善則四海之內皆將輕千里而來告之以善。夫苟不好善則人將曰訑訑。予旣已知之矣。訑訑之聲音顏色距人於千里之外。士止於千里之外。則

was answered, 'No.' 'Is he wise in council?' 'No.' 'Is he possessed of much information?' 'No.'

3. 'What then made you so glad that you could not sleep?'
4. 'He is a man who loves what is good.'
5. 'Is the love of what is good sufficient?'
6. 'The love of what is good is more than a sufficient qualification for the government of the kingdom;—how much more is it so for the State of Lû!
7. 'If a minister love what is good, all within the four seas will count 1,000 *li* but a small distance, and will come and lay their good thoughts before him.'
8. 'If he do not love what is good, men will say, "How self-conceited he looks? *He is saying to himself, I know it.*" The language and looks of that self-conceit will keep men off at a distance of 1,000 *li*. When good men stop 1,000 *li* off, calumniators, flatterers, and sycophants will make their appearance. When a minister

chap. vi. 3. 2. 有知慮乎，一知^一 is in the 3rd tone; 'has he wisdom and deliberation?'—The three gifts mentioned here were those considered most important to government in that age, and Kung-sun Ch'au knowing Yo-chang to be deficient in them, put his questions accordingly. 4. On this paragraph it is said in the 日講:—'In the administration of government, the most excellent quality is with-

out prejudice and dispassionately (虛中) to receive what is good. Now in regard to all good words and good actions, Yo-chang in his heart sincerely loved them.' 5, 6. 足 is what is simply sufficient. 優 is what is sufficient and more. 8. 訑訑, as defined by Chü Hai, is—自足其智, 不嗜善言之

諂諂面諛之人至矣。與諂
 諂面諛之人居國欲治，可
 得乎。
 陳子曰：古之君子，何如
 則仕？孟子曰：所就三，所去
 三。迎之致敬以有禮，言將
 行其言也，則就之；禮貌未
 衰，言弗行也，則去之。其次，
 雖未行其言也，迎之致敬
 以有禮，則就之；禮貌衰，則

lives among calumniators, flatterers, and sycophants, though he may wish the State to be well governed, is it possible for it to be so?

CHAP. XIV. 1. The disciple Ch'ân said, 'What were the principles on which superior men of old took office?' Mencius replied, 'There were three cases in which they accepted office, and three in which they left it.

2. 'If received with the utmost respect and all polite observances, and they could say to themselves that the prince would carry their words into practice, then they took office with him. Afterwards, although there might be no remission in the polite demeanour of the prince, if their words were not carried into practice, they would leave him.

3. 'The second case was that in which, though the prince could not be expected at once to carry their words into practice, yet being received by him with the utmost respect, they took office with him. But afterwards, if there was a remission in his polite demeanour, they would leave him.

貌 'the appearance of being satisfied with one's own knowledge, and having no relish for good words.' 士 = 善人。

14. GROUNDS OF TAKING AND LEAVING OFFICE. Compare Bk. V. Pt. II. iv. 7. The three cases mentioned here are respectively the 行可之仕, the 際可, and the 公養, of that place. 1. This Ch'ân is the Ch'ân Tsin,

Bk. II. Pt. II. iii. 2. 迎 is simply - 接待, not 'to go out to meet.' 3. 雖未行其言 is to be understood as thought in the scholar's mind, corresponding to 言將行其言 in the preceding paragraph. In the 日講 indeed, the 言 there is made to be the language of the ruler, but see the gloss of the 備旨,

去之。其下，朝不食，夕不食，
 饑餓不能出門戶。君聞之，
 曰：吾大者，不能行其道，又
 不能從其言也，使饑餓於
 我土地，吾恥之。周之，亦可
 受也，免死而已矣。

孟子曰：舜發於畎畝之
 中，傅說舉於版築之間，膠
 鬲舉於魚鹽之中，管夷吾
 舉於士，孫叔敖舉於海，百

4. 'The last case was that of *the superior man* who had nothing to eat, either morning or evening, and was so famished that he could not move out of his door. If the prince, on hearing of his state, said, "I must fail in the great point,—that of carrying his doctrines into practice, neither am I able to follow his words, but I am ashamed to allow him to die of want in my country;" the assistance offered in such a case might be received, but not beyond what was sufficient to avert death.'

CHAP. XV. 1. Mencius said, 'Shun rose from among the channelled fields. Fû Yüeh was called to office from the midst of his building frames; Chiào-ko from his fish and salt; Kwan Î-wû from the hands of his gaoler; Sun-shû Áo from *his hiding* by the sea-shore; and Pâi-lî Hsî from the market-place.

in loc. 4. The assistance is in the shape of employment offered. If not, then 不可受 would not be a case of 就仕.

15. TRIALS AND HARDSHIPS THE WAY IN WHICH HEAVEN PREPARES MEN FOR GREAT SERVICES. 1. With Shun, Kwan Î-wû, and Pâi-lî Hsî, the student must be familiar. Fû Yüeh,—see the Shû-ching, Pt. IV. Bk. VII, where it is related that the sovereign Káo Tsung having 'dreamt that God gave him a good assistant,' caused a picture of the man he had seen in his dream to be made, and 'search made for him through the kingdom, when he was found dwelling in the wilderness of Fû-yen (傅巖之野). In the 'Historical Records,' it is said the surname was given in the dream as 傅, and the

name as 悅. Chiào Ko is mentioned in Bk. II. Pt. I. i. 8, where it is said in the notes that his worth, when living in retirement, was discovered by king Wân. He was then selling fish and salt, and on Wân's recommendation was raised to office by the last sovereign of Yin, to whose fortunes he continued faithful. Sun-shû Áo was prime minister to Chwang of Ch'ü, the last of the five chiefs of the princes. So much is beyond dispute, but the circumstances of his elevation, and the family to which he belonged, are uncertain. See the 四書拓餘說, *in loc.* 版築, 'planks and building.' Many of the houses in China are built of earth and mortar beaten together within a moveable frame, in which the walls are formed.

里奚舉於市。故天將降大任於是人也，必先苦其心志，勞其筋骨，餓其體膚，空乏其身，行拂亂其所為，所以動心忍性，曾益其所不能。人恆過，然後能改，困於心，衡於慮，而後作，徵於色，發於聲，而後喻。入則無法家拂士，出則無敵國外患，國恆亡。然後知生於憂

2. 'Thus, when Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies.

3. 'Men for the most part err, and are afterwards able to reform. They are distressed in mind and perplexed in their thoughts, and then they arise to vigorous reformation. When things have been evidenced in men's looks, and set forth in their words, then they understand them.

4. 'If a prince have not about his court families attached to the laws and worthy counsellors, and if abroad there are not hostile States or other external calamities, his kingdom will generally come to ruin.

5. 'From these things we see how life springs from sorrow and calamity, and death from ease and pleasure.'

舉士，一士 is the officer who was in charge of him. 2. 餓其體膚, 'hungers his members and skin.' 空乏其身, 'empties his person.' 行拂, 云云, 'as to his doings, confounds what he is doing.' 行 is taken as 行事, and 爲 as 心所謀爲 會, —used for 增. 3. The same thing holds true of ordinary men. They are improved by difficulties. 衡,—used for 橫 徵於色, 云云,—the meaning is, that, though most men are not quick of apprehension, yet when things are clearly before them, they can lay hold of them. 4. The same thing is true of a State. 法家, 'law families,' i.e. old families to whom the laws of the State are familiar and dear. 拂 is used for 弼. Such families and officers will stimulate the prince's mind by their lessons and remonstrances, and

矣。誨者，是亦教之教誨也。矣，予不屑教亦多術。孟子曰，安樂也。患而死亡於

CHAP. XVI. Mencius said, 'There are many arts in teaching. I refuse, as inconsistent with my character, to teach a man, but I am only thereby still teaching him.'

foreign danger will rouse him to carefulness and exertion.

16. HOW A REFUSAL TO TEACH MAY BE TEACHING. The 亦 in 亦教 is not without its force, but we can hardly express it in a translation.

予不屑之教誨-予不屑教誨之。 The 者 carries us on to the next clause for an explanation of what has been said.

BOOK VII.

TSIN SIN. PART I.

矣。則知其性也。存其心者，知其性也。曰，盡其心者，知天。孟子曰，盡其心者，知天。章句：盡心

CHAPTER I. 1. Mencius said, 'He who has exhausted all his mental constitution knows his nature. Knowing his nature, he knows Heaven.'

TITLE OF THIS BOOK.—Like the previous Books, this is named from the commencing words—**盡心**, 'The exhausting of all the mental constitution.' It contains many more chapters than any of them, being, for the most part, brief enigmatical sentences, conveying Mencius's views of human nature. It is more abstruse also, and the student will have much difficulty in satisfying himself that he has really hit the exact meaning of the philosopher. The author of the **四書味根錄** says:—'This Book was made by Mencius in his old age. Its style is terse, and its meaning deep, and we cannot discover an order of subjects in its chapters. He had completed the previous six Books, and this grew up under his pencil, as his mind was

affected, and he was prompted to give expression to his thoughts. The first chapter may be regarded, however, as a compendium of the whole.'

1. BY THE STUDY OF OURSELVES WE COME TO THE KNOWLEDGE OF HEAVEN, AND HEAVEN IS SERVED BY OUR OBEYING OUR NATURE. 1. **盡其心** is, I conceive, to make one's self acquainted with all his mind, to arrest his consciousness, and ascertain what he is. This of course gives a man the knowledge of his nature, and as he is the creature of Heaven, its attributes must be corresponding. It is much to be wished that instead of the term Heaven, vague and indefinite, Mencius had simply said 'God.' I can get no other meaning from this paragraph. Chü Hsi, however, and all his school say that there

順受其正。莫莫非命也。立命也。俟之。所以。貳修身以。也。所以事天。心養其性。

2. 'To preserve one's mental constitution, and nourish one's nature, is the way to serve Heaven.

3. 'When neither a premature death nor long life causes a man any double-mindedness, but he waits in the cultivation of his personal character *for whatever issue*;—this is the way in which he establishes his *Heaven-ordained being*.'

CHAP. II. 1. Mencius said, 'There is an appointment for everything. A man should receive submissively what may be correctly ascribed thereto.

is no work or labour in 盡其心; that it is the 知至 of the Confucian chapter in the 'Superior Learning,' according to their view of it; that all the labour is in 知其性, which is the 物格 of that chapter. If this be correct, we should translate:—'He who completely develops his mental constitution, has known (come to know) his nature,' but I cannot construe the words so. 2. The 'preservation' is the holding fast what we have from Heaven, and the 'nourishing' is the acting in harmony therewith, so that the 'serving Heaven' is just being and doing what It has intimated in our constitution to be Its will concerning us. 3. 命 is our nature, according to the opening words of the *Chung Yung*, 天命之謂性. 立 is to be taken as an active verb. 不貳 = 不疑, 'causes no doubts,' i. e. no doubts as to what is to be done. 俟之, —之 referring to 夭壽.—It may be well to give the views of Ch'ao Ch'i on this chapter. On the first paragraph he says:—'To the nature there belong the principles of benevolence, righteousness, propriety, and knowledge. The mind is designed to regulate them (心以制之); and having the distinction of being correct, a man can put forth all his mind to think of doing good, and then he may be said to know his nature. When he knows his nature, he knows that the way of Heaven considers what is good to be excellent.' On the second paragraph he says:—'When one is able to preserve his mind, and to nourish his correct nature, he may be called a man of perfect virtue (仁人). The way of Heaven loves life, and the perfect

man also loves life. The way of Heaven is without partiality, and only approves of the virtuous. Thus the acting of the perfect man agrees with Heaven, and hence it is said,—this is the way by which he serves Heaven.' On the third paragraph he says:—'The perfect man in his conduct is guided by one law. Although he sees that some who have gone before him have been short-lived, and some long-lived, he never has two minds, or changes his way. Let life be short as that of Yen Yüan, or long as that of the duke of Shào, he refers either case equally to the appointment of Heaven, and cultivates and rectifies his own person to wait for that. It is in this way he establishes the root of Heaven's appointments (此所以立命之本)'. These explanations do not throw light upon the text, but they show how that may be treated independently of the school of Chü Hsi. And the equal unsatisfactoriness of his interpretation may well lead the student—the foreign student especially—to put forth his strength on the study of the text more than on the commentaries.

2. MAN'S DUTY AS AFFECTED BY THE DECREES OR APPOINTMENTS OF HEAVEN. WHAT MAY BE CORRECTLY ASCRIBED THERETO AND WHAT NOT. Chü Hsi says this is a continuation of the last chapter, developing the meaning of the last paragraph. There is a connexion between the chapters, but 命 is here taken more widely, as extending not only to man's nature, but all the events that befall him. 1. 正命, 'the correct appointment,' i. e. that which is directly the will of Heaven. No consequence flowing from evil or careless conduct is to be understood as being so. Chü Hsi's definition is—莫之致而至者乃為正命, 'that which comes without being brought on is the correct appointment.'—Ch'ao Ch'i says

是故知命者，不立乎巖
 牆之下，盡其道而死者，
 正命也。桎梏死者，非正
 命也。
 孟子曰：求則得之，舍
 則失之，是求有益於得
 也，求在我者也。求之有
 道，得之有命，是求無益
 於得也，求在外者也。
 孟子曰：萬物皆備於

2. 'Therefore, he who has the true idea of what is *Heaven's* appointment will not stand beneath a precipitous wall.

3. 'Death sustained in the discharge of one's duties may correctly be ascribed to the appointment of *Heaven*.

4. 'Death under handcuffs and fetters cannot correctly be so ascribed.'

CHAP. III. 1. Mencius said, 'When we get by our seeking and lose by our neglecting;—in that case seeking is of use to getting, and the things sought for are those which are in ourselves.

2. 'When the seeking is according to the proper course, and the getting is *only* as appointed;—in that case the seeking is of no use to getting, and the things sought are without ourselves.'

CHAP. IV. 1. Mencius said, 'All things are already complete in us.

there are three ways of speaking about the appointments or decrees of Heaven. Doing good and getting good is called 受命, 'receiving what is appointed.' Doing good and getting evil is called 遭命, 'encountering what is appointed.' Doing evil and getting evil is called 隨命, 'following after what is appointed.' It is only the first of these cases that is spoken of in the text. It must be borne in mind, however, that by 命 here Cháo understands death, and that only, and we should acquiesce in this, if there did not seem to be a connexion between this chapter and the preceding.

2. 知命者,—he who knows, or has the true notion of, &c. 巖, 'precipitous' and likely to fall. 4. The fetters are understood to

be those of an evil doer. 桎 are fetters for the hands, and 梏 those for the feet.

3. VIRTUE IS SURE TO BE GAINED BY SEEKING IT, BUT RICHES AND OTHER EXTERNAL THINGS NOT. This general sentiment is correct, but the exact truth is sacrificed to the point of the antithesis, when it is said in the second case that seeking is of no use to getting. The things 'in ourselves' are benevolence, righteousness, propriety, and knowledge, the endowments proper of our nature. The things 'without ourselves' are riches and dignities. The 'proper course' to seek these is that ascribed to Confucius, 'advancing according to propriety, and retiring according to righteousness,' but yet they are not at our command and control.

4. MAN IS FITTED FOR, AND HAPPY IN, DOING GOOD, AND MAY PERFECT HIMSELF THEREIN. 1. This paragraph is mystical. The all things are taken

我矣。反身而誠，樂莫大焉。疆恕而行，求仁莫近焉。

孟子曰，行之而不著焉，習矣而不察焉，終身由之，而不知其道者，衆也。

孟子曰，人不可以無恥，無恥之恥，無恥矣。

孟子曰，恥之於人大

2. 'There is no greater delight than to be conscious of sincerity on self-examination.

3. 'If one acts with a vigorous effort at the law of reciprocity, when he seeks for the realization of perfect virtue, nothing can be closer than his approximation to it.'

CHAP. V. Mencius said, 'To act without understanding, and to do so habitually without examination, pursuing the proper path all the life without knowing its nature;—this is the way of multitudes.'

CHAP. VI. Mencius said, 'A man may not be without shame. When one is ashamed of having been without shame, he will afterwards not have occasion to be ashamed.'

CHAP. VII. 1. Mencius said, 'The sense of shame is to a man of great importance.

as the principles of all things, which all things moreover are chiefly the relations of society. When we extend them farther, we get embarrassed. 2. The 誠 here is that so largely treated of in the Chung Yung. 3. 恕 is the judging of others by ourselves, and acting accordingly. Compare the Doctrine of the Mean, xiii. 3.

5. HOW MANY ACT WITHOUT THOUGHT. Compare the Analects, VIII. ix. 行之，由之，—之 is to be understood of 道，but 其道 = 'its nature,' its propriety, which is the object of 著，and its grounds, which is the object of 察. Chü Hsi defines 著 as 知之明，'knowing clearly,' and 察 as 識之精，

'knowing minutely and exactly.' 'There is much activity,' says the 備旨, 'in the two verbs.' This use of 著 is not common.

6. THE VALUE OF THE FEELING OF SHAME. The last 恥 = shameful conduct.

7. THE SAME SUBJECT. The former chapter, it is said, was by way of exhortation (以勸); this is by way of warning (以戒). The second paragraph is aimed at the wandering scholars of Mencius's time, who were full of plots and schemes to unite and disunite the various princes. 機, 'springs of motion,' 'machinery.' The third paragraph may also be translated, 'If a man be not ashamed at his being not like other men, in what will he be like them?'

矣。○_三爲機變之巧者，無所用恥焉。○_三不恥不若人，何若人有。

孟子曰：古之賢王，好善而忘勢；古之賢士，何獨不然？樂其道而忘人之勢，故王公不致敬盡禮，則不得亟見之。見且猶不得亟，而況得而臣之乎。

孟子謂宋句踐曰：子好遊

2. 'Those who form contrivances and versatile schemes distinguished for their artfulness, do not allow their sense of shame to come into action.'

3. 'When one differs from other men in not having this sense of shame, what will he have in common with them?'

CHAP. VIII. Mencius said, 'The able and virtuous monarchs of antiquity loved virtue and forgot their power. And shall an exception be made of the able and virtuous scholars of antiquity, that they did not do the same? They delighted in their own principles, and were oblivious of the power of princes. Therefore, if kings and dukes did not show the utmost respect, and observe all forms of ceremony, they were not permitted to come frequently and visit them. If they thus found it not in their power to pay them frequent visits, how much less could they get to employ them as ministers?'

CHAP. IX. 1. Mencius said to Sung Kâu-ch'ien, 'Are you fond, Sir, of travelling to the different courts? I will tell you about such travelling.'

8. HOW THE ANCIENT SCHOLARS MAINTAINED THE DIGNITY OF THEIR CHARACTER AND PRINCIPLES.

善 is not virtue in the abstract, but the good which they saw in others, in the scholars namely. 勢 is their own 'power.' As applied to the scholars, however, these things have to be reversed. They loved their own virtue (其

道), and forgot the power of men, i. e. of the princes.

9. HOW A PROFESSIONAL ADVISER OF THE PRINCES MIGHT BE ALWAYS PERFECTLY SATISFIED. THE EXAMPLE OF ANTIQUITY. 1. Some make the party spoken to in this chapter to be Kâu (句 read as 鉤)-ch'ien of Sung. Nothing is known

乎。吾語子遊。二人知之，亦囂囂，
 人不知，亦囂囂。三曰：何如，斯可
 以囂囂矣。曰：尊德樂義，則可
 以囂囂矣。四故士窮不失義，達
 不離道。五窮不失義，故士得已
 焉。達不離道，故民不失望焉。
六古之人，得志，澤加於民，不得
 志，修身見於世，窮，則獨善其
 身，達，則兼善天下。

2. 'If a prince acknowledge you and follow your counsels, be perfectly satisfied. If no one do so, be the same.'

3. *K'au-ch'ien* said, 'What is to be done to secure this perfect satisfaction?' Mencius replied, 'Honour virtue and delight in righteousness, and so you may *always* be perfectly satisfied.'

4. 'Therefore, a scholar, though poor, does not let go *his* righteousness; though prosperous, he does not leave *his own* path.'

5. 'Poor and not letting righteousness go;—it is thus that the scholar holds possession of himself. Prosperous and not leaving the *proper* path;—it is thus that the expectations of the people from him are not disappointed.'

6. 'When the men of antiquity realized their wishes, benefits were conferred by them on the people. If they did not realize their wishes, they cultivated their personal character, and became illustrious in the world. If poor, they attended to their own virtue in solitude; if advanced to dignity, they made the whole kingdom virtuous as well.'

of him, but that he was one of the adventurers, who travelled about tendering their advice to the different princes. 2. To translate 知之 as I have done here, can hardly be called a paraphrase. Ch'ü Hsi, after Ch'ao Ch'ü, explains 賢賢 as 'the appearance of self-possession and freedom from desire.' 'Perfectly satisfied,' conveys the idea of the phrase. 3. It is to be understood that the 'virtue' is that which the scholar has in himself, and the 'righteousness'

is the course which he pursues. 4. 窮-人不知之; 達 is the reverse. 5. 'Holds possession of himself,'—i.e. has what he chiefly loves and seeks. 6. 古之人-人-士.—Ch'ü Hsi observes:—'This chapter shows how the scholar, attaching weight to what is internal, and holding what is external light, will approve himself good in all places and circumstances.'

孟子曰待文王而後興者凡民也若夫豪傑之士雖無文王猶興
 孟子曰附之以韓魏之家如其自視欲然則過人遠矣
 孟子曰以佚道使民雖勞不怨以生道殺民雖死不怨殺者
 孟子曰霸者之民驩

CHAP. X. Mencius said, 'The mass of men wait for a king Wän, and then they will receive a rousing impulse. Scholars distinguished from the mass, without a king Wän, rouse themselves.'

CHAP. XI. Mencius said, 'Add to a man the families of Han and Wei. If he then look upon himself without being elated, he is far beyond the mass of men.'

CHAP. XII. Mencius said, 'Let the people be employed in the way which is intended to secure their ease, and though they be toiled, they will not murmur. Let them be put to death in the way which is intended to preserve their lives, and though they die, they will not murmur at him who puts them to death.'

CHAP. XIII. 1. Mencius said, 'Under a chief, leading all the princes, the people look brisk and cheerful. Under a true sovereign, they have an air of deep contentment.'

10. HOW PEOPLE SHOULD GET THEIR INSPIRATION TO GOOD IN THEMSELVES. 凡民, 'all the people,' i. e. ordinary people. 豪傑-俊傑, in Bk. II. Pt. I. v. 1. When a distinction is made between the characters, he who in wisdom is the first of 10,000 men, is called 英; the first of 1,000 is called 俊; the first of 100 is called 豪; the first of 10 is called 傑.

11. NOT TO BE ELATED BY RICHES IS A PROOF OF SUPERIORITY. Han and Wei,—see Bk. I. Pt. I. i. 1, notes; 'The families of Han and Wei,'—i. e. the wealth and power of those families. 附, used for 益, 'to increase,' indicates the equality of the additions. 欲然 is defined

—不自滿足意, 'not being full of and satisfied with one's self.'

12. WHEN A RULER'S AIM IS EVIDENTLY THE PEOPLE'S GOOD, THEY WILL NOT MURMUR AT HIS HARSHEST MEASURES. The first part is explained rightly of toils in agriculture, road-making, bridge-making, &c., and the second of the administration of justice, where I should prefer to think that Mencius had the idea of a just war before him; compare Analects, XX. ii. 2. 佚道, 'a way of ease'; 生道, 'a way of life.'

13. THE DIFFERENT INFLUENCE EXERCISED BY A CHIEF AMONG THE PRINCES, AND BY A TRUE SOVEREIGN. 1. 虞 is explained in the dictionary, with reference to this passage, by 樂. It is the same as 娛 and 驩虞-歡娛 皞皞 is 廣大自得之貌

虞如也。王者之民，皞皞如也。殺之而不怨，利之而不庸。民日遷善而不知爲之者。夫君子所過者化，所存者神。上下與天地同流，豈曰小補之哉。

孟子曰：仁言不如仁聲之入人深也。善政不如善教之得民也。善政，

2. 'Though he slay them, they do not murmur. When he benefits them, they do not think of his merit. From day to day they make progress towards what is good, without knowing who makes them do so.

3. 'Wherever the superior man passes through, transformation follows; wherever he abides, his influence is of a spiritual nature. It flows abroad, above and beneath, like that of Heaven and Earth. How can it be said that he mends society but in a small way!'

CHAP. XIV. 1. Mencius said, 'Kindly words do not enter so deeply into men as a reputation for kindness.

2. 'Good government does not lay hold of the people so much as good instructions.

3. 'Good government is feared by the people, while good instruc-

'the appearance of enlargement and self-possession.' In illustration of the condition of the people under a true sovereign, commentators generally quote a tradition of their state in the golden age of Yao, when 'entire harmony reigned under heaven, and the lives of the people passed easily away.' Then the old men smote the clods, and sang, 日出而作, 日入而息, 鑿井而飲, 耕田而食, 帝力於我何有哉. 'At sunrise we rise, and at sunset we rest. We dig our wells and drink; we cultivate our fields and eat.—What is the strength of the Ti to us?' 2. 庸 is used in the sense of 功, 'merit,' or meritorious work, and the analogy of the other clauses determines the meaning of 不庸, as in the translation.

3. 君子 has reference to the 王者, par. 1.

It is used here in its highest application, — 'the sage.' 所過, 所存, — the latter phrase is interpreted morally, being — 'when he has fixed his mind to produce a result.' This is unnecessary. 神, 'spiritual,' 'mysterious': — the effects are sure and visible, but the operation is hidden. In the influence of Shun in the time of his obscurity, when the ploughmen yielded the furrow, and the potters made their vessels all sound, we have an example, it is said, of the 所過者化. In what it is presumed would have been the influence of Confucius, had he been in the position of a ruler, as described, Analects XIX. xxv, we have an example of the 所存者神. 補之, as an object for 之, I supply 'society.' It is understood that a leader of the princes only helps the people in a small way.

14. THE VALUE TO A RULER OF REPUTATION AND MORAL INFLUENCES. Kindly words are but brief,

民畏之，善教，民愛之，善政得民財，善教得民心。
 孟子曰：人之所不學而能者，其良能也；所不慮而知者，其良知也。孩提之童，無不知愛其親也，及其長也，無不知敬其兄也。親，親仁也，敬，長義也，無他，達之天下也。
 孟子曰：舜之居深山之

tions are loved by them. Good government gets the people's wealth, while good instructions get their hearts.'

CHAP. XV. 1. Mencius said, 'The ability possessed by men without having been acquired by learning is intuitive ability, and the knowledge possessed by them without the exercise of thought is their intuitive knowledge.

2. 'Children carried in the arms all know to love their parents, and when they are grown a little, they all know to love their elder brothers.

3. 'Filial affection for parents is the working of benevolence. Respect for elders is the working of righteousness. There is no other reason for those feelings;—they belong to all under heaven.'

CHAP. XVI. Mencius said, 'When Shun was living amid the deep retired mountains, dwelling with the trees and rocks, and

and on an occasion. A reputation for kindness must be the growth of time and of many evidences. With the whole chapter, compare Analects, II. iii.

15. BENEVOLENCE AND RIGHTEOUSNESS ARE NATURAL TO MAN, PARTS OF HIS CONSTITUTION.

1. I translate 良 by 'intuitive,' but it serves also to denote the 'goodness' of the nature of man. Chü Hsi so defines it:—良者本然之善也。2. 孩 is defined in the dictionary by 小兒笑, 'an infant smiling.'

When an infant has reached to this, then it is

所提挈, 'taken by people in their

arms' 3. 達之天下 must be supplemented by 無不同, 'extend them (carry the inquiry about them) to all under heaven, and they are the same.' This is just laying down universality as a test that those feelings are intuitive to us. Cháo Ch'i, however, explains differently:—'Those who wish to do good, have nothing else to do but to extend these ways of children to all under heaven.'

16. HOW WHAT SHUN WAS DISCOVERED ITSELF IN HIS GREATEST OBSCURITY. 決江河,—the

決 is the water itself bursting its banks; the agency of man in the matter is not to be supposed. So in the 備旨:—決江河謂

中、與木石居、與鹿豕遊、其所以異於深山之野人者、幾希、及其聞一善言、見一善行、若決江河、沛然莫之能禦也。

孟子曰、無爲其所不爲、無欲其所不欲、如此而已矣。

孟子曰、人之有德慧術知者、恆存乎疢疾、獨孤臣

wandering among the deer and swine, the difference between him and the rude inhabitants of those remote hills appeared very small. But when he heard a single good word; or saw a single good action, he was like a stream or a river bursting its banks, and flowing out in an irresistible flood.'

CHAP. XVII. Mencius said, 'Let a man not do what *his own sense of righteousness tells him* not to do, and let him not desire what his *sense of righteousness tells him* not to desire;—to act thus is all he has to do.'

CHAP. XVIII. 1. Mencius said, 'Men who are possessed of intelligent virtue and prudence in affairs will generally be found to have been in sickness and troubles.'

2. 'They are the friendless minister and concubine's son, who keep their hearts under a sense of peril, and use deep precautions

江之決也、非人決之也。江

河 may be taken generally, or with special reference to the Yang-tsze and Yellow river. I prefer the former.

17. A MAN HAS BUT TO OBEY THE LAW IN HIMSELF. The text is literally—'Not doing what he does not do,' &c. Much must be supplied to make it intelligible in a translation. Cháo Ch'í interprets and supplies quite differently:—'Let a man not make another do what he does not do himself,' &c.

18. THE BENEFITS OF TROUBLE AND AFFLICTION.

1. Compare Bk. VI. Pt. II. xv. 德 and 慧、術 and 知 (4th tone) go together,—'intelligence

of virtue, and wisdom of arts.' 存 retains its proper meaning of 在, 'to be in.' 疢 means properly 'fever,' 'any feverish disease,' but here 疢疾 = distresses generally. 2. 惟, —not joined with 孤, but qualifying the whole sentence. 獨 = 孤, 'fatherless,' friendless, not having favour with the sovereign. 孽子 is not the child of one who is a concubine merely, but a concubine in disgrace, or one of a very low rank. 孽 is often taken as if it were 棄, the shooting forth of a tree after it has been cut down; moreover, the 艹 in it should be 艸.

孽子，其操心也危，其慮患也深，故達。
 孟子曰：有事君人者，事是君則爲容悅者也。有安社稷臣者，以安社稷爲悅者也。有天民者，達可行於天下，而後行^四之者也。有大人者，正己而物正者也。
 孟子曰：君子有三樂

against calamity. On this account they become distinguished for their intelligence.'

CHAP. XIX. 1. Mencius said, 'There are persons who serve the prince;—they serve the prince, that is, for the sake of his countenance and favour.

2. 'There are ministers who seek the tranquillity of the State, and find their pleasure in securing that tranquillity.

3. 'There are those who are the people of Heaven. They, *judging that*, if they were in office, they could carry out *their principles*, throughout the kingdom, proceed *so* to carry them out.

4. 'There are those who are great men. They rectify themselves and others are rectified.'

CHAP. XX. 1. Mencius said, 'The superior man has three

19. FOUR DIFFERENT CLASSES OF MINISTERS.
 1. 有事君人者, = the 人 is joined with 有, and not to be taken with 君. Mencius speaks of 人, 'persons,' and not 臣, 'ministers,' to indicate his contempt. 爲容悅 is difficult. The common view is what I have given. 容是使君容我, 悅是使君悅我, 'yung is to cause the prince to bear with—countenance—them;—yüeh is to cause the prince to be pleased with them.' In this case, 爲 should be read in 4th tone. It is said, however, to have 專務社稷意, 'the idea of aiming at exclusively.' 2. 社稷臣, see Confucian Analects, XVI. i. 4.

悅, it will be seen, is not used here, as in the last paragraph. 3. 天民, 'Heaven's people,' those who seem dearer to Heaven and more favoured by it;—compare Bk. V. Pt. I. vii. 5. 4. 'The great men' are the sages, the highest style of men. 物 is to be understood of persons—君民, 'the sovereign and the people.'—The first class of ministers may be styled the mercenary; the second, the loyal; the third have no selfishness, and they embrace the whole kingdom in their regards, but they have their defined aims to be attained by systematic effort, while the fourth, unconsciously but surely, produce the grandest results.

20. THE THINGS WHICH THE SUPERIOR MAN DELIGHTS IN. TO OCCUPY THE THRONE IS NOT AMONG THEM. 1. 王天下 is to be taken as simply—有天下. The possession of the

而王天下不與存焉。^三父母俱存，兄弟無故，一樂也。仰不愧於天，俯不忤於人，二樂也。得天下英才而教育之，三樂也。君子有三樂，而王天下不與存焉。^四

孟子曰：廣土衆民，君子欲之，所樂不存焉。^二天下而立，定四海之民，君子樂之，所性不存焉。^三君子所性

things in which he delights, and to be ruler over the kingdom is not one of them.

2. 'That his father and mother are both alive, and that the condition of his brothers affords no cause for anxiety;—this is one delight.

3. 'That, when looking up, he has no occasion for shame before Heaven, and, below, he has no occasion to blush before men;—this is a second delight.

4. 'That he can get from the whole kingdom the most talented individuals, and teach and nourish them;—this is the third delight.

5. 'The superior man has three things in which he delights, and to be ruler over the kingdom is not one of them.'

CHAP. XXI. 1. Mencius said, 'Wide territory and a numerous people are desired by the superior man, but what he delights in is not here.

2. 'To stand in the centre of the kingdom, and tranquillize the people within the four seas;—the superior man delights in this, but the highest enjoyment of his nature is not here.

3. 'What belongs by his nature to the superior man cannot be

sovereign sway is indicated, and not the carrying out of the true royal principles. 2. 兄

弟無故 may be understood of every painful thing in the condition of his brothers, which would distress him. 3. We cannot but attach a personal meaning to 'Heaven' here.

21. MAN'S OWN NATURE THE MOST IMPORTANT THING TO HIM, AND THE SOURCE OF HIS TRUE

ENJOYMENT. 1. This describes the condition of the prince of a large State, who has thereby many opportunities of doing good. 2. This advances on the meaning of the first paragraph. The individual indicated is the sovereign, who by his position can benefit the myriads of the people, and therein he feels delight. 所性

—what belongs to him by nature. 3. 君子

雖大行不加焉，雖窮居
 不損焉，分定故也。君子
 所性，仁、義、禮、智，根於心，
 其生色也，晬然見於面，
 盎於背，施於四體，四體
 不言而喻。
 孟子曰：伯夷辟紂，居
 北海之濱，聞文王作，興
 曰：盍歸乎來！吾聞西伯
 善養老者，太公辟紂，居

increased by the largeness of his sphere of action, nor diminished by his dwelling in poverty and retirement;—for this reason that it is determinately apportioned to him *by Heaven*.

4. 'What belongs by his nature to the superior man are benevolence, righteousness, propriety, and knowledge. These are rooted in his heart; their growth and manifestation are a mild harmony appearing in the countenance, a rich fullness in the back, and the character imparted to the four limbs. Those limbs understand to *arrange themselves*, without being told.'

CHAP. XXII. 1. Mencius said, 'Po-î, that he might avoid Châu, was dwelling on the coast of the northern sea when he heard of the rise of king Wân. He roused himself and said, "Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old." T'ai-kung, to avoid Châu, was dwelling on the coast of the eastern sea. When he heard of the rise of king

is not to be interpreted only of the prince of a State or the sovereign. Indeed in the two preceding paragraphs, though the individuals indicated are in those positions, the phrase, as well as here, has its moral significancy.

分 (4th tone) 定故也,—the nature is complete as given by Heaven. It can only be developed from within. Nothing can be added to it from without. This seems to be the idea.

4. 其生色也 extend over all the rest of the paragraph. 生 and 色 are in apposition; 色 is not to be taken as under the government of 生. The meaning is simply that moral and intellectual qualities indicate

themselves in the general appearance and bearing. 晬然 is explained as 清和潤澤之貌 'the appearance of what is pure,

harmonious, moistening, and rich,' and 盎 as 豐厚盈溢之意, 'meaning what is affluent, generous, full and overflowing.'—The whole description is rather strained.

22. THE GOVERNMENT OF KING WÂN BY WHICH THE AGED WERE NOURISHED. 1. Compare Bk. IV. Pt. I. xiii. 1. 2. This is to be translated historically, as it describes king Wân's government; compare Bk. I. Pt. I. iii. 4. 匹婦, corresponding to 匹夫, below;—'the private

東海之濱，聞文王作，興曰：盍歸乎來！吾聞西伯善養老者，天下有善養老，則仁人以爲已歸矣。^{○二節}五畝之宅，樹牆下以桑，匹婦蠶之，則老者足以衣帛矣。五母雞，二母彘，無失其時。老者足以無失肉矣。百畝之田，匹夫耕之，八口之家，可以無飢矣。^{○三節}所謂西伯善養老者，制其田里，教之樹畜，導其

Wän, he said, "Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old." If there were a prince in the kingdom, who knew well how to nourish the old, all men of virtue would feel that he was the proper object for them to gather to.

2. 'Around the homestead with its five mâu, the space beneath the walls was planted with mulberry trees, with which the women nourished silkworms, and thus the old were able to have silk to wear. *Each family* had five brood hens and two brood sows, which were kept to their *breeding* seasons, and thus the old were able to have flesh to eat. The husbandmen cultivated their farms of 100 mâu, and thus their families of eight mouths were secured against want.

3. 'The expression, "The chief of the West knows well how to nourish the old," refers to his regulation of the fields and dwellings, his teaching them to plant *the mulberry* and nourish those animals, and his instructing the wives and children, so as to make them nourish

woman, 'the private man.' 蠶之, silk-wormed them, i.e. nourished silkworms with them. It is observed by 淮南子.—'The silkworm eats and does not drink, going through its transformations in twenty-seven days. The wife of the Yellow Ti (a.c. 2697-2597), whose surname was Hsi-ling (西陵氏), first taught the people to keep silkworms, and to manage their silk, in order to provide clothes. Future ages sacrifice to her as the 先蠶.' Mencius has not mentioned before the number of brood sows and hens apportioned to a family. 3. 此之謂 responds to 所謂...者, at the beginning. The whole paragraph is the

妻子、使養其老、五十、非帛
 不煖、七十、非肉、不飽、不煖
 不飽、謂之凍餒、文王之民、
 無凍餒之老者、此之謂也。
 孟子曰、易其田疇、薄其
 稅歛、民可使富也。食之以
 時、用之以禮、財不可勝用
 也。民非水火、不生活、昏暮
 叩人之門戶、求水火、無弗

their aged. At fifty, warmth cannot be maintained without silks, and at seventy flesh is necessary to satisfy the appetite. Persons not kept warm nor supplied with food are said to be starved and famished, but among the people of king Wán, there were no aged who were starved or famished. This is the meaning of the expression in question.'

CHAP. XXIII. 1. Mencius said, 'Let it be seen to that their fields of grain and hemp are well cultivated, and make the taxes on them light;—so the people may be made rich.

2. 'Let it be seen to that the people use their resources of food seasonably, and expend their wealth only on the prescribed ceremonies:—so their wealth will be more than can be consumed.

3. 'The people cannot live without water and fire, yet if you knock at a man's door in the dusk of the evening, and ask for water and fire, there is no man who will not give them, such is the

explanation of that expression. 田里, 一里 is the dwelling-place, the five *mǔ* allotted for buildings.

23. TO PROMOTE THE VIRTUE OF THE PEOPLE, THE FIRST CARE OF A GOVERNMENT SHOULD BE TO CONSULT FOR THEIR BEING WELL OFF. 1. 易, 4-

4th tone, as in Bk. I. Pt. I. v. 3, *et al.* 田, 'grain fields.' 疇, 'flax fields.' 易 and 薄 are both in the imperative, indicating the work of the ruler or government. So 食 and 用 in par. 2, where 之 may be referred to 財, or the

resources arising from the government just indicated. 以時 may be best explained from

Bk. I. Pt. I. iii. 3, 4. 以禮, —the 禮 are the festive occasions of capping, marriage, &c., excepting on which a strict economy should be enforced. 3. Compare Bk. I. Pt. I. vii. 20-22.

昏 properly denotes half an hour after sunset, or thereabouts. 暮 is 日晚, 'the evening of the day.' The time of the request is inopportune, and the manner of it not according to propriety;—and yet it is granted. 菽 is the

與者至足矣。聖人治天下，使有菽粟如水火，菽粟如水火，而民焉有不仁者乎？
 孟子曰：孔子登東山而小魯，登太山而小天下，故觀於海者難爲水，遊於聖人之門者難爲言。觀水有術，必觀其瀾。日月有明，容光必照焉。流水之爲物也，不盈科不行。君子之志於

abundance of these things. A sage governs the kingdom so as to cause pulse and grain to be as abundant as water and fire. When pulse and grain are as abundant as water and fire, how shall the people be other than virtuous ?

CHAP. XXIV. 1. Mencius said, 'Confucius ascended the eastern hill, and Lû appeared to him small. He ascended the T'ai mountain, and all beneath the heavens appeared to him small. So he who has contemplated the sea, finds it difficult to think anything of other waters, and he who has wandered in the gate of the sage, finds it difficult to think anything of the words of others.

2. 'There is an art in the contemplation of water.—It is necessary to look at it as foaming in waves. The sun and moon being possessed of brilliancy, their light admitted even through an orifice illuminates.

3. 'Flowing water is a thing which does not proceed till it has filled the hollows in its course. The student who has set his

general name for all kinds of peas and beans.

栗—as in Analects, XII. xi. 3.
 24. HOW THE GREAT DOCTRINES OF THE SAGES DWARF ALL SMALLER DOCTRINES, AND YET ARE TO BE ADVANCED TO BY SUCCESSIVE STEPS. 1, 2. This paragraph illustrates the greatness of the sage's doctrines. The eastern hill was on the east of the capital of Lû. Some identify it with a small hill, called Fang (防), in the district of Ch'ü-fau (曲阜), at the foot of which Confucius's parents were buried; others with a hill named Mäng (蒙), in the district of Pi, in the depart-

ment of î-châu. The T'ai mountain is the chief of the five great mountains of China. It lay on the extreme east of Ch'i, in the present district of T'ai-an, in the department of the same name. In 難爲水, 爲 is used as in 爲

衆, Bk. IV. Pt. I. vii. 5. After seeing the surging ocean, the streams are not worth being taken into account. And light penetrating every cranny assures us of its splendour in the great luminaries. 3. 君子 is here the aspiring student. 章, 'an elegant piece,' here for 'one lesson,' 'one truth.'

道也。不成章不達。
 蓋孟子曰：鷄鳴而起，
 孳孳爲善者，舜之徒
 也。鷄鳴而起，孳孳爲
 利者，蹠之徒也。欲知
 舜與蹠之分，無他，利
 與善之閒也。
 蓋孟子曰：楊子取爲
 我，拔一毛而利天下，
 不爲也。墨子兼愛，摩

mind on the doctrines of the sage, does not advance to them but by completing one lesson after another.'

CHAP. XXV. 1. Mencius said, 'He who rises at cock-crowing, and addresses himself earnestly to the practice of virtue, is a disciple of Shun.

2. 'He who rises at cock-crowing, and addresses himself earnestly to the pursuit of gain, is a disciple of Chih.

3. 'If you want to know what separates Shun from Chih, it is simply this,—the interval between *the thought of gain* and *the thought of virtue*.'

CHAP. XXVI. 1. Mencius said, 'The principle of the philosopher Yang was—"Each one for himself." Though he might have benefited the whole kingdom by plucking out a single hair, he would not have done it.

2. 'The philosopher Mo loves all equally. If by rubbing smooth

25. THE DIFFERENT RESULTS TO WHICH THE LOVE OF GOOD AND THE LOVE OF GAIN LEAD.

1. 'A disciple of Shun,'—i.e. although such a man may not himself attain to be a sage, he is treading in the steps of one. 2. Chih (蹠) being used for 跖) is the robber Chih; see Bk. III. Pt. II. x. 3. 爲利,—爲 is used here as in chap. xix. 1. I should prefer myself to read it in the 4th tone. It is observed by the scholar Ch'ang that 'by good and gain are intended the public mind and the selfish mind (公私而已)'. 3. 利與善之閒 is intended to represent the slightness of the separation between them, in its initial principles, and I therefore supply 'the thought of.'

26. THE ERRORS OF YANG, MO, AND TSZE-MO. OBSTINATE ADHERENCE TO A COURSE WHICH WE MAY DEEM ABSTRACTLY RIGHT IS PERILOUS. 1. 'The philosopher Yang,'—see Bk. III. Pt. II. ix. 9,

10, 14. Chü Hai says:—取者僅足之意, '取 conveys the idea of what is barely sufficient.' This is not correct. 楊子取—楊子所取, 'that which the philosopher Yang chose, was.' . . . In the writings of the scholar Lieh (列子), Bk. VII, we find Yang Chü speaking of Po-ch'ang Tsze-kao (伯成子高) that 'he would not pull out one of his hairs to benefit others,' and when questioned himself 'if he would pull out a hair to help an age,' declining to reply. 2. 'The philosopher Mo,'—see Bk. III. Pt. I. v. 1; Pt. II. ix. 9, 10, 14. We are not to understand the rubbing the body smooth as an isolated act which somehow would benefit the kingdom. The smoothness would arise from labours undergone for the kingdom, like those of the great Yü, who wrought

頂放踵利天下爲之子_三
 莫執中執中爲近之執_四
 中無權猶執一也所惡_四
 執一者爲其賊道也舉
 一而廢百也。
 孟子曰飢者甘食渴
 者甘飲是未得飲食之
 正也飢渴害之也豈惟
 口腹有飢渴之害人心
 亦皆有害人能無以飢

his whole body from the crown to the heel, he could have benefited the kingdom, he would have done it.

3. 'Tsze-mo holds a medium *between these*. By holding that medium, he is nearer the right. But by holding it without leaving room for the exigency of circumstances, it becomes like their holding their one point.

4. 'The reason why I hate that holding to one point is the injury it does to the way of *right principle*. It takes up one point and disregards a hundred others.'

CHAP. XXVII. 1. Mencius said, 'The hungry think any food sweet, and the thirsty think the same of any drink, and thus they do not get the right taste of what they eat and drink. The hunger and thirst, in fact, injure *their palate*. And is it only the mouth and belly which are injured by hunger and thirst? Men's minds are also injured by them.'

2. 'If a man can prevent the evils of hunger and thirst from

and waded till he had worn away all the hair on his legs. See the 集證, in loc. 3. Of Tsze-mo nothing seems to be known, but that he belonged to Lü. 執中 must be clearly understood as referring to a Mean between the selfishness of Yang Chü and the transcendentalism of Mo Ti. 近之=近道, the 道 mentioned in par. 4. The necessity of attending to the exigency of circumstances is illustrated by saying that a case may be conceived when it would be duty to deny a single hair to save the kingdom, and a case when it would be duty to rub the whole body smooth to do so. The orthodox way (道) of China is to do what is

right with reference to the whole circumstances of every case and time.

27. THE IMPORTANCE OF NOT ALLOWING THE MIND TO BE INJURED BY POVERTY AND A MEAN CONDITION.

1. 甘 perhaps is used adverbially, = 'readily;' compare Bk. II. Pt. I. i. 11. The two clauses 是未 and 飢渴 run parallel to each other, the latter being explanatory of the former. 害之, -之-口腹. With reference to the mind, hunger and thirst stand for poverty and a mean condition. 2. 能無以...爲='can prevent being,' 無 being

渴之害，爲心害，則不
 及人不爲憂矣。
 孟子曰：柳下惠不
 以三公易其介。
 孟子曰：有爲者，辟
 若掘井，掘井九仞而
 不及泉，猶爲棄井也。
 孟子曰：堯舜性之
 也，湯武身之也，五霸
 假之也。久假而不歸，

being any evils to his mind, he need not have any sorrow about not being equal to other men.'

CHAP. XXVIII. Mencius said, 'Hüi of Liü-hsiá would not for the three highest offices of State have changed his firm purpose of life.'

CHAP. XXIX. Mencius said, 'A man with definite aims to be accomplished may be compared to one digging a well. To dig the well to a depth of seventy-two cubits, and stop without reaching the spring, is after all throwing away the well.'

CHAP. XXX. 1. Mencius said, 'Benevolence and righteousness were natural to Yáo and Shun. T'ang and Wú made them their own. The five chiefs of the princes feigned them.

2. 'Having borrowed them long and not returned them, how could it be known they did not own them?'

emphatic. 不及人，—人 refers to great men, sages, and worthies. Such a man has himself really advanced far in the path of greatness.

28. HÜI OF LIÜ-HSIÁ'S FIRMNESS. 'Hüi of Liü-hsiá,'—see Bk. II. Pt. I. ix. 2, 3; Bk. V. Pt. II. i. 3, 5; Bk. VI. Pt. II. vi. 2. 和, 'mildness,' 'friendly impressibility,' was a characteristic of Hüi, and Mencius, therefore, notices how it was associated with firmness of mind. The 'three kung' are the three highest officers about the royal court, each equal in dignity to the highest rank of nobility.

29. ONLY THAT LABOUR IS TO BE PRIZED WHICH ACCOMPLISHES ITS OBJECT. 辟,—used for 辟

軻—仞, 'eight cubits.' In the Analects, XIX. xxiii. 3, it is said, in the note, that the 仞 was seven cubits, while here its length is given as eight. Its exact length is a moot

point. See the 集證, in loc. 有爲者, 'one who has that which he is doing.' The application may be very wide.

30. THE DIFFERENCE BETWEEN YÁO, SHUN, T'ANG, AND WÚ, ON THE ONE HAND, AND THE FIVE CHIEFS, ON THE OTHER, IN RELATION TO BENEVOLENCE AND RIGHTEOUSNESS. 1. 之 no doubt

refers to 仁義, 'benevolence and righteousness,' and a translation can hardly be made without supplying those terms. Though Yáo and Shun stood on a higher platform than T'ang and Wú, they agreed in sincerity, which is the common point of contrast between them and the chiefs. 身之, 'incorporated them'—made them their own. 2. Chü Hai explains 歸 by 還, 'returned.' Admitting this, the meaning of 假 passes from 'feigning' to 'borrowing.' He seems to prefer viewing 惡知

惡知其非有也。
 公孫丑曰，伊尹曰，予不
 狎于不順，放太甲于桐，民
 大悅。太甲賢，又反之，民大
 悅。賢者之爲人臣也，其君
 不賢，則固可放與？孟子曰，
 有伊尹之志，則可，無伊尹
 之志，則篡也。
 公孫丑曰，詩曰，不素餐
 兮，君子之不耕而食，何也。

CHAP. XXXI. 1. Kung-sun Ch'âu said, 'Í Yin said, "I cannot be near and see him so disobedient to reason," and therewith he banished T'ai-chiâ to Tung. The people were much pleased. When T'ai-chiâ became virtuous, he brought him back, and the people were again much pleased.

2. 'When worthies are ministers, may they indeed banish their sovereigns in this way when they are not virtuous?'

3. Mencius replied, 'If they have the same purpose as Í Yin, they may. If they have not the same purpose, it would be usurpation.'

CHAP. XXXII. Kung-sun Ch'âu said, 'It is said, in the Book of Poetry,

"He will not eat the bread of idleness!"

How is it that we see superior men eating without labouring? Mencius replied, 'When a superior man resides in a country, if its

as = 'how could they themselves know?' but I much prefer the view in the translation.

31. THE END MAY JUSTIFY THE MEANS, BUT THE PRINCIPLE SHOULD NOT BE READILY APPLIED. 1. Compare Bk. V. Pt. I. vi. 5. 伊尹曰, —see the Shû-ching, Pt. IV. v. Bk. I. 9. The words are taken somewhat differently in the commentary on the ching, but I have followed what seems the most likely meaning of them. 3. 志 is the purpose, not suddenly formed on an emergency, but the determination and object of the whole life. It is said—志以其素定者言.

32. THE SERVICES WHICH A SUPERIOR MAN RENDERS TO A COUNTRY ENTITLE HIM, WITHOUT HIS

DOING OFFICIAL DUTY, TO SUPPORT. This is an instance of the oft-repeated insinuation against Mencius, that he was content to be supported by the princes, while he would not take office; compare Bk. III. Pt. II. iv. 詩曰, —see the Shih-ching, I. ix. Ode VI. 素 = 空, 'empty,' without doing service. The old commentators and the new differ somewhat in their interpretations of the ode, but they agree in understanding its great lesson to be that people should not be receiving emolument, who do not actively serve their country. 耕 'ploughing,' labouring. This term is suggested from the ode,

孟子曰：君子居是國也，其君用之，則安、富、尊、榮；其子弟從之，則孝、悌、忠、信；不素餐兮，孰大於是？

豐王子墊問曰：士何事？孟子曰：尚志。曰：何謂尚志？曰：仁義而已矣。殺一無罪，非仁也；非其有而取之，非義也。居惡在，仁是也；路惡在，義是也。居仁由義，大人之事備矣。

sovereign employ his counsels, he comes to tranquillity, wealth, honour, and glory. If the young in it follow his instructions, they become filial, obedient to their elders, true-hearted, and faithful.—What greater example can there be than this of not eating the bread of idleness?’

CHAP. XXXIII. 1. The king's son, Tien, asked *Mencius*, saying, 'What is the business of the *unemployed* scholar?’

2. *Mencius* replied, 'To exalt his aim.'

3. *Tien* asked *again*, 'What do you mean by exalting the aim?' The answer was, '*Setting it* simply on benevolence and righteousness. *He thinks* how to put a single innocent person to death is contrary to benevolence; how to take what one has not a *right to* is contrary to righteousness; that one's dwelling should be benevolence; and one's path should be righteousness. Where else should he dwell? What other path should he pursue? When benevolence is the dwelling-place of the heart, and righteousness the path of the life, the business of a great man is complete.'

where it occurs, 用之, 'use him,' i.e. his counsels, not as a minister.

33. HOW A SCHOLAR PREPARES HIMSELF FOR THE DUTIES TO WHICH HE ASPIRES. 1. Tien was the son of the king of Ch'i. His question probably had reference to the wandering scholars of the time, whose ways he disliked. They were no favourites with *Mencius*, but he prefers to reply to the prince according to his ideal of the

scholar. 3. 仁... 義是也 represent the scholar's thoughts, his nursing his aim.

We can hardly take 大人 as in chap. xix. 4, where it denotes the sages, the very highest style of men. Here it denotes rather the individuals in the various grades of official employment, to which 'the scholar' may attain.

孟子曰仲子不義與
 之齊國而弗受人皆信
 之是舍簞食豆羹之義
 也人莫大焉亡親戚君
 臣上下以其小者信其
 大者奚可哉。
 蓋桃應問曰舜爲天子
 臯陶爲士瞽瞍殺人則
 如之何孟子曰執之而

CHAP. XXXIV. Mencius said, 'Supposing that the kingdom of Ch'i were offered, contrary to righteousness, to Ch'an Chung, he would not receive it, and all people believe in him, as a man of the highest worth. But this is only the righteousness which declines a dish of rice or a plate of soup. A man can have no greater crimes than to disown his parents and relatives, and the relations of sovereign and minister, superiors and inferiors. How can it be allowed to give a man credit for the great excellences because he possesses a small one?'

CHAP. XXXV. 1. T'ao Ying asked, saying, 'Shun being sovereign, and K'ao-yao chief minister of justice, if K'u-sau had murdered a man, what would have been done in the case?'

2. Mencius said, 'K'ao-yao would simply have apprehended him.'

84. HOW MEN JUDGE WRONGLY OF CHARACTER, OVERLOOKING, IN THEIR ADMIRATION OF ONE STRIKING EXCELLENCE, GREAT FAILURES AND DEFICIENCIES. 仲子 is the Ch'an Chung of Bk. III. Pt. II. x, which see. I substitute the surname to avoid translating 子. In the translation of 人莫大焉, 焉 is taken as used for 乎, and what follows is under the regimen of 大, as if we were to complete the construction in this way:—人之罪莫大乎亡親云云. Ch'ao Ch'i interprets quite differently:—'But what a man should exalt is the greatest virtues, the propriety and righteousness in the great relations of life. He, however, denies them, &c.' Certainly the solecism of taking 焉 for 乎 is

better than this. 亡,—used for 無, but as a verb. Wang Yin-chih construes as I do, making the 焉 = 乎, = 於, and construing 大 consequently in the comparative degree.

85. WHAT SHUN AND HIS MINISTER OF CRIME WOULD HAVE DONE, IF SHUN'S FATHER HAD COMMITTED A MURDER. 1. T'ao Ying was a disciple of Mencius. This is all that is known of him. 士 is not to be understood here as merely = 士師, Analects, XVIII. ii; XIX. xix. The of Shun's time was the same as the 大司寇 of the Ch'ou dynasty, the officer of Crime, under whom were the 士師, and others more subordinate. See the 集證, in loc. 2. We must understand K'ao-yao as the

已矣。然則舜不禁與。曰：夫
 舜惡得而禁之。夫有所受
 之也。然則舜如之何。曰：舜
 視棄天下，猶棄敝屣也。竊
 負而逃，遵海濱而處，終身
 訢然樂而忘天下。
 孟子自范之齊，望見齊
 王之宮，喟然歎曰：居移氣，
 養移體。大哉居乎！夫非盡
 人之子與。孟子曰：王子宮

3. 'But would not Shun have forbidden such a thing?'

4. 'Indeed, how could Shun have forbidden it? *Kào-yáo* had received the law from a proper source.'

5. 'In that case what would Shun have done?'

6. 'Shun would have regarded abandoning the kingdom as throwing away a worn-out sandal. He would privately have taken his father on his back, and retired into concealment, living somewhere along the sea-coast. There he would have been all his life, cheerful and happy, forgetting the kingdom.'

CHAP. XXXVI. 1. Mencius, going from Fan to Ch'i, saw the king of Ch'i's son at a distance, and said with a deep sigh, 'One's position alters the air, just as the nurture affects the body. Great is the influence of position! Are we not all men's sons in this respect?'

2. Mencius said, 'The residence, the carriages and horses, and

nominative to 執之 must refer to Kù-sáu, though critics now understand 法 as the antecedent. No doubt the meaning is, 'He would simply have observed the law, and dealt with Kù-sáu accordingly.' 3. 有所受之, —compare Bk. III. Pt. I. ii. 3. It is here implied that the law of death for murder was the will of Heaven, that being the source to which a reference is made. *Kào-yáo* again must be understood as the nominative to 有. He, as minister of Crime, had to maintain Heaven's authority superior to the sovereign's will.

36. HOW ONE'S MATERIAL POSITION AFFECTS HIS AIR, AND MUCH MORE MAY MORAL CHARACTER BE

EXPECTED TO DO SO. 1. Fan was a city of Ch'i, a considerable distance from the capital, to which we must understand Mencius was proceeding. It still gives its name to a district of Pù-cháu (濮州), in the department of Ts'ao-cháu (曹州). Cháo Ch'i says that Fan was a city of Ch'i, the appanage of the king's sons by his concubines. On this view we should translate 王子 in the plural, but it proceeds from supposing that it was in Fan that Mencius saw the 王子, which the text does not at all necessitate. In 之齊, and 之宋 (p. 3), 之往 養-奉 養

室車馬衣服多與人同而
 王子若彼者其居使之然
 也。况居天下之廣居者乎。
 魯君之宋呼於埵澤之門
 守者曰此非吾君也何其
 聲之似我君也此無他居
 相似也。
 孟子曰食而弗愛豕交
 之也愛而不敬獸畜之也。
 恭敬者幣之未將者也恭

the dress of the king's son, are mostly the same as those of other men. That he looks so is occasioned by his position. How much more *should* a *peculiar air distinguish* him whose position is in the wide house of the world!

3. 'When the prince of Lû went to Sung, he called out at the T'ieh-châi gate, and the keeper said, "This is not our prince. How is it that his voice is so like that of our prince?" This was occasioned by nothing but the correspondence of their positions.'

CHAP. XXXVII. 1. Mencius said, 'To feed a scholar and not love him, is to treat him as a pig. To love him and not respect him, is to keep him as a domestic animal.'

2. 'Honouring and respecting are what exist before any offering of gifts.'

3. 'If there be honouring and respecting without the reality

'revenue or income.' 夫非盡人之子
 與,—some understand 王子 in the phrase
 between 夫 and 非, 'now, are not all kings'
 sons,' &c. But I prefer to understand with
 Châo Ch'1, 凡人與王子, and in English
 to supply *we* rather than *they*. 2. 孟子曰
 seem here to be superfluous. 天下之廣
 居,—see Bk. III. Pt. II. iii. 2. 埵澤, 'ant-
 hill marah,' was simply the name of a gate in
 the capital of Sung.

SCHOLAR'S ENGAGING IN THE SERVICE OF A PRINCE.

1. 豕交之, 'having pig intercourse with
 him.' 交=接 or 待 獸, as distinguished
 from 豕, leads us to think of dogs or horses,
 animals to which we entertain a sentiment
 higher than to those which we keep and fatten
 merely for our eating. 2. 恭敬者=所
 謂恭敬者. The paragraph is an ex-
 planation of what is meant by those terms.
 將=奉, 'presented,' 'offered.' 3. 拘=

敬而無實，君子不可虛拘。
 孟子曰：形色，天性也。惟
 聖人，然後可以踐形。
 齊宣王欲短喪，公孫丑
 曰：爲朞之喪，猶愈於已乎。
 孟子曰：是猶或紵其兄之
 臂，子謂之姑徐徐云爾，亦
 教之孝弟而已矣。王子有
 其母死者，其傅爲之請數
 月之喪，公孫丑曰：若此者

of them, a superior man may not be retained by such empty demonstrations.

CHAP. XXXVIII. Mencius said, 'The bodily organs with their functions belong to our Heaven-conferred nature. But a man must be a sage before he can satisfy the design of his bodily organization.'

CHAP. XXXIX. 1. The king Hsüan of Ch'i wanted to shorten the period of mourning. Kung-sun Ch'âu said, 'To have one whole year's mourning is better than doing away with it altogether.'

2. Mencius said, 'That is just as if there were one twisting the arm of his elder brother, and you were merely to say to him—"Gently, gently, if you please." Your only course should be to teach such an one filial piety and fraternal duty.'

3. At that time, the mother of one of the king's sons had died, and his tutor asked for him that he might be allowed to observe

38. ONLY WITH A SAGE DOES THE BODY ACT ACCORDING TO ITS DESIGN. This is translated according to the consenting view of the modern commentators, but perhaps not correctly. 形 is taken for the bodily organs,—the ears, eyes, hands, feet, &c.; and 色 for their manifested operations,—hearing, seeing, handling, &c. 踐 is used as in the phrase 踐言, 'to tread upon the words,' that is, to fulfil them, to walk, act, according to them. The use of 色, in chap. xxi. 4, is analogous to this use of it here. One critic says:—形色天性, 言形

色皆天性所在, 非指形色爲天性也, 'The bodily organs with their operations belong to our Heaven-conferred nature; the meaning is that in these is our Heavenly nature, not that they are that nature.'

39. REPROOF OF KUNG-SUN CH'AU FOR ASSENTING TO THE PROPOSAL TO SHORTEN THE PERIOD OF MOURNING. Compare Analects, XVII. xxi. 1. The mourning is to be understood as that of three years for a parent. 3. The king's son here must have been a son by a concubine. Chü Hsi, after Ch'ao Ch'i, supposes that he was not permitted to mourn the three years, through

也。此^六有^四者^三。教^四者^三五^三。有^三如^三時^三雨^三化^三之^三。爲^四者^三也。於^三已^三。謂^三夫^三莫^三之^三禁^三而^三弗^三。不可^三得^三也^三。雖^三加^三一^三日^三。愈^三。何^三如^三也^三。曰^三。是^三欲^三終^三之^三而^三。

a few months' mourning. Kung-sun Ch'âu asked, 'What do you say of this?'

4. *Mencius* replied, 'This is a case where the party wishes to complete the whole period, but finds it impossible to do so. The addition of even a single day is better than not mourning at all. I spoke of the case where there was no hindrance, and the party neglected the thing itself.'

CHAP. XL. 1. Mencius said, 'There are five ways in which the superior man effects his teaching.

2. 'There are some on whom his influence descends like seasonable rain.

3. 'There are some whose virtue he perfects, and some of whose talents he assists the development.

4. 'There are some whose inquiries he answers.

5. 'There are some who privately cultivate and correct themselves.

6. 'These five ways are the methods in which the superior man effects his teaching.'

the jealous or other opposition of the full queen. In this case the son was anxious to prolong his mourning as much as he could. This explanation, bringing in the opposition of the full moon or wife, seems to be incorrect. See the *集證*, *in loc.* While the father was alive, a son shortened the period of mourning for his mother. 4. 謂夫, 一夫 has a pronominal force.

40. HOW THE LESSONS OF THE SAGE REACH TO ALL DIFFERENT CLASSES. 1. The wish of the superior man is in all cases one and the same,—to teach. His methods are modified, however, by the different characters of men.

2. This class only want his influence, like plants which only need the dew of heaven. So was it, it is said, with Confucius and his disciples Yen Yüan and Tsang Shán. 3. 成德者=成其德者. So a 其 is to be understood before 財 (=材), and 問. So was it with Confucius and the disciples Yen and Min. 4. So was it with Mencius and Wan Chang. 5. This is a class, who never come into actual contact with their teacher, but hear of his doctrines, and learn them. His teachings, though not delivered by himself in person, do notwithstanding reach to them.

四一 公孫丑曰，道則高矣，美
 矣，宜若登天然，似不可及
 也，何不使彼為可幾及，而
 日孳孳也。孟子曰，大匠不
 為拙工改廢繩墨，羿不為
 拙射變其彀率。君子引而
 不發，躍如也。中道而立，能
 者從之。
 三三 孟子曰，天下有道，以道
 殉身，天下無道，以身殉道。

CHAP. XLI. 1. Kung-sun Ch'au said, 'Lofty are your principles and admirable, but *to learn them* may well be likened to ascending the heavens,—something which cannot be reached. Why not *adapt your teaching so as to cause* learners to consider them attainable, and so daily exert themselves!'

2. Mencius said, 'A great artificer does not, for the sake of a stupid workman, alter or do away with the marking-line. I did not, for the sake of a stupid archer, charge his rule for drawing the bow.'

3. 'The superior man draws the bow, but does not discharge the arrow, having seemed to leap *with it to the mark*; and he there stands exactly in the middle of the path. Those who are able, follow him.'

CHAP. XLII. 1. Mencius said, 'When right principles prevail throughout the kingdom, one's principles must appear along with one's person. When right principles disappear from the kingdom, one's person must vanish along with one's principles.'

41. THE TEACHER OF TRUTH MAY NOT LOWER HIS LESSONS TO SUIT HIS LEARNERS. 1. 何不使彼，—彼，'those' refers to learners, which antecedent has been implied in the words, 宜若，云云，'it is right they should be considered,' &c. 為可幾及，—為—以為，'to consider,' 'regard.' 2. 繩墨，'string and ink,' a carpenter's marking-line. 彀率 (read *ku*), 'the limit to which a bow should be drawn.' 3. The difficulty here

is with the words 躍如也, literally, 'leaping-like.' They belong, I think, to the superior man in all the action which is represented. No man can be taught how to hit. That is his own act. He is taught to shoot, and that in so lively a manner that the hitting also is, as it were, set forth before him. So with the teacher and learner of truth. As the learner tries to do as he is taught, he will be found laying hold of what he thought unapproachable.

42. ONE MUST LIVE OR DIE WITH HIS PRINCIPLES, ACTING FROM HIMSELF, NOT WITH REGARD TO OTHER MEN. 殉 means 'to bury along with the dead,' to associate with in death as in life.

未聞以道殉乎人者也。
 公都子曰：滕更之在門也，若在所禮而不答，何也？孟子曰：挾貴而問，挾賢而問，挾長而問，挾有勳勞而問，挾故而問，皆所不答也。滕更有二焉。
 孟子曰：於不可已而已者，無所不已；於所厚者薄，無所不薄也。其進銳者其退速。

2. 'I have not heard of one's principles being dependent for their manifestation on other men.'

CHAP. XLIII. 1. The disciple Kung-tû said, 'When Käng of T'äng made his appearance in your school, it seemed proper that a polite consideration should be paid to him, and yet you did not answer him. Why was that?'

2. Mencius replied, 'I do not answer him who questions me presuming on his nobility, nor him who presumes on his talents, nor him who presumes on his age, nor him who presumes on services performed to me, nor him who presumes on old acquaintance. Two of those things were chargeable on Käng of T'äng.'

CHAP. XLIV. 1. Mencius said, 'He who stops short where stopping is acknowledged to be not allowable, will stop short in everything. He who behaves shabbily to those whom he ought to treat well, will behave shabbily to all.'

2. 'He who advances with precipitation will retire with speed.'

Another meaning is 以身從物, 'with the person to follow after things,' = to pursue. The first 道 is right principles in general. The other 道 are those principles as held by individual men.

43. HOW MENCIUS REQUIRED THE SIMPLE PURSUIT OF TRUTH IN THOSE WHOM HE TAUGHT. Käng was a younger brother of the prince of T'äng. His rank made Kung-tû think that more than

ordinary respect should have been shown to him, and yet it was no doubt one of the things which made Mencius jealously watch his spirit. Compare Bk. VI. Pt. II. ii. 6, 7.

44. FAILURES IN EVIDENT DUTY WILL BE ACCOMPANIED BY FAILURE IN ALL DUTY. PRECIPITATE ADVANCES ARE FOLLOWED BY SPEEDY RETREATS. The first paragraph, it is said, has reference to errors of defect (不及者之弊), and the second to those of excess (有過).

孟子曰：君子之於物也，愛之而弗親，於民也，仁之而弗親，親親而仁民，仁民而愛物。

孟子曰：知者無不知也，當務之爲急，仁者無不愛也，急親賢之爲務，堯舜之知而不徧物，急先務也，堯舜之仁，不徧愛人，急親賢

CHAP. XLV. Mencius said, 'In regard to *inferior* creatures, the superior man is kind to them, but not loving. In regard to people generally, he is loving to them, but not affectionate. He is affectionate to his parents, and lovingly disposed to people *generally*. He is lovingly disposed to people *generally*, and kind to creatures.'

CHAP. XLVI. 1. Mencius said, 'The wise embrace all knowledge, but they are most earnest about what is of the greatest importance. The benevolent embrace all in their love, but what they consider of the greatest importance is to cultivate an earnest affection for the virtuous. Even the wisdom of Yáo and Shun did not extend to everything, but they attended earnestly to what was important. Their benevolence did not show itself in acts of kindness to every man, but they earnestly cultivated an affection for the virtuous.'

45. THE SUPERIOR MAN IS KIND TO CREATURES, LOVING TO OTHER MEN, AND AFFECTIONATE TO HIS RELATIVES. This was intended, no doubt, against the Mohist doctrine of loving all equally. 物 = animals. The second 親 is not to be understood only of parents. Compare 親親, D.M., xx. 12.

46. AGAINST THE PRINCES OF HIS TIME WHO OCCUPIED THEMSELVES WITH THE KNOWLEDGE OF, AND REGARD FOR, WHAT WAS OF LITTLE IMPORTANCE. 1. 無不知, 無不愛 are not our 'omniscient,' and 'all-loving,' but show the tendency and adaptation of the wise and the benevolent. The clauses that follow,—當

務之爲急, 急親賢之爲務, show in what way truly great rulers come to an administration which appears to possess those characters. The use of the 之 in those clauses is idiomatic. To reduce it to the ordinary usages of the particle, we must take the first as = 惟當務之事爲急, 'but only are they earnest about the things which it is most important to know,' and 惟急于親賢之當務, 'but only are they earnest about what is most important, the cultivating affection for the virtuous.' The teaching of the chapter is substantially the same as that of Confucius, Analects, XII. xxii.

務。謂決、問流察、小喪、三年也。不能
 不知是之齒而飯之總之

2. 'Not to be able to keep the three years' mourning, and to be very particular about that of three months, or that of five months; to eat immoderately and swill down the soup, and at the same time to inquire about the *precept* not to tear the meat with the teeth;—such things show what I call an ignorance of what is most important.'

2. 總, 'coarse, unbleached, hempen cloth,' the Book of Rites, I. Sect. I. iii. 54, 55. These are worn in mourning during the period of three months for distant relatives. 小功 is the name applied in the case of mourning which extends for five months. 放飯云云, see cases adduced in illustration of what is insisted on in the previous paragraph;—the folly of attending to what is comparatively trivial, while overlooking what is important.

TSIN SIN. PART II.

不愛者、不愛者、愛者、惠不仁哉、
 及其所、以其所、及其所、王也、梁
 孟子曰、章句下 盡心

CHAPTER I. 1. Mencius said, 'The opposite indeed of benevolent was the king Hûi of Liang! The benevolent, beginning with what they care for, proceed to what they do not care for. Those who are the opposite of benevolent, beginning with what they do not care for, proceed to what they care for.'

1. A STRONG CONDEMNATION OF KING HÛI OF LIANG, FOR SACRIFICING TO HIS AMBITION HIS PEOPLE AND EVEN HIS SON. Compare Bk. I. Pt. I. v, and other conversations with king Hûi. 1. 不仁 is more than 'unbenevolent' would mean, if we had such a term. It is nearly = 'cruel,' 'oppressive.' 仁者, 云云,—compare Pt. I. xlv. Only 愛, being there opposed to 仁, is used with reference to animals, while here it expresses the feeling towards children and people and animals, and I have rendered it by 'to care for.' In the first case in the text, the progress is from one degree of love to another; in the second, from

所愛公孫丑曰何謂也。梁
 惠王以土地之故糜爛其
 民而戰之大敗將復之恐
 不能勝故驅其所愛子弟
 以殉之是之謂以其所不
 愛及其所愛也。
 孟子曰春秋無義戰彼
 善於此則有之矣征者上
 伐下也敵國不相征也。

2. Kung-sun Ch'âu said, 'What do you mean?' Mencius answered, 'The king Hûi of Liang, for the matter of territory, tore and destroyed his people, leading them to battle. Sustaining a great defeat, he would engage again, and afraid lest they should not be able to secure the victory, urged his son whom he loved till he sacrificed him with them. This is what I call—"beginning with what they do not care for, and proceeding to what they care for."'

CHAP. II. 1. Mencius said, 'In the "Spring and Autumn" there are no righteous wars. Instances indeed there are of one war better than another.

2. "Correction" is when the supreme authority punishes its subjects by force of arms. Hostile States do not correct one another.'

one degree of infliction to another. 2. 糜, 'to boil rice till it is 糜爛, reduced to a pulpy mass.' So did Hûi seem to deal with the bodies of his subjects. 所愛子弟 refers to Hûi's eldest son (Bk. I. Pt. I. v. 1). He is called a 子弟, as being one of the youth of the kingdom. 殉之, —compare Pt. I. xlii.

2. HOW ALL THE FIGHTINGS RECORDED IN THE CH'UN-CH'Ü WERE UNRIGHTEOUS:—A WARNING TO THE CONTENTING STATES OF MENCIUS'S TIME.

1. 無義戰, —'no righteous battles.' Both Ch'ao Ch'î and Ch'ü Hsi make 戰=戰伐之事, 'the affairs of fighting and smiting,' i.e. all the operations of war detailed in the Ch'un-ch'ü. And rightly; for Mencius himself uses

the term 伐 in the second paragraph. In the Ch'un-ch'ü itself there are mentioned of 'fightings' (戰) only 23, while the 'smitings' (伐) amount to 213. There are specified in it also 'invasions' (侵); 'sieges' (圍); 'carrying away' (遷); 'extinguishings' (滅); 'defeats' (敗); 'takings' (取); 'surprises' (襲); 'pursuits' (追); and 'defences' (戍); all of which may be comprehended under the term 戰. 2. Explains the assertion in the former paragraph. In the wars recorded by Confucius, one State or chief was said to 征 another, which could not be according to the meaning of the term. By

無敵焉。南面而征，北
 罪也。國君好仁，天下
 善為陳，我善為戰，大
 孟子曰：有人曰：我
 血之流杵也。
 仁伐至不仁，而何其
 人無敵於天下，以至
 取二三策而已矣。仁
 不如無書。吾於武成，則
 孟子曰：盡信書，則

CHAP. III. 1. Mencius said, 'It would be better to be without the Book of History than to give entire credit to it.

2. 'In the "Completion of the War," I select two or three passages only, which I believe.

3. "The benevolent man has no enemy under heaven. When the prince the most benevolent was engaged against him who was the most the opposite, how could the blood of the people have flowed till it floated the pestles of the mortars?"

CHAP. IV. 1. Mencius said, 'There are men who say—"I am skilful at marshalling troops, I am skilful at conducting a battle!"—They are great criminals.

2. 'If the ruler of a State love benevolence, he will have no enemy in the kingdom.

3. 'When Tang was executing his work of correction in the

上 is intended the sovereign; by 下 the princes. Compare Bk. VI. Pt. II. vii. 2.

3. WITH WHAT RESERVATION MENCIUS READ THE SHÜ-CHING. This is a difficult chapter for Chinese commentators. Ch'ao Ch'i takes 書 of the Shü-ching, which is the only fair interpretation. Others understand it of books in general. Thus Julien translates—'Si omnino fidem adhibeas libris.' Many say that Mencius had in view only the portion of the Shü-ching to which he refers in the next paragraph, but such a restriction of his language is entirely arbitrary. The strangest view is that of the author of the 四書拓餘說, whose judgments generally are sound and sensible. But he says here that Mencius is anticipating the attempts that would be made in after-ages to corrupt the classics, and testifying against them. We can see how the remarks were directed against the propensity to warfare which characterized his contemporaries. 2.

武成 is the title of the third Book in the fifth Part of the Shü-ching, professing to be an account by king Wü of his enterprise against the tyrant Ch'au. The words quoted in the next paragraph are found in par. 8. 3. For 杵 there are different readings; see the 集澄, in loc. Doubtless there is much exaggeration in the language, but Mencius misinterprets the whole passage. The bloodshed was not done by the troops of king Wü, but by the forces of the tyrant turning against one another.

4. COUNSEL TO PRINCES NOT TO ALLOW THEMSELVES TO BE DECEIVED BY MEN WHO WOULD ADVISE THEM TO WAR. 1. Compare Bk. IV. Pt. I. xiv. 3. 2. Compare Bk. I. Pt. I. v. 6. 3. See Bk. I. Pt. II. xi, et al. 4. 革車, 'leathern carriages, or chariots,' said by some to be baggage-waggons, but, more probably, by others, chariots of war, each one of which had seventy-two foot-soldiers attached to it, so that Wü's army would

狄怨東面而征，西夷怨曰：奚爲後我？武王之伐殷也，革車三百兩，虎賁三千人。王曰：無畏，寧爾也，非敵百姓也。若崩厥角，稽首征之，爲言正也，各欲正己也，焉用戰。

孟子曰：梓匠輪輿，能與人規矩，不能使人巧。

孟子曰：舜之飯糗茹草

south, the rude tribes on the north murmured. When he was executing it in the east, the rude tribes on the west murmured. Their cry was—"Why does he make us last?"

4. 'When king Wû punished Yin, he had *only* three hundred chariots of war, and three thousand life-guards.

5. 'The king said, "Do not fear. Let me give you repose. I am no enemy to the people! *On this*, they bowed their heads to the earth, like the horns of animals falling off."

6. "'Royal correction" is but another word for rectifying. Each State wishing itself to be corrected, what need is there for fighting?'

CHAP. V. Mencius said, 'A carpenter or a carriage-maker may give a man the circle and square, but cannot make him skilful *in the use of them*.'

CHAP. VI. Mencius said, 'Shun's manner of eating *his* parched grain and herbs was as if he were to be doing so all his life. When

number 21,600, few as compared with the forces of his opponent. 兩 used for 輛, the 3rd tone, a numerative for carriages. 虎賁 (*pán*)—these appear to have been of the character of life-guards, named from their tiger-like courage and bearing. 5. See the Shû-ching, Pt. V. i. Sect. II. 9. But the text of the Classic is hardly recognisable in Mencius's version of it. The original is:—'Rouse ye, my heroes. Do not think that he is not to be feared, but rather hold that he cannot be withstood. The people are full of awe, as if their horns were falling from their heads.' 6. Perhaps it would

be well to retain the sound of 征 in the translation, and say, 'Now *chêng* means to rectify.' 各欲正己, 'each people wishes the *chêng-er* to correct itself.'

5. REAL ATTAINMENT MUST BE MADE BY THE LEARNER FOR HIMSELF. Compare Pt. I. xli. See also in Chwang-tsze, Bk. xiii. par. 10. 梓匠輪輿, see Bk. III. Pt. II. iv. 3.

6. THE EQUANIMITY OF SHUN IN POVERTY AND AS SOVEREIGN. 草 must be taken as = 菜 茹 is a word used for 食, applied to eating

也。若將終身焉，及其爲天子也，被袵衣，鼓琴，二女果，若固有之。

孟子曰：吾今而後知殺人親之重也，殺人之父，人亦殺其父，殺人之兄，人亦殺其兄，然則非自殺之也，一閒耳。

孟子曰：古之爲關也，將以禦暴。今之爲關也，將以爲暴。

he became sovereign, and had the embroidered robes to wear, the lute to play, and the two daughters of *Yáo* to wait on him, he was as if those things belonged to him as a matter of course.'

CHAP. VII. Mencius said, 'From this time forth I know the heavy consequences of killing a man's near relations. When a man kills another's father, that other will kill his father; when a man kills another's elder brother, that other will kill his elder brother. So he does not himself indeed do the act, but there is only an interval *between him and it*.'

CHAP. VIII. 1. Mencius said, 'Anciently, the establishment of the frontier-gates was to guard against violence.

2. 'Nowadays, it is to exercise violence.'

herba. 飯=食, 'to eat.' The 'embroidered robes' are the royal dress. On Shun's lute, see Bk. V. Pt. I. ii. 3. 果 used for 媵 (*wó*), 'a female attendant.'

7. HOW THE THOUGHT OF ITS CONSEQUENCES SHOULD MAKE MEN CAREFUL OF THEIR CONDUCT. Chü Hsi observes that this remark must have been made with some special reference, — 吾今而後. It is a maxim of Chinese teaching, that 'a man may not live under the same heaven with the slayer of his father, nor in the same State with the slayer of his elder brother;' but Mencius does not seem to think of that, but rather takes occasion from it to

warn rulers to make their government firm in the attachment of their subjects, and not provoke their animosity by oppressive acts. — 閒耳, — 'there is only one interval;' that is, the death of a man's father or brother is the retribution for his previous conduct, the slayer or avenger only intervening.

8. THE BENEVOLENCE AND SELFISHNESS OF ANCIENT AND MODERN RULERS CONTRASTED. Compare Bk. I. Pt. II. v. 3; Bk. II. Pt. I. vi. 2. But one does not see exactly how the ancient rule of examining the person, and not taking the goods, guarded against violence. Here, as elsewhere at times, Mencius is led away by his fondness for antithesis.

孟子曰，身不行道，不行
 於妻子，使人不以道，不能
 行於妻子。
 孟子曰，周于利者，凶年
 不能殺，周于德者，邪世不
 能亂。
 孟子曰，好名之人，能讓
 千乘之國，苟非其人，簞食
 豆羹見於色。
 孟子曰，不信仁賢，則國

CHAP. IX. Mencius said, 'If a man himself do not walk in the right path, it will not be walked in even by his wife and children. If he order men according to what is not the right way, he will not be able to get the obedience of even his wife and children.'

CHAP. X. Mencius said, 'A bad year cannot prove the cause of death to him whose stores of gain are large; an age of corruption cannot confound him whose equipment of virtue is complete.'

CHAP. XI. Mencius said, 'A man who loves fame may be able to decline a State of a thousand chariots; but if he be not really the man to do such a thing, it will appear in his countenance, in the matter of a dish of rice or a platter of soup.'

CHAP. XII. 1. Mencius said, 'If men of virtue and ability be not confided in, a State will become empty and void.'

9. A MAN'S INFLUENCE DEPENDS ON HIS PERSONAL EXAMPLE AND CONDUCT. To the second 行 we are to suppose 道 as the nominative, while the third is like a verb in the *h'ph'il* conjugation. The 人 is not so much as 他人, 'other men.' The whole 使人不以道 simply - 出令不當理, 'if his orders are not according to reason.'

10. CORRUPT TIMES ARE PROVIDED AGAINST BY ESTABLISHED VIRTUE. 不能殺, 不能亂, may be taken either actively or passively. 周于利者, 'he who is complete in gain,' i.e. he who has gained much, and laid

much by. The 日請 expands this into 家有餘貲, 倉有餘粟.

11. A MAN'S TRUE DISPOSITION WILL OFTEN APPEAR IN SMALL MATTERS, WHEN A LOVE OF FAME MAY HAVE CARRIED HIM OVER GREAT DIFFICULTIES. Chü Hsi here expounds well: 觀人不於其所勉, 而於其所忽, 然後可以見其所安之實, 'A man is seen not so much in things which require an effort, as in things which he might easily despise. By bearing this in mind when we observe him, we can see what he really rests in.'

12. THREE THINGS IMPORTANT IN THE ADMINISTRATION OF A STATE. 1. 不信, 'be not con-

空虛。無禮義，則上
 下亂。無政事，則財
 用不足。
 孟子曰：不仁而
 得國者，有之矣；不
 仁而得天下，未之
 有也。
 孟子曰：民為貴，
 社稷次之，君為輕。
 是故得乎丘民而

2. 'Without the rules of propriety and distinctions of right, the high and the low will be thrown into confusion.

3. 'Without the great principles of government and their various business, there will not be wealth sufficient for the expenditure.'

CHAP. XIII. Mencius said, 'There are instances of individuals without benevolence, who have got possession of a single State, but there has been no instance of the throne's being got by one without benevolence.'

CHAP. XIV. 1. Mencius said, 'The people are the most important element in a nation; the spirits of the land and grain are the next; the sovereign is the lightest.

2. 'Therefore to gain the peasantry is the way to become sovereign;

fidet to; perhaps rather 'confided in.' 'Will become empty and void.'—Cháo Ch'i supplements thus:—'If the prince do not consort with and confide in the virtuous and able, then they will go away, and a country without such persons is said to be empty and void.' 2, 3. 'The high and the low,'—that is, the distinction of ranks. 禮義 may be considered a hendiadys, and so 政事 in the next paragraph. 義 is the right, or rightness, on which the rules of propriety are founded, and 事 is the various business that flows from the right principles of government.

13. ONLY BY BENEVOLENCE CAN THE THRONE BE GOT. Many commentators put 有之 in the potential mood, as if it were 或有之. This is not allowable. Facts may be alleged that seem to be in opposition to the concluding statement. The commentator Tsâu (鄒) says:—'From the dynasty of Ch'in downwards, there have been cases, when the throne was got by men without benevolence, but in such cases it has been lost again after one or two reigns.'

14. THE DIFFERENT ELEMENTS OF A NATION—THE PEOPLE, TUTELARY SPIRITS, AND SOVEREIGN, IN RESPECT OF THEIR IMPORTANCE. 1. 社 is

properly the altar, or resting-place of the spirit or spirits of the ground, and then used for the sacrifice to that spirit or those spirits. 稷, —'panicked millet,' and then generally the spirit or spirits presiding over grain. Together, the characters denote the 'tutelary spirits of a country,' on whom its prosperity depends, and to sacrifice to whom was the prerogative of its sovereign.—It is often said that the 社 was 'to sacrifice to the spirits of the five kinds of ground, and the 稷 to sacrifice to those of the five kinds of grain.' But this is merely one of the numerical fancies of which Chinese writers are fond. The five kinds of ground are mountains and forests (山林), rivers and marshes (川澤), mounds (丘陵), places of tombs (墳行), and plains (原濕). But it would be easy to make another division, just as we have six, eight, and other ways of speaking about the kinds of grain. The regular sacrifices to these tutelary spirits were three:—one in spring, to pray for a good harvest; one in autumn, to give thanks for the harvest; and a third in the first month of winter.

2. 丘民-田野之民, 'the people of

也。去齊、接淅而行、去他國之道也。
 遲吾行也、去父母國之道也。
 孟子曰、孔子之去魯、曰、遲
 言之道也。
 孟子曰、仁也者、人也、合而
 是乎、而況於親炙之者乎。
 莫不興起也、非聖人而能若
 乎百世之上、百世之下、聞者
 惠之風者、薄夫敦、鄙夫寬、奮

niggardly become liberal. *Those two* made themselves distinguished a hundred generations ago, and after a hundred generations, those who hear of them, are all aroused *in this manner*. Could such effects be produced by them, if they had not been sages? And how much more did they affect those who were in contiguity with them, and felt their inspiring influence!

CHAP. XVI. Mencius said, 'Benevolence is *the distinguishing characteristic of man*. As embodied in man's conduct, it is called the path of duty.'

CHAP. XVII. Mencius said, 'When Confucius was leaving Lû, he said, "I will set out by-and-by;"—this was the way in which to leave the State of his parents. When he was leaving Ch'i, he strained off with his hand the water in which his rice was being rinsed, *took the rice*, and went away;—this was the way in which to leave a strange State.'

two worthies themselves, several hundred years intervened.

16. THE RELATION OF BENEVOLENCE TO MAN. This chapter is quite enigmatic. 合 is taken as = 合仁于人身, 'unite benevolence with man's person,' and 道 as the 率性之道 of the Chung-yung. The glossarist of Ch'ao Ch'i refers to Analects, XV. xxviii, which is very good. Ch'ü Hsi, however, mentions

that in an edition of Mencius found in Corea, after 人也, there follow accounts of 'righteousness,' 'propriety,' and 'wisdom';—義也者宜也, 云云. If that was the original reading, the final clause would be:—'These, all united and named, are the path of reason.'

17. HOW CONFUCIUS'S LEAVING LÛ AND CH'I WAS DIFFERENT. Compare Bk. V. Pt. II. i. 4.

孟子曰君子之
 居於陳蔡之間無
 上下之交也。
 理於口。孟子曰無
 傷也。士憎茲多口。
 詩云憂心悄悄愠
 于群小孔子也肆
 不殄厥愠亦不隕
 厥問文王也。

CHAP. XVIII. Mencius said, 'The reason why the superior man was reduced to straits between Ch'án and Ts'ai was because neither the princes *of the time* nor their ministers *sympathized or communicated with him.*'

CHAP. XIX. 1. Mo Ch'i said, 'Greatly am I from anything to depend upon from the mouths *of men.*'

2. Mencius observed, 'There is no harm in that. Scholars are more exposed than others to suffer from the mouths *of men.*'

3. 'It is said, in the Book of Poetry,

"My heart is disquieted and grieved,

I am hated by the crowd of mean creatures."

This might have been said by Confucius. And again,

"Though he did not remove their wrath,

He did not let fall his own fame."

This might be said of king Wán.'

18. THE REASON OF CONFUCIUS'S BEING IN STRAITS BETWEEN CH'ÁN AND TS'AI. See Analects, XI. ii. The speaking of Confucius simply by the term 君子 is to be noted;—compare Analects, X. vi. 1, *et al.* Ch'ao Ch'i observes that Confucius, in his exceeding modesty, said that he was not equal to the threelfold way of the superior man (Analects, XIV. xxx), and therefore he might be spoken of as a superior man. It is difficult to see the point of this observation, nor does it meet the difficulty which arises from the use of the designation in the text. 上=君, 'the sovereigns,' and 下=臣, 'their ministers.' The princes did not honour him and seek his services. Their ministers did not honour him and recommend him to employment. This is the meaning of 無上下之交. The commentators, in their quest for profound meanings, make out the lesson to be that though a sage may be reduced to straits, the way of truth cannot be so reduced.

19. MENCIUS COMFORTS MO CH'I UNDER CALUMNY BY THE REFLECTION THAT IT WAS THE ORDINARY LOT OF DISTINGUISHED MEN. 1. Of Mo Ch'i, nothing is known beyond what is here intimated. 理 is used in the sense of 賴, 'to depend on.' This is given to it in the dictionary, with a reference to this passage. The meaning is that not only did he not have a good word from men, but was spoken ill of by them. 2. 憎, it is concluded, from the comment of Ch'ao Ch'i, is a mistake for 增, 'to increase,' and 茲 has substantially the same meaning. Retaining 憎, however, and taking 茲 in its sense of *this or these*, we get a tolerable meaning, 'The scholar hates those many mouths.' 3. For the first quotation, see the Shih-ching, I. iii. Ode I. st. 4, a description of her condition by the ill-used wife of one of the dukes of Wei (according to Ch'ü Hsi), and which Mencius somewhat strangely would apply to Confucius. For the second, see III. i. Ode III. st. 8, descrip-

三孟子曰，賢者以其昭
 昭，使人昭昭。今以其昏
 昏，使人昭昭。
三孟子謂高子曰，山徑
 之蹊，間介然用之而成
 路，爲間不用，則茅塞之
 矣。今茅塞子之心矣。
三高子曰，禹之聲，尙文
 王之聲。孟子曰，何以言
 之。曰，以追蠡。曰，是奚足

CHAP. XX. Mencius said, 'Anciently, men of virtue and talents by means of their own enlightenment made others enlightened. Nowadays, it is tried, while they are themselves in darkness, and by means of that darkness, to make others enlightened.'

CHAP. XXI. Mencius said to the disciple Kào, 'There are the footpaths along the hills;—if suddenly they be used, they become roads; and if, as suddenly they are not used, the wild grass fills them up. Now, the wild grass fills up your mind.'

CHAP. XXII. 1. The disciple Kào said, 'The music of Yü was better than that of king Wän.'

2. Mencius observed, 'On what ground do you say so?' and the other replied, 'Because at the pivot the knob of Yü's bells is nearly worn through.'

3. Mencius said, 'How can that be a sufficient proof? Are

tive of the king T'ai, though applied to Wän. 間 is in the sense of 聞, 'report,' 'reputation.'

20.. HOW THE ANCIENTS LED ON MEN BY THEIR EXAMPLE, WHILE THE RULERS OF MENCIUS'S TIME TRIED TO URGE MEN CONTRARY TO THEIR EXAMPLE. In translating, I supply 古之 before 賢者, in contrast with the 今 below. To the two 使 a very different force is given. The former is the constraining influence of example; the latter is the application of pains and penalties.

21. THAT THE CULTIVATION OF THE MIND MAY NOT BE INTERMITTED. 蹊間, 'spaces for the foot,' = footpaths; 山徑之蹊間, —the 'footpaths of the hill-ways.' 介 (read *chid*, as

夏, according to Chü Hsi, though the dictionary does not give such a sound to the character, nor do we find in it the meaning which suits this passage) 然, 'suddenly,' nearly = 爲間. The Kào here must have been a disciple of Mencius, different from the old Kào, Bk. VI. Pt. II. iii. Ch'ao Ch'i says that after studying with Mencius for some time, and before he fully understood his principles, he went off and addicted himself to some other teacher, and that the remark was made with reference to this course, and its consequences.

22. AN ABSURD REMARK OF THE DISCIPLE KÀO ABOUT THE MUSIC OF YÜ AND KING WÄN. 2. 追, —read *tüi*, 'the knob, or loop, of a bell,' the part by which it is suspended. 蠡, 3rd tone,

哉城門之軌，兩馬之力與。
 齊饑，陳臻曰：國人皆以夫子將復爲發棠，殆不可復。孟子曰：是爲馮婦也。晉人有馮婦者，善搏虎，卒爲善士，則之野，有衆逐虎，虎負嵎，莫之敢撻，望見馮婦，趨而迎之。

the ruts at the gate of a city made by a single two-horsed chariot?'

CHAP. XXIII. 1. When Ch'í was suffering from famine, Ch'án Tsin said to Mencius, 'The people are all thinking that you, Master, will again ask that the granary of Tang be opened for them. I apprehend you will not do so a second time.'

2. Mencius said, 'To do it would be to act like Fāng Fù. There was a man of that name in Tsin, famous for his skill in seizing tigers. Afterwards he became a scholar of reputation, and going once out to the wild country, he found the people all in pursuit of a tiger. The tiger took refuge in a corner of a hill, where no one dared to attack him, but when they saw Fāng Fù, they ran and met him. Fāng Fù immediately bared his arms, and descended

an insect that bores through wood; hence, metaphorically, anything having the appearance of being eaten or worn away. 3. The meaning is that what Káo noticed was only the effect of time or long use, Yü being anterior to king Wán, and did not necessarily imply any superiority of the music of the one over that of the other. The street contracts at the gate, and all the carriages that have been running over its breadth are obliged to run in the same ruts, which hence are deeper here than elsewhere.—There is much controversy about the phrase 兩馬之力. Cháo Ch'í understands

兩馬 as meaning 'two kinds of horses;—the 國馬, levied from the State, and employed on what we may call the postal service, and the 公馬, or 'public horses,' principally used in military service. On this view the meaning would be that the ruts in question were not made by these two kinds of carriages only. Chù Hsi, after the commentator Fāng

(豐氏), takes the meaning as I have given it in the translation. Another view takes 兩 in the sense of 車, taking it in the 4th tone, as in chap. iv. 4. See the 四書拓餘說 in loc.

23. HOW MENCIUS KNEW WHERE TO STOP AND MAINTAIN HIS OWN DIGNITY IN HIS INTERCOURSE WITH THE PRINCES. 1. At Tang, whose name is still preserved in the village of Kan-t'ang, in the district of Ch'i-mo (即墨), in the department of Lai-cháu, the princes of Ch'í, it would appear, kept grain in store, and on some previous occurrence of famine, Mencius had advised the king to open the granary. In the meantime, however, some difference had occurred between him and the prince. He intended leaving Ch'í, and would not expose himself to a repulse by making an application which might be rejected.

2. 善士, 'a good scholar,' or 'officer,' but 善 is to be taken only as—'skilful.' 之

馮婦攘臂下車，眾皆悅之，其爲士者笑之。
 孟子曰：口之於味也，目之於色也，耳之於聲也，鼻之於臭也，四肢之於安佚也，性也。有命焉。君子不謂性也。仁之於父子也，義之於君臣也，禮之於賓主也，智之於賢者也，聖人之於

from the carriage. The multitude were pleased with him, but those who were scholars laughed at him.'

CHAP. XXIV. 1. Mencius said, 'For the mouth to desire *sweet* tastes, the eye to desire *beautiful* colours, the ear to desire *pleasant* sounds, the nose to desire *fragrant* odours, and the four limbs to desire ease and rest;—these things are natural. But there is the appointment of *Heaven in connexion with them*, and the superior man does not say of his pursuit of them, "It is my nature."

2. 'The exercise of love between father and son, the observance of righteousness between sovereign and minister, the rules of ceremony between guest and host, the display of knowledge in recognising the talented, and the fulfilling the heavenly course by the sage;—these are the appointment of *Heaven*. But there is an adaptation of our

野—之—往. It did not belong to Fāng Fū, now an officer, to be fighting with tigers, playing the part of a bravo.

24. HOW THE SUPERIOR MAN SUBJECTS THE GRATIFICATION OF HIS NATURAL APPETITES TO THE WILL OF HEAVEN, AND PURSUES THE DOING OF GOOD WITHOUT THINKING THAT THE AMOUNT WHICH HE CAN DO MAY BE LIMITED BY THAT WILL. 1. 口

之於味 'the mouth's relation to tastes; that is, its constitution so as to be pleased with certain tastes. So, all the other clauses. 有

命焉 'there is the appointment of *Heaven*,' i.e. every appetite naturally desires its unlimited gratification, but a limited amount or an entire denial may be the will of Heaven. 2. 智之

於賢者 is not 'the possession of knowledge by the talented,' but the exercise of wisdom in reference to them, recognising and appreciating their excellence. The sentiment is well illustrated by the case of Yen Ying, the minister of Ch'i, able and wise, and yet insensible to the superior excellence of Confucius and his principles.—Chü Hsi says well upon this chapter:—'I have heard it observed by my master that the things mentioned in both of these paragraphs are in the constitution of our nature, and likewise ordained by Heaven. Mankind, however, consider that the first five are more especially natural, and, though they may be prevented from obtaining them, still desire them; and that the last five are more especially appointed by Heaven, so that if they do not come to them readily, they do not go on to put forth their strength to reach them. On this account,

天道也。命也。有性焉。君子不謂命也。
 子何人也。孟子曰。善人也。信人也。何謂善。何謂信。曰。可欲之謂善。有諸已之謂信。充實之謂美。充實而有光輝之謂大。大而化之之謂聖。聖而不可知之之謂神。樂正

nature for them. The superior man does not say, in reference to them, "It is the appointment of Heaven."

CHAP. XXV. 1. Hào-shāng Pú-hái asked, saying, 'What sort of man is Yo-chǎng?' Mencius replied, 'He is a good man, a real man.'

2. 'What do you mean by "A good man," "A real man?"'

3. The reply was, 'A man who commands our liking is what is called a good man.'

4. 'He whose goodness is part of himself is what is called a real man.'

5. 'He whose goodness has been filled up is what is called a beautiful man.'

6. 'He whose completed goodness is brightly displayed is what is called a great man.'

7. 'When this great man exercises a transforming influence, he is what is called a sage.'

8. 'When the sage is beyond our knowledge, he is what is called a spirit-man.'

9. 'Yo-chǎng is between the two first characters, and below the four last.'

Mencius shows what is most important in each case, that he may induce a broader way of thinking in regard to the second class, and repress the way of thinking in regard to the first.

25. THE CHARACTER OF THE DISCIPLE YO-CHǎNG. DIFFERENT DEGREES OF ATTAINMENT IN CHARACTER, WHICH ARE TO BE AIMED AT. 1. Cháo Ch'í tells us that Hào-shāng is the surname and Pú-hái the name, and that the individual was a man of Ch'í. This is all we know of him. 3. It is assumed here that the general verdict of man-

kind will be on the side of goodness. Hence when a man is desirable, and commands universal liking, he must be a good man. 4. 有諸已, 'having in himself;' i.e. when a man has the goodness, without hypocrisy or pretence. Compare Bk. VI. Pt. II. xiii. Goodness is an attribute entering into all the others, and I have therefore thrice expressed it in the translation. 8. 聖而不可知之之謂神,—with this we may compare what is

子二之中，四之下也。
 孟子曰：逃墨，必歸於楊；
 逃楊，必歸於儒。歸斯受之，
 而已矣。今之與楊墨辯者，
 如追放豚，既入其苙，又從
 而招之。
 孟子曰：有布縷之征，粟
 米之征，力役之征。君子用
 其一，緩其二，用其二，而民
 有殍，用其三，而父子離。

CHAP. XXVI. 1. Mencius said, 'Those who are fleeing from the errors of Mo naturally turn to Yang, and those who are fleeing from the errors of Yang naturally turn to orthodoxy. When they so turn, they should at once and simply be received.'

2. 'Those who nowadays dispute with the followers of Yang and Mo do so as if they were pursuing a stray pig, the leg of which, after they have got it to enter the pen, they proceed to tie.'

CHAP. XXVII. Mencius said, 'There are the exactions of hempen-cloth and silk, of grain, and of personal service. The prince requires but one of these at once, deferring the other two. If he require two of them at once, then the people die of hunger. If he require the three at once, then fathers and sons are separated.'

said in the Doctrine of the Mean, 至誠如神, 'the individual possessed of the most complete sincerity is like a spirit.' In the critical remarks in the 四書合講, it is said, indeed, that the expression in the text is stronger than that there, but the two are substantially to the same effect. Some would translate 神 by 'divine,' a rendering which it never can admit of, and yet, in applying to man the term appropriate to the actings and influence of Him whose way is in the sea, and His judgments a great deep, Chinese writers derogate from the prerogatives of God.

26. RECOVERED HERETICS SHOULD BE RECEIVED WITHOUT CASTING THEIR OLD ERRORS IN THEIR TEETH. 1. 歸於儒, 'they turn to the learned.' 'The learned' in Chinese phrase is equivalent to our 'the orthodox.' The name is still claimed in China by the followers of

Confucius and other sages, in opposition to the Taoists and Buddhists. 2. The disputations are with those who had been Yangists and Mohists. This sense of 招, 'to tie the legs,' is found in the dictionary with reference to this passage.

27. THE JUST EXACTIONS OF THE GOVERNMENT ARE TO BE MADE DISCRIMINATINGLY AND CONSIDERATELY. 布 is cloth, made from flax. 縷, 'silken fibres not spun;' but here, probably, silk, spun or unspun. 粟, 'grain unthreshed;' 米, the same threshed:—here together, grain generally. The tax of cloth and silk was due in summer, that of grain after harvest, and personal service was for the leisure of winter. 君子=君. The prince might only require them, one at a time, and in their proper seasons.

孟子曰，諸侯之寶，三：土地、人民、政事。寶珠玉者，殃必及身。

盆成括仕於齊，孟子曰，死矣，盆成括。盆成括見殺，門人問曰，夫子何以知其將見殺？曰，其爲人也，小有才，未聞君子之大道也，則足以殺其軀而已矣。

孟子之滕，館於上宮，有業

CHAP. XXVIII. Mencius said, 'The precious things of a prince are three;—the territory, the people, the government and its business. If one value as most precious pearls and jade, calamity is sure to befall him.'

CHAP. XXIX. P'an-ch'äng Kwo having obtained an official situation in Ch'i, Mencius said, 'He is a dead man, *that* P'an-ch'äng Kwo!' P'an-ch'äng Kwo being put to death, the disciples asked, saying, 'How did you know, Master, that he would meet with death?' Mencius replied, 'He was a man, who had a little ability, but had not learned the great doctrines of the superior man.—He was just qualified to bring death upon himself, but for nothing more.'

CHAP. XXX. 1. When Mencius went to T'äng, he was lodged in the Upper palace. A sandal in the process of making had been

28. THE PRECIOUS THINGS OF A PRINCE, AND THE DANGER OF OVERLOOKING THEM FOR OTHER THINGS. 土, 'the productive ground,' and 地, 'land generally.' 人 as distinguished from 民 = 'officers,' but the terms are not to be taken separately. So of 政事; see chap. xii.

29. HOW MENCIUS PREDICTED BEFOREHAND THE DEATH OF P'AN-CH'ÄNG KWO. Compare Confucius's prediction of Tze-lü's death, Analects, XI. xii. Little is known of this Kwo. He is said to have begun learning with Mencius, but to

have soon gone away, disappointed by what he heard.

30. THE GENEROUS SPIRIT OF MENCIUS IN DISPENSING HIS INSTRUCTIONS. This, which is the lesson of the chapter, only comes out at the end, and has been commemorated, as being the remark of an individual not of extraordinary character, and at first disposed to find fault with Mencius's disciples. 1. 之勝, —之—往 上宮, —compare 雪宮, Bk. I. Pt. II. iv. This was evidently a palace appropriated by the duke of T'äng for the lodging of honourable visitors. The first 館

屨於牖上，館人求之弗得。或問之曰：若是乎從者之度也？曰：子以是爲竊屨來與？曰：殆非也。夫子之設科也，往者不追，來者不拒，苟以是心至，斯受之而已矣。孟子曰：人皆有所不忍，達之於其所忍，仁也；人皆有所不爲，達之於其所爲，義也。人能充無欲害人之

placed there in a window, and when the keeper of the place *came to* look for it, he could not find it.

2. *On this*, some one asked *Mencius*, saying, 'Is it thus that your followers pilfer?' *Mencius* replied, 'Do you think that they came here to pilfer the sandal?' The man said, 'I apprehend not. But you, Master, having arranged to give lessons, do not go back to inquire into the past, and you do not reject those who come to you. If they come with the mind to learn, you receive them without any more ado.'

CHAP. XXXI. 1. *Mencius* said, 'All men have some things which they cannot bear;—extend that feeling to what they can bear, and benevolence will be the result. All men have some things which they will not do;—extend that feeling to the things which they do, and righteousness will be the result.'

2. 'If a man can give full development to the feeling which

is a verb, 'was lodged.' The second makes a compound noun with 人. 業屨,—the dictionary has, with reference to this passage, 事物已爲而未成曰業, 'things being done, but not completed, are said to be 業.' 2. Sâu (= 度), 'to hide,' = to steal and hide. 曰, 子以是, 是, 'these,' referring to 'followers.' 夫子之設科云云,—according to Chü Hsi, this is the observation of *Mencius's* questioner, suddenly awaking to an understanding of the philosopher. Anciently, 夫子 was read

夫子, 'now, I,' and *Mencius* was supposed to be himself the speaker. Chü Hsi is, no doubt, correct. 設科 is better than 設教, 科 conveying the idea of 'exercises' suited to different capacities. 是心—向道之心.

31. A MAN HAS ONLY TO GIVE DEVELOPMENT TO THE PRINCIPLES OF GOOD WHICH ARE IN HIM, AND SHOW THEMSELVES IN SOME THINGS, TO BE ENTIRELY GOOD AND CORRECT. This is a sentiment which we have found continually occurring in these analects. It supposes that man has more power over himself than he really has. 2. 穿—穿

心而仁不可勝用也。人能充無穿窬之心，而義不可勝用也。人能充無受爾汝之實，無所往而不為義也。士未可以言而言，是以言餽之也。可以言而不言，是以不言餽之也。是皆穿窬之類也。

孟子曰：言近而指遠者，善言也。守約而施博者，善

makes him shrink from injuring others, his benevolence will be more than can be called into practice. If he can give full development to the feeling which refuses to break through, or jump over, a wall, his righteousness will be more than can be called into practice.

3. 'If he can give full development to the real feeling of dislike with which he receives the salutation, "Thou," "Thou," he will act righteously in all places and circumstances.

4. 'When a scholar speaks what he ought not to speak, by *guile* of speech seeking to gain some end; and when he does not speak what he ought to speak, by *guile* of silence seeking to gain some end;—both these cases are of a piece with breaking through a neighbour's wall.'

CHAP. XXXII. 1. Mencius said, 'Words which are simple, while their meaning is far-reaching, are good words. Principles which, as held, are compendious, while their application is extensive,

穴, 'to make a hole through.' 窬 - 窬牆 'to jump over a wall.' The two together are equivalent to 'to play the thief.' 3. 'Thou,' 'Thou,' is a style of address greatly at variance with Chinese notions of propriety. It can only be used to the very young and the very mean. A man will revolt from it as used to himself, and 'if he be careful to act so that men will not dare to speak to him in this style, he will go nowhere where he will not do righteousness.'—This is rather far-fetched. 4. 餽, 'to lick with the tongue;' = 'to inveigle.' To find an antecedent to the 之, we must understand the person

who is spoken to, or before whom silence is kept; or, perhaps, 之 merely gives effect to the verb in the general sense of 'to gain some end.'

32. AGAINST AIMING AT WHAT IS REMOTE, AND NEGLECTING WHAT IS NEAR. WHAT ARE GOOD WORDS AND GOOD PRINCIPLES. 1. 不下帶, — see the Book of Rites, Bk. I. Sect. II. iii. 15. The ancients did not look at a person below the girdle, so that all above that might be considered as near, beneath the eyes. The phrase 近言 = 'words which are near,' i.e. on

道也。君子之言也，不下帶，而道存焉。君子之守，修其身，而天下平。人病舍其田，而芸人之田，所求於人者重，而所以自任者輕。[豐]孟子曰：堯舜，性者也；湯武，反之也。動容周旋中禮者，盛德之至也。哭死而哀，非爲生者也。經德不回，非以干祿也。言語必信，非以

are good principles. The words of the superior man do not go below the girdle, but *great* principles are contained in them.

2. 'The principle which the superior man holds is that of personal cultivation, but the kingdom is thereby tranquillized.

3. 'The disease of men is this:—that they neglect their own fields, and go to weed the fields of others, and that what they require from others is great, while what they lay upon themselves is light.'

CHAP. XXXIII. 1. Mencius said, 'Yáo and Shun were what they were by nature; T'ang and Wú were so by returning to *natural virtue*.

2. 'When all the movements, in the countenance and every turn of *the body*, are exactly what is proper, that shows the extreme degree of the complete virtue. Weeping for the dead should be from *real* sorrow, and not because of the living. The regular path of virtue is to be pursued without any bend, and from no view to emolument. The words should all be necessarily sincere, not with any desire to do what is right.

common subjects, simple, plain. So, Chü Hsi; but the passage in the Li Chi is not so general as his commentary. It gives the rule for looking by the sovereign. He is not to raise his eyes above a minister's collar, nor lower them below the girdle. Cháo Ch'i tries to explain the expression without reference to the ancient rule for regulating the looking at men. According to him, 'words not below the girdle are all from near the heart.' 2. This is the explanation of 守約而施博; see Ana-

lects, VI. xxv. The paragraph is a good summary of the teaching of The Great Learning.

38. THE PERFECT VIRTUE OF THE HIGHEST SAGES, AND HOW OTHERS FOLLOW AFTER IT. 1. Compare Pt. I. xxx, but 之 has not here a special reference to certain virtues as there. 2. This is an exhibition of the highest style of virtue—that of Yáo and Shun, which does everything right, with no motive beyond the doing so. 'Weeping is from real sorrow, and not because of the living,' i.e. there is nothing of show in it, and no wish to make an impression on

正行也。君子行法以俟命而已矣。
 孟子曰：說大人則藐之，勿視其巍巍然。堂高數仞，榱題數尺，我得志，弗爲也；食前方丈，侍妾數百人，我得志，弗爲也；般樂飲酒，驅騁田獵，後車千乘，我得志，弗爲也；在彼者，皆我所不爲也；在我者，皆古之制也，吾何畏彼哉。

3. 'The superior man performs the law of right, and thereby waits simply for what has been appointed.'

CHAP. XXXIV. 1. Mencius said, 'Those who give counsel to the great should despise them, and not look at their pomp and display.'

2. 'Halls several times eight cubits high, with beams projecting several cubits;—these, if my wishes were to be realized, I would not have. Food spread before me over ten cubits square, and attendants and concubines to the amount of hundreds;—these, though my wishes were realized, I would not have. Pleasure and wine, and the dash of hunting, with thousands of chariots following after me;—these, though my wishes were realized, I would not have. What they esteem are what I would have nothing to do with; what I esteem are the rules of the ancients.—Why should I stand in awe of them?'

others. 3. Describes the virtue that is next in degree, equally observant of right, but by an intellectual constraint. 法=天理之當然, 'the proper course indicated by Heavenly principles.'

34. HE WHO UNDERTAKES TO COUNSEL THE GREAT, SHOULD BE MORALLY ABOVE THEM. 1. 大人, 'great men.' The phrase is to be understood not of the truly great, as in ch. xxv. 6, et al., but of the socially great, with an especial reference to the princes of the time, dignified by their position, but without corresponding

moral qualities. 2. 堂高云云, and all the corresponding clauses, are under the government of some words like 彼大人有, 'those great men have,' to which 我弗爲, 'I would not do,' respond. 榱題, these may be seen in the more important temples and public buildings throughout China, projecting all round, beneath the eaves. 般樂, —see Bk. II. Pt. I. iv. 4. 驅騁田獵, 'spurring and galloping in hunting.' 在彼

孟子曰養心莫善於寡欲其爲人也寡欲雖有不存焉者寡矣其爲人也多欲雖有存焉者寡矣
 曾皙嗜羊棗而曾子不忍食羊棗公孫丑問曰膾炙與羊棗孰美孟子曰膾炙哉公孫丑曰然則曾子何爲食膾炙而不食羊棗曰膾炙所同也羊棗所獨也諱名不諱姓

CHAP. XXXV. Mencius said, 'To nourish the mind there is nothing better than to make the desires few. Here is a man whose desires are few:—in some things he may not be able to keep his heart, but they will be few. Here is a man whose desires are many:—in some things he may be able to keep his heart, but they will be few.'

CHAP. XXXVI. 1. Mencius said, 'Tsäng Hsi was fond of sheep-dates, and his son, the philosopher Tsäng, could not bear to eat sheep-dates.'

2. Kung-sun Ch'âu asked, saying, 'Which is best,—minced meat and broiled meat, or sheep-dates?' Mencius said, 'Mince and broiled meat, to be sure.' Kung-sun Ch'âu went on, 'Then why did the philosopher Tsäng eat mince and broiled meat, and would not eat sheep-dates?' Mencius answered, 'For mince and broiled meat

者, 'what are in them,' the things which they esteem so. 在我者—the things which I esteem.

35. THE REGULATION OF THE DESIRES IS ESSENTIAL TO THE NOURISHMENT OF THE MIND. 欲 must be taken in a bad, or at least an inferior sense—the appetites, while 心 is the heart naturally disposed to all virtue. 雖有不存焉, 'although there are'—virtues of the heart, that is—'which are not preserved.'

36. THE FILIAL FEELING OF TSÄNG-TSZE SEEN IN HIS NOT EATING JUJUBES. 1. 羊棗, 'sheep-jujubes,' the small black northern fruit, so called from its resembling sheep's dirt. Such is Chü Hsi's account of the fruit. The writer of the 四書拓餘說, *in loc.*, however, seems to make out a case for 羊棗 being a kind of persimmon. Still, why call it a date, or jujube? See Bretschneider's *Botanicon Sinicum*, p. 118. 2. Hsi must have eaten both the jujubes and the cooked meat, but his liking

姓所同也，名所獨也。
 萬章問曰，孔子在陳曰，盍歸乎來，吾黨之士，狂簡進取，不忘其初，孔子在陳，何思魯之狂士？孟子曰，孔子不得中道而與之，必也，狂獯乎，狂者進取，獯者有所不爲也，孔子豈不欲中道哉，不可必得，故思其次也。敢問何如，斯可謂

there is a common liking, while that for sheep-dates was peculiar. We avoid the name, but do not avoid the surname. The surname is common; the name is peculiar.'

CHAP. XXXVII. 1. Wan Chang asked, saying, 'Confucius, when he was in Ch'än, said: "Let me return. The scholars of my school are ambitious, but hasty. They are for advancing and seizing their object, but cannot forget their early ways." Why did Confucius, when he was in Ch'än, think of the ambitious scholars of Lü?'

2. Mencius replied, 'Confucius not getting men pursuing the true medium, to whom he might communicate *his instructions*, determined to take the ardent and the cautiously-decided. The ardent would advance to seize their object; the cautiously-decided would keep themselves from certain things. It is not to be thought that Confucius did not wish to get men pursuing the true medium, but being unable to assure himself of finding such, he therefore thought of the next class.'

3. 'I venture to ask what sort of men they were who could be styled "The ambitious?"'

for the jujubes was peculiar, and therefore the sight of them brought him vividly up to his son, and he could not bear to eat them. But such points are not important to illustrate the meaning here.

37. TO CALL TO THE PURSUIT OF THE RIGHT MEDIUM WAS THE OBJECT OF CONFUCIUS AND

MENCIUS. VARIOUS CHARACTERS WHO FAIL TO PURSUE THIS, OR ARE OPPOSED TO IT. 1. See Analects, V. xxi. The differences between that text and what we have here will be noted. Perhaps Wan Chang was quoting from memory. 2. See Analects, XIII. xxi. As Mencius quotes that chapter, some think that there should be

狂矣。曰如琴張、曾皙、牧皮者，孔子之所謂狂矣。何以謂之狂也？曰其志嘒嘒然，曰古之人，古之人，夷考其行而不掩焉者也。狂者又不可得，欲得不屑不潔之士而與之，是獯也是。又其次也。孔子曰：過我門而不入我室，我不憾焉者，其惟鄉原乎？鄉原，德之賊也。曰：何如斯可謂之鄉原矣？曰：

4. 'Such,' replied Mencius, 'as Ch'in Chang, Tsang Hsi, and Mú P'ei, were those whom Confucius styled "ambitious?"'

5. 'Why were they styled "ambitious?"'

6. The reply was, 'Their aim led them to talk magniloquently, saying, "The ancients!" "The ancients!" But their actions, where we fairly compare them with *their words*, did not correspond with them.'

7. 'When he found also that he could not get such as were *thus* ambitious, he wanted to get scholars who would consider anything impure as beneath them. Those were the cautiously-decided,—a class next to the former.'

8. *Chang pursued his questioning*, 'Confucius said, "They are only your good careful people of the villages at whom I feel no indignation, when they pass my door without entering my house. Your good careful people of the villages are the thieves of virtue." What sort of people were they who could be styled "Your good careful people of the villages?"'

a 曰 in the text after 孔子. 4. Ch'in Chang is the Láo mentioned, Analects, IX. vi. So, according to Chü Hsi, who quotes an instance from the Taoist philosopher Chwang, of the waywardness of Láo, but Chwang's accounts of Confucius and his disciples are not to be trusted. The identification of the individual in the text with Láo, however, is no doubt correct, though Cháo Ch'i makes him to be the Shih of the Analects, referring to XI. xvii. 3,

'Shih is specious,' and adding that he played well on the ch'ín, and was therefore styled Ch'in. See the 四書拓餘說 in loc. Of Mú P'ei nothing is known. 6. 夷, —in the sense of 平, 'even.' 夷考, 'evenly examining.' 掩, 'to cover,' = to make good. 8. The first part of the saying here attributed to Confucius is not found in the Analects. For the second,

何以是嚶嚶也。言不顧行，行不顧言，則曰：古之人，古之人，行何爲蹢蹢涼涼，生斯世也，爲斯世也，善斯可矣。闞然媚於世也者，是鄉原也。萬章曰：一鄉皆稱原人焉，無所往而不爲原人，孔子以爲德之賊，何哉？曰：非之，無舉也，刺之，無刺也，同乎流俗，合乎汙世，居之似忠信，行之似廉潔，衆皆悅之，自以爲是，而不可與

9. Mencius replied, 'They are those who say, "Why are they so magniloquent? Their words have not respect to their actions, and their actions have not respect to their words, but they say,—*The ancients! The ancients!* Why do they act so peculiarly, and are so cold and distant? Born in this age, we should be of this age, to be good is all that is needed." Eunuch-like, flattering their generation;—such are your good careful men of the villages.'

10. Wan Chang said, 'Their whole village styles those men good and careful. In all their conduct they are so. How was it that Confucius considered them the thieves of virtue?'

11. Mencius replied, 'If you would blame them, you find nothing to allege. If you would criticise them, you have nothing to criticise. They agree with the current customs. They consent with an impure age. Their principles have a semblance of right-heartedness and truth. Their conduct has a semblance of disinterestedness and purity. All men are pleased with them, and they think themselves right, so that it is impossible to proceed with them to the principles

see XVII. xiii. 9. Before this paragraph we must understand 孟子曰. The 曰 in the text has for its subject 鄉原, or we may take it in the infinitive, making the whole paragraph down to 也者 the antecedent subject to the 是 that follows. 善斯可矣, 'to be good is enough,' i.e. to be accounted good by the age in which they live is enough for them. 蹢蹢, 'the appearance of walking alone,' i.e. acting peculiarly. 11. 流俗 is literally our

入堯舜之道，故曰德之賊也。
 孔子曰：惡似而非者，惡莠，恐其亂苗也；惡佞，恐其亂義也；惡利口，恐其亂信也；惡鄭聲，恐其亂樂也；惡紫，恐其亂朱也；惡鄉原，恐其亂德也。君子反經而已矣。經正則庶民興，庶民興，斯無邪慝矣。

of Yáo and Shun. On this account they are called "The thieves of virtue."

12. 'Confucius said, "I hate a semblance which is not the reality. I hate the darnel, lest it be confounded with the corn. I hate glib-tonguedness, lest it be confounded with righteousness. I hate sharpness of tongue, lest it be confounded with sincerity. I hate the music of Chǎng, lest it be confounded with the true music. I hate the reddish blue, lest it be confounded with vermilion. I hate your good careful men of the villages, lest they be confounded with the truly virtuous."

13. 'The superior man seeks simply to bring back the unchanging standard, and, that being correct, the masses are roused to virtue. When they are so aroused, forthwith perversities and glossed wickedness disappear.'

CHAP. XXXVIII. 1. Mencius said, 'From Yáo and Shun down to T'ang were 500 years and more. As to Yu and Kào Yáo, they

'current customs,' but 流, at the same time, stigmatizes the customs as bad. 居之 = 居之於心者; 行之 = 行之於身者. 12. These are sayings of Confucius which are only found here. Such a string of them is not in the sage's style. 恐其亂苗, 'lest it confound the corn,' = be confounded with it. So in the other phrases. 鄭聲 — see Ana-

lects, XV. x. 紫, — see Analects, X. vi. 2. 13. This paragraph explains the rest of the chapter. The 經, or 'unchanging standard,' is the 中道, 'the right medium,' which the sage himself pursues, and to which he seeks to recall others. 33. ON THE TRANSMISSION OF THE LINE OF DOCTRINE FROM YÁO TO MENCIUS'S OWN TIME. Compare Bk. II. Pt. II. xiii; Bk. III. Pt. II. x; et al. 1. From the commencement of Shun's

知之、若湯、則聞而知之。^三由湯至
 於文王、五百有餘歲、若伊尹、萊
 朱、則見而知之、若文王、則聞而
 知之。^三由文王至於孔子、五百有
 餘歲、若太公望、散宜生、則見而
 知之、若孔子、則聞而知之。^四由孔
 子而來、至於今、百有餘歲、去聖
 人之世、若此其未遠也、近聖人
 之居、若此其甚也、然而無有乎
 爾、則亦無有乎爾。

saw those earliest sages, and so knew their doctrines, while T'ang heard their doctrines *as transmitted*, and so knew them.

2. 'From T'ang to king Wǎn were 500 years and more. As to Í Yin, and Lái Chù, they saw T'ang and knew his doctrines, while king Wǎn heard them *as transmitted*, and so knew them.

3. 'From king Wǎn to Confucius were 500 years and more. As to T'ai-kung Wang and San Í-shǎng, they saw Wǎn, and so knew his doctrines, while Confucius heard them *as transmitted*, and so knew them.

4. 'From Confucius downwards until now, there are *only* 100 years and *somewhat* more. The distance in time from the sage is so far from being remote, and so very near at hand was the sage's residence. In these circumstances, is there no one to *transmit his doctrines*? Yea, is there no one to *do so*?'

reign to that of T'ang's were 489 years, while from T'ang to the rise of the Cháu dynasty were 644 years. Here, as before, Bk. II. Pt. II. xiii, Mencius uses 500 as a round number. In 知之, the 之 refers to the doctrines of the sages. 2. Lái Chù is not exactly identified. Most make him the same with T'ang's minister, Chung-hùi; see the Shû-ching, IV. ii. 3. T'ai-kung Wang,—see Bk. IV. Pt. I. xiii. Of San Í-shǎng more can hardly be said to be known than that he was an able minister of king Wǎn.

Chù Hsi seems to be wrong, however, in making San, instead of San-i, to be the surname. See the 四書拓餘說, in loc. 4. The concluding sentences here wonderfully vex commentators. In the 'Supplemental Commentary' (翼註) are found five different interpretations of them. But all agree that Mencius somehow takes upon himself the duty and responsibility of handing down the doctrines of the sage.

INDEXES.

INDEX I.

OF SUBJECTS.

The references to the Book, Part, Chapter, and Paragraph are marked thus—I. i. 1. 1. In the first edition, for Parts i and ii the characters 上 and 下 were used in all the Indexes.

- Absurdity of a ruler not following wise counsellors, I. ii. 9.**
Acknowledged favours, how Mencius, VI. ii. 5.
Action, faith necessary to firmness in, VI. ii. 12.
Adherence to one special course, against obstinacy, VII. i. 26.
Advantages, the greatest, of friendship, V. ii. 8.
Advice of Mencius with regard to mourning, III. i. 2.
Adviser of the princes might always be perfectly satisfied, how an, VII. i. 9.
Affliction, benefits of, VII. i. 18.
Aged, the, were nourished by the government of king Wän, VII. i. 22.
Ages, different conduct of great men in different, reconcilable, IV. ii. 29.
Agreement of sages not affected by place or time, IV. ii. 1.
Agriculture, importance of a ruler attending to, III. i. 3: a ruler should not labour at, with his own hands, III. i. 4.
Air, how one's material position affects his, VII. i. 36.
Ambition and avarice, evils of, I. ii. 11: of king Hui of Liang, VII. ii. 1.
Ambitious, who were the, VII. ii. 37.
Ancient(s), the, shared their pleasures with the people, I. i. 2: surpassed other men in what, I. i. 7: the music of the, I. ii. 1: sovereigns, tours of inspection made by, I. ii. 4: VI. ii. 7: coffins used by the, II. ii. 7: sages, how all men may become equal to the, III. i. 1: kings practised benevolent government, III. ii. 5: Mencius appeals to the example and maxims of the, III. ii. 7: kings, the example and principles of, must be studied, IV. i. 1; 2: the, exchanged sons, each one teaching the son of the other, IV. i. 18: making friends of the, V. ii. 8: the, cultivated the nobility that is of Heaven, VI. i. 16: scholars maintained the dignity of their characters, how, VII. i. 8: and modern rule contrasted, VII. ii. 8: the, led men by their example, VII. ii. 20.
Animals, man how much different from, IV. ii. 19.
Antiquity, the example of, VII. i. 9.
Appetites, the superior man subjects his to the will of Heaven, VII. ii. 24.
Archer, he who would be benevolent is like an, II. i. 7.
Archery, learning, IV. ii. 24: VI. i. 20.
Arrangement of dignities and emoluments according to the dynasty of Cháu, V. ii. 2.
Association, influence of, III. ii. 6: VI. i. 9: with those of whom one does not approve, unavoidable, III. ii. 10.
Attainment, real, must be made by the learner for himself, VII. ii. 5.
Authority, punishment should be inflicted only by the proper, II. ii. 8.
Barbarians, influence of the Chinese on, III. i. 4; ii. 9.
Barley, illustration taken from, VI. i. 7.
Beauty, the love of, compatible with royal government, I. ii. 5: only moral is truly excellent, IV. ii. 25.
Behaviour of Mencius with an unworthy associate, II. ii. 6.
Benefits of trouble and affliction, VII. i. 18.
Benevolence and righteousness, I. i. 1: VI. ii. 4: belongs naturally to man, II. i. 6: IV. i. 10: VI. i. 1: VII. i. 15; ii. 16: exhortation to, II. i. 7: importance to all of exercising, IV. i. 2: the only security of a prince, IV. i. 7; 8; 9: filial piety the richest fruit of, IV. i. 27: the superior man preserves, IV. ii. 28: and righteousness equally internal, VI. i. 4; 5: it is necessary to practise with all one's might, VI. i. 18: must be matured, VI. i. 19: and righteousness, the difference between Yao and Shun, Tang and Wü, and the five Chiefs in relation to, VII. i. 30: the throne can be got only by, VII. ii. 18.
Benevolent government, I. i. 5; 7: III. i. 8: IV. i. 1: safety and prosperity lie in, I. ii. 11: affections of the people secured by, I. ii. 12: glory the result of, II. i. 4: the prince who sets about practising, has none to fear, III. ii. 5.
Bodily defects, how men are sensible of, VI. ii. 12: organisation, only a sage can satisfy the design of his, VII. i. 38.
Book of Rites, quotations from, II. ii. 2: III. ii. 3: IV. i. 1.
Brilliant Palace, the, or Hall of Distinction, I. ii. 5.
Burial, Mencius's, of his mother, I. ii. 16: II. ii. 7: of Mo's parents, III. i. 5.
Calamity and happiness are men's own seeking,

- II. i. 4: the superior man is beyond the reach of calamity, IV. ii. 28.
 Calumny, comfort under, VII. ii. 19.
 Careful, the thought of consequences should make men, VII. ii. 7.
 Cattle and sheep, illustration taken from feeding, II. ii. 4.
 Character, how men judge wrongly of, VII. i. 84: different degrees of attainment in, VII. ii. 25.
 Charge of one's self the greatest of charges, IV. i. 19.
 Chess-playing, illustration from, VI. i. 9.
 Chief ministers, the duties of, V. ii. 9.
 Chiefs of the princes, the five, VI. ii. 7.
 Chieftain of the princes not a sovereign of the kingdom, II. i. 8: influence of a, different from that of a true sovereign, VII. i. 13.
 Childlike, the great man is, IV. ii. 12.
 Common relations of life, importance of, to the prosperity of the kingdom, IV. i. 11.
 Compass and square, use of the, IV. i. 2.
 Concert, the character of Confucius a complete, V. ii. 1.
 Condemnation of king Hui of Liang, VII. ii. 1.
 Confidence of the sovereign, how to obtain, IV. i. 12.
 Consequences, the thought of, should make men careful, VII. ii. 7.
 Conspicuous mound, monopolizing the, II. ii. 10.
 Constitution, benevolence and righteousness part of man's, VII. i. 15.
 Conviction, how Mencius brought home, II. ii. 4.
 Cookery, I Yin's knowledge of, V. i. 7.
 Corn, assisting, to grow, II. i. 2.
 Corrupt times are provided against by established virtue, VII. ii. 10.
 Counselling princes from the ground of profit, danger of, VI. ii. 4.
 Counsellors of great men should be morally above them, VII. ii. 84.
 Counsels for the government of a kingdom, III. i. 8.
 Courses, two, open to a prince pursued by his enemies, I. ii. 15: of Yao and Shun, open to all, VI. ii. 2.
 Court, Mencius would not pay, to a favourite, IV. ii. 27.
 Cultivation, men's disregard of self, VI. i. 13: men may become Yaos and Shuns by the, of their principles and ways, VI. ii. 2: of the mind must not be intermitted, VII. ii. 21.
 Death or flight, which should be chosen, I. ii. 15: there are things which men dislike more than death, VI. i. 10: how Mencius predicted the, of P'an Ch'ang-kwo, VII. ii. 29.
 Decencies may not be expected, where virtues are wanting, VII. i. 44.
 Decrees of Heaven, man's duty as affected by the, VII. i. 2.
 Deeds, not words or manners, prove mental qualities, IV. i. 16.
 Defects, men are sensible of bodily, but not of mental or moral, VI. i. 12.
 Defence, of Shun's conduct, V. i. 2; 3: of I Yin, V. i. 7: of Confucius, V. i. 8: of accepting presents from oppressors of the people, V. ii. 4.
 Degeneracy, the progress of, from the three kings to the five chiefs of the princes, and from those princes to their ministers, VI. ii. 7.
 Deluge, the Chinese, III. i. 4, note 7; ii. 9: IV. ii. 26: VI. ii. 11.
 Desires, the regulation of, essential, VII. ii. 35.
 Developing their natural goodness may make men equal to the ancient sages, III. i. 1: VII. ii. 31.
 Dignities, arrangement of, in the Ch'au dynasty, V. ii. 2.
 Dignity, how the ancient scholars maintained their, VII. i. 8: how Mencius maintained his, with the princes, VII. ii. 23.
 Disappointment of Mencius with the king Hsiang, I. i. 6.
 Discrimination of what is right and wrong must precede vigorous right-doing, IV. ii. 8.
 Disgraceful means which men take to seek wealth and honour, IV. ii. 33.
 Disposition, a man's true, will often appear in small matters, VII. ii. 11.
 Disputing, Mencius, not fond of, III. ii. 9.
 Dissatisfaction with a parent, not necessarily unfilial, VI. ii. 3.
 Division of labour, propriety of the, III. i. 4.
 Doctrine, of the Mohists refuted, III. i. 5: heretical, III. ii. 9: of the Mean, quotation from the, IV. i. 12: of the sages, to be advanced to by successive steps, VII. i. 24: on the transmission of, from Yao to Mencius's own time, VII. ii. 38.
 Duties which the virtuous and talented owe to the young and ignorant, IV. ii. 7: of different classes of chief ministers, V. ii. 9.
 Duty, man's, how affected by the decrees of Heaven, VII. i. 2: benevolence the path of, VII. ii. 16.
 Dynasties, Hsia, Yin, and Ch'au, II. i. 1: III. i. 3: V. i. 6: Ch'au, II. ii. 13: V. ii. 2: the three, III. i. 3: IV. i. 3; ii. 20: Hsia and Yin, IV. i. 2: Shang or Yin and Ch'au, IV. i. 7.
 Earth, advantages of situation afforded by the, II. ii. 1.
 Earth-worm, an over-fastidious scholar compared to an, III. ii. 10.
 Education, importance of a ruler attending to, III. i. 3.
 Elated by riches, not to be, a proof of superiority, VII. i. 11.
 Emoluments, arrangement of, in the Ch'au dynasty, V. ii. 2.
 End, the, may justify the means, VII. i. 31.
 Enjoyment, man's nature the source of his true, VII. i. 21.
 Equanimity of Shun in poverty, and as sovereign, VII. ii. 6.
 Error of a Mohist refuted, III. i. 5; ii. 9.
 Errors of Yang, Mo, and Tsze-mo, VII. i. 26; ii. 26.
 Evil, a warning to the violently, and the weakly, VII. i. 10: speaking, brings with it evil consequences, IV. ii. 9.
 Exactions just, should be made with discrimination, VII. ii. 27.
 Example, influence of, III. ii. 6: influence of a ruler's, IV. ii. 5: the ancients led men by, VII. ii. 20.
 Excellence, how a prince cannot subdue men merely by his, IV. ii. 16.
 Excusing of errors, how Mencius beat down the, II. ii. 9.
 Exhortation to benevolence, II. i. 7.
 Explanation of friendly intercourse with

- K'wang Chang, IV. ii. 30: of the different conduct of Tsang and Tze-sze, IV. ii. 31: of Shun's conduct towards his brother, V. i. 3, and towards the sovereign Yao, and his father Ku-sau, V. i. 4: of the odes Hsiao P'an and K'ai Fang, VI. ii. 3.
- Extreme cases must not be pressed to invalidate a principle, VI. ii. 1.
- Failures in evident duty will be accompanied by failures in all duty, VII. i. 44.
- Faith, the necessity of, VI. ii. 12.
- Fame, a love of, may carry a man over great difficulties, VII. ii. 11.
- Father, why a, does not himself teach his own son, IV. i. 18.
- Favour to individuals, good government does not lie in, IV. ii. 2: how Mencius acknowledged a, VI. ii. 5.
- Favourite, Mencius would not pay court to a, IV. ii. 27.
- Filial piety, to have posterity, the greatest part of, IV. i. 26: in relation to benevolence, &c., IV. i. 27: how Shun valued and exemplified, IV. i. 28: seen in the obsequies of parents, IV. ii. 18: of K'wang Chang, IV. ii. 30: great, of Shun, V. i. 1; 4: of Tsang-tze seen, VII. ii. 36.
- Firmness of Hui of Li-t'hsiä, VII. i. 28.
- First judgments are not always correct, IV. ii. 23.
- Five things which are unfilial, IV. ii. 30: injunctions at an assembly of the princes, VI. ii. 7: ways in which the sage teaches, VII. i. 40.
- Force, submission secured by, II. i. 3.
- Forester refusing to come to the king of Ch'i when called by a flag, V. ii. 7.
- Four limbs, principles of the mind compared to the, II. i. 6: different classes of ministers, VII. i. 19.
- Fraternal obedience, in relation to righteousness, &c., IV. i. 27: affection of Shun, V. i. 3.
- Freedom of Mencius, as unsalaried, to speak out his mind, II. ii. 5.
- Friends, carefulness in making, IV. ii. 24.
- Friendship, the principles of, V. ii. 8; 7; 8.
- Gain, the love of, and the love of good, contrasted, VII. i. 25.
- Generosity of Mencius in receiving pupils, VII. ii. 30.
- Gifts of princes, how Mencius declined or accepted, II. ii. 3.
- Glory the result of benevolent government, II. i. 4.
- God, rulers and teachers assisting to, I. ii. 3: the ordinances of, II. i. 4: IV. i. 4: the decree of, IV. i. 7: who may sacrifice to, IV. ii. 25.
- Good, sages and worthies delighted in what is, II. i. 8: importance to a government of loving what is, VI. ii. 13: man is fitted for, and happy in doing, VII. i. 4 (see Nature): people should get their inspiration to, in themselves, VII. i. 10: the love of, and the love of gain contrasted, VII. i. 25: words and principles, what are, VII. ii. 32.
- Goodness, different degrees of, VII. ii. 25.
- Government, character of king Hui's, I. i. 3; 4: the love of music subservient to good, I. ii. 1: bad, of the king of Ch'i, I. ii. 6: of a kingdom, counsels for the, III. i. 3: there is an art of, which requires to be studied by rulers and their ministers, IV. i. 1: the administration of, not difficult, IV. i. 6: the influence of king Wan's, IV. i. 13: good, lies in equal measures for the general good, IV. ii. 2: the aged were nourished by king Wan's, VII. i. 22: the well-being of the people the first care of a, VII. i. 23.
- Grain, illustration from growing, I. i. 6.
- Great, houses, a ruler should secure the esteem of the, IV. i. 6: services, Heaven prepares men for, how, VI. ii. 15.
- Great man, Mencius's conception of the, III. ii. 2: makes no mistakes in propriety and righteousness, IV. ii. 6: simply pursues what is right, IV. ii. 11: is childlike, IV. ii. 12: in good men a reconciling principle will be found for the outwardly different conduct of, IV. ii. 29: how some are, VI. i. 15: he who counsels, should be morally above them, VII. ii. 34.
- Grief of Mencius at not finding an opportunity to do good, II. ii. 13.
- Half-measures of little use, I. i. 3.
- Hearts, of men, importance of getting the, II. ii. 1: IV. i. 9: the pupil of the eye index of the, IV. i. 15: how to nourish the, VII. ii. 35.
- Heaven, delighting in, and fearing, I. ii. 3: attaining to the royal dignity rests with, I. ii. 14: a man's way in life is ordered by, I. ii. 16: V. i. 8: he who has no enemy in the kingdom is the minister of, II. i. 5: opportunities vouchsafed by, II. ii. 1: only the minister of, may smite a nation, II. ii. 8: the superior man does not murmur against, II. ii. 13: submission of States determined by, IV. i. 7: Shun got the throne by the gift of, V. i. 5: Heaven's plan in the production of mankind, V. i. 7; ii. 1: Heaven's places, offices, and emoluments, V. ii. 3: has given us, what, VI. i. 15: the nobility of, VI. i. 16: prepares men by trials and hardships, VI. ii. 15: by the study of ourselves we come to the knowledge of, VII. i. 1: what may be correctly ascribed to the appointment of, VII. i. 2: conferred nature, the bodily organs a part of the, VII. i. 38: how the superior man regards the will of, VII. ii. 24.
- Hereditary monarchy, Mencius's views on, V. i. 5; 6.
- Heretics, recovered, should not have their old errors cast in their teeth, VII. ii. 26.
- Hire, the labourer is worthy of his, III. ii. 4.
- History, quotations from, III. i. 2; ii. 1.
- Honour, the true, which men should desire, VI. i. 17.
- Husbandry, importance of, III. i. 3: VII. i. 22; 23: a ruler should not labour at, with his own hands, III. i. 4.
- Hypocrisy, Shun defended against a charge of, V. i. 2.
- Imperial or royal government, characteristic of, I. i. 7: dignity, attained by true royal government, I. ii. 5: II. i. 5; and by doing what is good and right, I. ii. 14: government, Mencius wished to see, and could have realized, a true, II. i. 1: sovereign should arise every 500 years, II. ii. 18: sway, not one of the things in which the superior man delights, VII. i. 20.
- Impulses must be weighed in the balance of reason, IV. ii. 23.
- Inability, defined, I. i. 7.

- the most important thing to him, &c., VII. i. 21 : of man, and the appointment of Heaven, VII. ii. 24.
- Natural benevolence and righteousness of man, only requires development to be more than sufficient, VII. ii. 31.
- Neighbouring kingdoms, intercourse with, I. ii. 8.
- Nobility that is of Heaven and that is of man, VI. i. 16.
- Nourishment, the nature of man seems bad from not receiving its proper, VI. i. 8 : of the different parts of the nature, VI. i. 14.
- Object of Confucius and Mencius, what was the, VII. ii. 37.
- Obscurity, how what Shun was, discovered itself in his greatest, VII. i. 16.
- Obstinate adherence to a course deemed right, against, VII. i. 26.
- Odes, quotations from the, I. i. 2 ; 7 ; ii. 3 ; 5 : II. i. 3 ; 4 : III. i. 3 ; 4 ; ii. 1 ; 9 : IV. 1 ; 2 ; 4 ; 7 ; 9 : V. i. 2 ; 4 ; ii. 7 : VI. i. 6 ; 17 : VII. i. 32 ; ii. 19.
- Office, Mencius giving up his, II. ii. 10 ; 11 ; 12 ; 13 ; 14 : VI. ii. 6 : to be sought, but only by the proper path, III. ii. 3 : V. i. 8 : may be taken on account of poverty, when, V. ii. 5 : grounds of taking and leaving, VI. ii. 14.
- Officiousness, Mencius repelling, II. ii. 11.
- Opposition of Mencius to warlike ambition, VI. ii. 8.
- Ox, king Hûi's compassion for an, I. i. 7.
- Parents, burial of, III. i. 5 (see Mourning) : the right manner of serving, IV. i. 19 ; ii. 13.
- Parks and hunting, the love of, &c., I. ii. 2.
- Parts of the nature, relative importance of different, VI. i. 14.
- Passion-nature, Mencius nourished his, II. i. 2.
- Peoniarly considerations, Mencius not influenced by, II. ii. 10.
- People, rulers must share their pleasures with the, I. i. 2 : love of valour may subserve the good of the, I. ii. 3 : the disposal of kingdoms rests with the, I. ii. 10 : the affections of, only secured by benevolent government, I. ii. 12 : IV. i. 9 : people's happiness disregarded by the ministers of Mencius's time, IV. i. 14 : the part of the, in making a sovereign, V. i. 5 : how to promote the virtue of the, VII. i. 23 : the most important element in a nation, VII. ii. 14.
- Personal character, importance of, IV. i. 5.
- Phenomena, importance of carefully studying, IV. ii. 26.
- Pictures of Po-i and Hûi of Liû-hsiâ, II. i. 9.
- Pleasure, rulers must share with the people, I. i. 2 ; ii. 1 ; 4.
- Position, how one's material, affects his air, VII. i. 36.
- Poverty, when office may be taken on account of, V. ii. 5 : importance of not allowing the mind to be injured by, VII. i. 27 : equanimity of Shun in, VII. ii. 6.
- Praise and blame not always according to desert, IV. i. 21.
- Precious things, three, of a prince, VII. ii. 28.
- Precipitate advances will be followed by speedy retreats, VII. i. 44.
- Prediction of P'an-ch'ang Kwo's death by Mencius, VII. ii. 29.
- Prepares himself for the duties to which he aspires, how a scholar, VII. i. 33.
- Presents, Mencius defends accepting, from oppressors of the people, V. ii. 4 : of a prince to a scholar, how to be made and accepted, V. ii. 6 : how Mencius acknowledged, VI. ii. 5.
- Presumptuous idea of Po (Pai) Kwei, that he could regulate the waters better than Yü did, VI. ii. 11.
- Prince, a, should employ ministers, how, I. ii. 7 : should depend on himself, not on other powers, I. ii. 13 : threatened by neighbours should act, how, I. ii. 14 : two courses open to, when pursued by his enemies, I. ii. 15 : should get the hearts of men, II. ii. 1 : slighting Mencius, II. ii. 2 : the, who sets about practising benevolent government has none to fear, III. ii. 5 : benevolence the only security of a, IV. i. 7 : a vicious, the agent of his own ruin, IV. i. 8 : importance of rectifying a, IV. i. 20 : presents of a, to a scholar, how to be made and accepted, V. ii. 6 : three precious things of a, VII. ii. 28.
- Princes, the only topics of Mencius with, I. i. 1 : a chieftain of the, not a sovereign of the kingdom, II. i. 3 : the, of Mencius's time failed in true royal government, II. i. 5 : Mencius declining or accepting gifts of, II. ii. 5 : III. ii. 4 : Mencius's reserve with the, of his time, III. ii. 1 : Mencius defends himself for not going to see the, III. ii. 7 : why a scholar should decline going to see, when called by them, V. ii. 7 : danger of counselling, from the ground of profit, VI. ii. 4 : influence of a chief among the, different from that of a true sovereign, VII. i. 13 : of his time, Mencius censures the, VII. i. 46 : how Mencius maintained his own dignity with the, VII. ii. 34.
- Principles, one must live or die with his, &c., VII. i. 42.
- Profit, secondary to benevolence and righteousness, I. i. 1 : VI. ii. 4.
- Progress of degeneracy in successive ages, VI. ii. 7.
- Prompt action, necessity of, at the right time, IV. ii. 4.
- Propriety, belongs naturally to man, II. i. 6 : parents should be served, &c., according to, III. i. 2 : help to the world should be given according to, IV. i. 17 : the richest fruit of, IV. i. 27 : the great man makes no mistakes in, IV. ii. 6 : the superior man preserves, IV. ii. 28 : importance of observing the rules of, VI. ii. 1.
- Prosperity of a country, on what dependent, I. i. 1.
- Pupil of the eye, the index of the heart, IV. i. 15.
- Purity, pretended, of Ch'an Chung, III. ii. 10.
- Record, quotation from a, III. ii. 3.
- Remote, against aiming at what is, VII. ii. 32.
- Repelling officiousness, Mencius, II. ii. 11.
- Reproof, the benefit of, IV. i. 22 : Mencius's, of Yü-ching, IV. i. 24 ; 25 : of Kung-sun Ch'au, VII. i. 39.
- Reputation, the value of, to a ruler, VII. i. 14.
- Reserve, Mencius defends his, with the princes of his time, III. ii. 1.
- Respected, that a scholar be, is essential to his engaging in a prince's service, VII. i. 37.
- Riches, not to be elated by, a proof of superiority, VII. i. 11.

- Righteousness belongs naturally to man, II. i. 6; VI. i. 1: the straight path, IV. i. 10: fraternal obedience the richest fruit of, IV. i. 27: the great man makes no mistakes in, IV. ii. 6: internal, not external, VI. i. 4; 5: to be loved more than life, VI. i. 10.
- Ripe grain, illustration from, VI. i. 19.
- Ritual Usages, quotation from the, III. ii. 2.
- Royal government, the great principles of, I. i. 3; 4: will assuredly raise to the supreme dignity, I. ii. 5: various points of, neglected in Mencius's time, II. i. 5.
- Ruin, a vicious prince the agent of his own, IV. i. 8.
- Rulers, should share their pleasures with the people, I. i. 2: should follow the advice of the wise, I. ii. 9: should sympathize with the people in their joys and sorrows, I. ii. 4: should not labour at husbandry with their own hands, III. i. 4: should study the example and principles of the ancient kings, IV. i. 1; 2: importance of benevolence to, IV. i. 8: ruler's example, influence of, IV. ii. 5: will not be murmured at when their aim is evidently the people's good, VII. i. 12: the value of reputation and moral influences to, VII. i. 14.
- Rules, the necessity of governing according to, IV. i. 1; 2.
- Sacrifice, allusions to, III. i. 2; ii. 3; 5: IV. ii. 25; 33: VI. ii. 6: VII. ii. 14.
- Sage, Mencius not a, II. i. 2: only with a, does the body act according to its design, VII. i. 38: the lessons of the, reach to all classes, VII. i. 40.
- Sages, when they arise, will agree with Mencius, III. ii. 9: the human relations perfectly exhibited by, IV. i. 2: the agreement of, not affected by place or time, IV. ii. 1: are distinguished from other men, how, IV. ii. 1; 19; 20; 21; 22: just like other men, IV. ii. 32: VI. i. 7: Confucius superior to all other, V. ii. 1: the great doctrines of the, to be advanced to, by successive steps, VII. i. 24: Po-i, &c., proved to be, by the permanence of their influence, VII. ii. 15: definition of a, VII. ii. 25: the perfect virtue of the highest, VII. ii. 38.
- Satisfied, how an adviser of the princes may be always perfectly, VII. i. 9.
- Scholar(s), the, ought to be remunerated, III. ii. 4: may accept presents from a prince, on what principles, V. ii. 6: should decline going to see the princes when called by them, why, V. ii. 7: forming friendships, rules for, V. ii. 8: ancient, maintained the dignity of their character, &c., how, VII. i. 8: prepares himself for the duties to which he aspires, VII. i. 33: must be respected in order to his engaging in the service of a prince, VII. i. 37.
- Self, the charge of, greatest, IV. i. 19.
- Self-cultivation, men's disregard of, VI. i. 13.
- Self-examination recommended, IV. i. 4: the superior man practises, IV. ii. 28.
- Self-restraint necessary to a ruler, I. ii. 4.
- Selling himself, P'ai-li Hat vindicated from the charge of, V. i. 9.
- Senses, all men have the same, VI. i. 7: some are slaves of the, VI. i. 15.
- Settling the kingdom, I. i. 6.
- the value of the feeling of, VII. i. 6; 7.
- Sheep-dates, Tsang-tze could not eat, VII. ii. 36.
- Shifts, Mencius put to, II. ii. 2.
- Shü-ching, quotations from the, I. i. 2; ii. 3; 11: II. i. 4: III. i. 1; ii. 5; 9: IV. i. 8: V. i. 5: VI. ii. 5: with what reservation Mencius read the, VII. ii. 3.
- Sickness, Mencius pretends, II. ii. 2.
- Sincerity, the great work of men should be to strive after perfect, IV. i. 12.
- Slaves of sense, how some are, VI. i. 15.
- Sorrow of Shun on account of his parents' alienation from him, V. i. 1.
- Sovereign, killing a, not necessarily murder, I. ii. 8: of the kingdom, who is a, II. i. 3: importance of having virtuous men about a, III. ii. 6: sovereign's example, influence of, IV. ii. 5: influence of a true, VII. i. 13: a, the least important element of a nation, VII. ii. 14.
- Sovereigns, will be served by their ministers according as they treat them, IV. ii. 3: the ministers of Mencius's time pandered to their, VI. ii. 9.
- Spirit-man, who is a, VII. ii. 25.
- Spirits, tutelary, the importance of, to a nation, VII. ii. 14.
- 'Spring and Autumn,' the, referred to, III. ii. 9: IV. ii. 21: VII. ii. 2.
- State, three things important in the administration of a, VII. ii. 12.
- States, intercourse of neighbouring, I. ii. 3; rise and fall of, dependent on benevolence, IV. i. 3: subjection of, to one another, determined differently at different times, IV. i. 7.
- Straits, why Confucius was reduced to, VII. ii. 18.
- Subjection of one State to another, how determined, at different times, IV. i. 7.
- Successive steps, the doctrines of the sages to be advanced to, by, VII. i. 24.
- Superior man, the, keeps away from his cook-room, I. i. 7: helps men to practise virtue, II. i. 8: will not follow narrow-mindedness, &c., II. i. 9: will not take a bribe, II. ii. 3: will not be niggardly in burying his parents, II. ii. 7: of ancient and of modern times contrasted, II. ii. 9: does not murmur against Heaven, &c., II. ii. 13: makes difficulty about taking office, why, III. ii. 3: the spirit nourished by, may be known, how, III. ii. 7: does not himself teach his son, why, IV. i. 18: wishes to get hold of what he learns, as in himself, IV. ii. 14; 15: is ashamed of a reputation beyond his merits, IV. ii. 18: cultivates moral excellence, &c., IV. ii. 28: may be deceived, in what respects, V. i. 2: all do not understand the conduct of, VI. ii. 6: serves his prince, how, VI. ii. 8: taking and leaving office, grounds of, VI. ii. 14: has three things in which he delights, VII. i. 20: finds his true enjoyment in his own nature, VII. i. 21: superior man's services to a country, without his being in office, entitle him to support, VII. i. 32: is kind to creatures, loving to men, and affectionate to his relatives, VII. i. 45: speaks of his nature, and of the will of Heaven, how, VII. ii. 24: the words and the principles of, VII. ii. 32.
- Superiority, not to be elated by riches, a proof of, VII. i. 11.
- Sympathy of a ruler with the people in their joy and sorrows, I. ii. 4.

- Talents, and virtue, how to know men of, I. ii. 7: a ruler should be guided by men of, I. ii. 9: duties owing by men of, to those who have not, IV. ii. 7.
- Taxation, III. i. 3; ii. 8: VI. ii. 10.
- Teacher, a, in a higher place than a minister, IV. ii. 31: of truth, must not lower his lessons to suit learners, VII. i. 41.
- Teaching, refusing to teach, may also be a way of, VI. ii. 16.
- Territory, emoluments regulated according to the extent of, in a State, V. ii. 2.
- Thought, how many act without, VII. i. 5.
- Three, things universally acknowledged to be honourable, II. ii. 2: kings, the, VI. ii. 7: things in which the superior man delights, VII. i. 20: things important in the administration of a State, VII. ii. 12: precious things of a prince, VII. ii. 28.
- Throne, the, descended to Yü's son, and not to his minister, why, V. i. 6.
- Thumb amongst the fingers, Ch'an Chung compared to the, III. ii. 10.
- Topics of Mencius, with princes, I. i. 1; 7: II. ii. 2.
- Touch, males and females must not allow their hands to, IV. i. 17.
- Tours of inspection of the ancient kings, I. ii. 4: VI. ii. 7.
- Tranquillity of the kingdom dependent on the discharge of the common duties of life, IV. i. 11.
- Transmission of doctrine from Yáo to Mencius, VII. ii. 38.
- Trials and hardships, how Heaven prepares men by, VI. ii. 16.
- Trifles, Mencius censures the princes of his time for occupying themselves with, VII. i. 46.
- Trouble and affliction, the benefits of, VII. i. 18.
- Truth, how Mencius required the simple pursuit of, in his pupils, VII. i. 43.
- Tyrant, what will be the fate of a, IV. i. 2.
- Ulcer-doctor, Confucius charged with lodging with an, V. i. 8.
- Unfilial, five things which are, IV. ii. 30.
- Unperturbed mind, Mencius had attained to an, II. i. 2.
- Unsalaries, Mencius free to speak his opinion, &c., because, II. ii. 5; 14.
- Unworthy associate, Mencius's behaviour with an, II. ii. 6.
- Valour, the love of, I. ii. 3: how nourished, II. i. 2.
- Villages, the good careful people of the, described, VII. ii. 37.
- Vindication of Í Yin, V. i. 7: of Confucius from the charge of lodging with unworthy characters, V. i. 8: of P'ai-li Hai, V. i. 9: of Mencius from the charge of eating the bread of idleness, VII. i. 32.
- Virtue, real, submission secured only by, II. i. 3: friendship must have reference to the, of the friend, V. ii. 3: is sure to be gained by seeking it, but external things not, VII. i. 3: man may attain to perfect, VII. i. 4: of the people, how to promote, VII. i. 23: corrupt times are provided against by established, VII. ii. 10: of the highest sages, VII. ii. 33.
- Virtuous men, importance of having, about a sovereign's person, III. ii. 6.
- Vox populi vox Dei*, V. i. 5.
- Warlike and other schemes of the ministers of his time condemned by Mencius, IV. ii. 14: VI. ii. 8.
- Warning to the violently evil and the weakly evil, IV. i. 10: to Sung Ch'ang, VI. ii. 4: to the contending States of Mencius's time, VII. ii. 2.
- Wars, all the, in the Ch'un-ch'ü were unrighteous, VII. ii. 2: counsels against, VII. ii. 4.
- Way, a man's, in life, ordered by Heaven, I. ii. 16: of truth like a great road, VI. ii. 2.
- Wealth, the love of, compatible with royal government, I. ii. 5: disgraceful means which men take to seek, IV. ii. 33: and power, the ministers of Mencius's time pandered to their sovereigns' thirst for, VI. ii. 9.
- Well-being of the people, the first care of a government, in order to their virtue, VII. i. 23.
- Well, digging a, VII. i. 29.
- Will, the, is the leader of the passion-nature, II. i. 2.
- Willow, man's nature compared to the *chi*, VI. i. 1.
- Wisdom, the richest fruit of, IV. i. 27.
- Words, Mencius understood, II. i. 2: what are most truly inauspicious, IV. ii. 17.
- World, one cannot avoid all connexion with those whom he disapproves, in the, III. ii. 10.
- Wrongs should be put right at once, III. ii. 8.

INDEX II.

OF PROPER NAMES.

Names in Italics will be found in their own places in this Index, with additional references.

- Chang *ĭ*, a celebrated scholar of Wei, III. ii. 2.
 Chang *K'wang Chang*, a minister of Ch'i, IV. ii. 30.
 Ch'ang Hsi, a disciple of Kung-ming Kao, V. i. 1; ii. 8.
 Ch'ang, the State of, IV. ii. 2; 24: V. i. 2: VII. ii. 37.
 Ch'ang, a minister of the State of Ch'an, V. i. 8.
 Ch'ang Chien, a person whose words are quoted, III. i. 1.
 Ch'an, the State of, V. i. 8: VII. ii. 18; 37.
 Ch'an Ch'an, a disciple of Mencius, II. ii. 3; 10: VI. ii. 14: VII. ii. 23.
 Ch'an Chia, an officer of Ch'i, II. ii. 9.
 Ch'an Chung, an ascetic of Ch'i, III. ii. 10: VII. i. 34.
 Ch'an Hsiang, a disciple of Ch'an Liang, III. i. 4.
 Ch'an Liang, a philosopher, III. i. 4.
 Ch'an Tai, a disciple of Mencius, III. ii. 1.
 Ch'ao Chien, a noble of Tsin, III. ii. 1.
 Ch'ao the Great, a title borne by different ministers of Tsin, VI. i. 17.
 Ch'ao-wu, a hill in the north of Ch'i, I. ii. 4.
 Ch'au, a city on the northern border of Ch'i, II. ii. 11; 12.
 Ch'au, the prince of Ch'an in the time of Confucius, V. i. 8.
 Ch'au, the State and dynasty, I. ii. 3: II. i. 1; ii. 13: III. i. 3; ii. 5: IV. i. 7; ii. 1: V. i. 4; 6; ii. 2; 4; 7.
 Ch'au, the tyrant, the last sovereign of the Yin dynasty, I. ii. 8: II. i. 1: III. ii. 9: IV. i. 1; 9; 13: V. i. 6; ii. 1: VI. i. 6: VII. i. 22.
 Ch'au Hsi'ao, a scholar of Wei, III. ii. 3.
 Ch'au-kung, or the duke of Ch'au, II. i. 1; ii. 9: III. i. 1; 4; ii. 9: IV. ii. 20: V. i. 6: VI. ii. 8.
 Ch'au, name of the disciple of Mencius, Kung-sun Ch'au, II. i. 1; ii. 2; 6; 14; *et al.*
 Chiang, the lady of, I. ii. 5.
 Chiang, the Yang-tze river, III. i. 4; ii. 9.
 Chieh, the tyrant, I. i. 2; ii. 8: IV. i. 9: V. i. 6; 7: VI. ii. 2; 6; 9; 10.
 Chih, a famous robber of the time of Confucius, III. ii. 10: VII. i. 25.
 Ch'ih WA, chief criminal judge of Ch'i, II. ii. 5.
 Chi family, the family of Chi K'ang of Lu, IV. i. 14.
 Chi (Tsi), name of a stream, III. i. 4. 7.
 Chi, Hsu-chi, Minister of Agriculture to Yao and Shun, IV. ii. 29.
 Chi Hwan, a favourite of the king of Ch'i, V. i. 8.
 Chi Hwan, the Head of the Chi family in the latter days of Confucius, V. i. 4.
 Chi-sh'ao, name of a piece of music, I. ii. 4. 10.
 Ch'i, a mountain in Ho-nan, V. i. 6.
 Ch'i, a small State in Shan-hsi, II. i. 1.
 Ch'i, name of a mountain, and also of the old State of Ch'au, I. ii. 5; 14; 15: IV. ii. 1.
 Ch'i, the name of a stream, VI. ii. 6. 5.
 Ch'i, the son of the Great Yu, V. i. 6.
 Ch'i, the State of, I. i. 5; 7; ii. 1; 11; 13; 14: II. i. 1; 2; ii. 2-14: III. i. 1; ii. 1; 5; 6; 10: IV. i. 7; 24; ii. 3; 21; 31; 33: V. i. 4; 8; ii. 1; 7; 8: VI. ii. 5; 6; 8: VII. i. 34; 36; 39; ii. 17; 23; 29.
 Ch'i Liang, an officer of Ch'i, slain in battle, VI. ii. 6.
 Ch'in, the State of, I. i. 5; 7: II. ii. 2: V. i. 9: VI. i. 4; 12; ii. 4; 6.
 Ch'in Chang, named Lao, a disciple of Confucius, VII. ii. 37.
 Ching, a place or people, punished by the duke Hsi of Lu, III. i. 4; ii. 9.
 Ching, the duke or ruler of Ch'i, I. ii. 4: III. i. 1; ii. 1: IV. i. 7: V. ii. 7.
 Ching Ch'au, an officer of Ch'i, II. ii. 2.
 Ching Ch'un, a man who plumed himself on his versatility, III. ii. 2.
 Chio-sh'ao, name of a piece of music, I. ii. 4. 10.
 Chi'u, the name of Zan Ch'i'u, a disciple of Confucius, IV. i. 14.
 Chi'u, in the name of Confucius's Work, the Ch'un-ch'i'u.
 Chi'u, Chess Ch'i'u, a famous chess-player, VI. i. 9.
 Chi'u, a minister of Ch'i, IV. ii. 32: VI. ii. 5.
 Chi'u, the State of, I. i. 5; 7; ii. 6; 13: II. ii. 2: III. i. 1; 4; ii. 5; 6; IV. ii. 21: VI. i. 4; 12; ii. 4.
 Ch'u, name of a State, I. ii. 3.
 Ch'u-hsin, name of the governor of P'ing-lu, II. ii. 4.
 Ch'u, name of a place in Tsin, famous for its breed of horses, V. i. 9.
 Ch'ui-ch'i, a place in Tsin famous for gems, V. i. 9. a.
 Chung-nt, a name of Confucius, denoting his place in the family, I. i. 4; 7: III. i. 4: IV. ii. 18.
 Chung-san, a son of T'ang, the founder of the Shang dynasty, V. i. 6.
 Ch'ung, a place in Ch'i, II. ii. 14.
 Ch'ung, the mountain, V. i. 3.
 Ch'ung Yu, a disciple of Mencius, II. ii. 7.
 Chwang, a street in the capital of Ch'i, III. ii. 6.
 Chwang P'ao, a minister at the court of Ch'i, I. ii. 1.
 Confucius, II. i. 1-4: III. i. 4; ii. 1; 3; 7; 9: IV. i. 2; 7; 14; ii. 18; 21; 22; 29: V. i. 4; 6; 8; ii. 1; 4; 7: VI. i. 6; 8; ii. 3; 6: VII. i. 24; ii. 17; 19; 37; 38.
 Fan, a city of Ch'i, VII. i. 36.
 F'ang Fu, an officer of Tsin, VII. ii. 23.

- Fei-lien, a favourite minister of the tyrant Ch'au, III. ii. 9.
 Fû-hsia, a place where Shun dwelt, IV. ii. 1.
 Fû Yüeh, the minister of the sovereign Kao-tsung, of the Shang dynasty, VI. ii. 15.
- Hai T'ang, a famous worthy of Tsin, V. ii. 3.
 Han, one of the three great families or clans of Tsin, which afterwards divided the State, and finally claimed to be independent kingdoms, VII. i. 11.
 Han, the name of a river, still so called, III. i. 4.
 Hào-shang Pû-hai, a man of Ch'i, VII. ii. 25.
 Ho, name of northern streams, the Yellow River, III. ii. 9.
 Hsi, a favourite of Ch'ao Chien, a noble of Tsin, III. ii. 1.
 Hsi, the lady, a celebrated beauty of the time of Confucius, IV. ii. 25.
 Hsia, the dynasty, I. ii. 4: II. i. 1: III. i. 3: IV. i. 2: V. i. 6; 7; ii. 4.
 Hsiang, honorary epithet of Ho, king of Liang, I. i. 6.
 Hsiang, the half-brother of Shun, V. i. 2; 3: VI. i. 6.
 Hsiao, a duke of Wei, V. ii. 4.
 Hsieh, Shun's Minister of Instruction, III. i. 4.
 Hsieh, the name of an ancient principality adjoining T'ang, I. ii. 14: II. ii. 4.
 Hsieh Ch'ü-ch'au, a minister of Sung, III. ii. 6.
 Hsieh Liü, Tse-üü, a disciple of the Confucian school, II. ii. 11: III. ii. 8.
 Hsien-ch'ü Mäng, a disciple of Mencius, V. i. 4.
 Hsin, the native place of I Yin, in Ho-nan, V. i. 7.
 Hsin, the younger brother of Ch'än Hsiang, III. i. 4.
 Hsiü, a place in the district of T'ang, in present department of Yen-ch'au, II. ii. 14.
 Hsü Hsing, a heresiarch, III. i. 4.
 Hsü Pü, a disciple of Mencius, III. i. 5: IV. ii. 18.
 Hsüan, king of Ch'i, I. i. 7; ii. 1-11: IV. ii. 3: V. ii. 9: VII. i. 39.
 Hsün-yü, a tribe of barbarians, I. ii. 3.
 Hü Ho, name of a man of Ch'i, I. i. 7.
 Hüi, a duke of Pi, V. ii. 3.
 Hüi, posthumous epithet of Yung, king of Liang, I. i. 1-5: VII. ii. 1.
 Hüi of Liü-hsia, posthumous title of Chan Hwa, an officer of Lü, II. i. 9: V. ii. 1: VI. ii. 6: VII. i. 38; ii. 15.
 Hwa Ch'au, an officer of Ch'i, slain in battle, VI. ii. 6. 5.
 Hwai, the name of a river, III. i. 4; ii. 9.
 Hwan, the duke of Ch'i, I. i. 7; ii. 2: IV. ii. 21: VI. ii. 7.
 Hwan-t'ao, Yáo's Minister of Instruction, V. i. 3.
 Hwan Tui, a Great Officer of Sung, V. i. 8.
- Í, a famous archer, about B.C. 2150, IV. ii. 24: VI. i. 20: VII. i. 41.
 Í Chih, a follower of Mo, III. i. 5.
 Í Yin, the minister of T'ang the Successful, II. i. 2; ii. 2: V. i. 6; 7; ii. 1: VI. ii. 6: VII. i. 31; ii. 38.
- Ká or Ko, a city in Ch'i, II. ii. 6: III. ii. 10.
 Käng, younger brother of the prince of T'ang, VII. i. 43.
 K'ang, honorary epithet of F'ang, a younger brother of king Wü, V. ii. 4.
- Káo, Mencius's opponent on the nature of man, named Pû-hai, II. i. 2: VI. i. 1-4; 6.
 Káo, a disciple of Mencius, II. ii. 12: VII. ii. 21; 22.
 Káo, a disciple of Tse-hsia, VI. ii. 3.
 Káo-ko, an able minister of the tyrant Ch'au, II. i. 1: VI. ii. 15.
 Káo-t'ang, a place in the west of Ch'i, VI. ii. 6.
 Káo Yáo, Shun's Minister of Justice, III. i. 4: VII. i. 35; ii. 38.
 Kau-ch'ien, a prince of Yüeh, neighbour and opponent of the king of Wü, in the time of the Lieh Kwo, I. ii. 3.
 Ko, the name of a State in the present Ho-nan, I. ii. 3; 11: III. ii. 5.
 Kú-sáu, Shun's father, IV. i. 28: V. i. 2; 4: VI. i. 6: VII. i. 35.
 Kung Chih-ch'ü, an officer of the State of Yü, V. i. 9.
 Kung-f, chief minister of Lü, VI. ii. 6.
 Kung-liang, an officer of Ch'i, IV. ii. 27.
 Kung-liü, duke Liü, an ancestor of the House of Ch'au, I. ii. 5.
 Kung-ming Í, a disciple first of Tse-chang, and then of Ts'ang Shän, III. i. 1; ii. 3; 4: IV. ii. 24.
 Kung-ming Káo, a disciple of Ts'ang Shän, V. i. 1.
 Kung-shü, a celebrated mechanist of Lü, named Pan, now the tutelary spirit of carpenters, IV. i. 1.
 Kung-sun Ch'au, a disciple of Mencius, II. i. 1; 2; ii. 2; 6; 14: III. ii. 7: IV. i. 18: VI. ii. 3; 13: VII. i. 31; 32; 39; 41; ii. 1; 36.
 Kung-sun Yen, a celebrated scholar of Wei, III. ii. 2.
 Kung-tü, a disciple of Mencius, II. ii. 5: III. ii. 9: IV. ii. 30: VI. i. 5; 6; 15: VII. i. 43.
 K'ung, the surname of Confucius. See Confucius.
 K'ung Ch'ü-hsin, II. ii. 4.
 Kwän, the barbarians, I. ii. 3.
 Kwan Chung, named Í-wü, minister of Hwan, duke of Ch'i, II. i. 1; ii. 2: VI. ii. 15.
 Kwan-shü, an elder brother of the duke of Ch'au, II. ii. 9.
 K'wän, the father of the great Yü, V. i. 3.
 K'wang, music-master and wise counsellor of Tsin, IV. i. 1: VI. i. 7.
 K'wang Chang, a minister of Ch'i, III. ii. 10: IV. ii. 30.
 K'wei-ch'ü, a place where duke Hwan of Ch'i assembled the princes, VI. ii. 7.
- Lai Chü, a minister of T'ang, VII. ii. 38.
 Lang-yé, a mountain and city in Ch'i, I. ii. 4.
 Li, a cruel sovereign of the Ch'au dynasty, VI. i. 6.
 Li Läu, called also Li Chü, a man of the time of Hwang Ti, of very acute vision, IV. i. 1.
 Liang, the State of Wei in Tsin, so called from its capital, I. i. 1-6: VII. ii. 1.
 Ling, a duke of Wei, V. ii. 4.
 Ling-ch'ü, a city on the border of Ch'i, II. ii. 5.
 Lü, the native State of Confucius, I. ii. 12; 16: II. ii. 7: III. i. 2: IV. ii. 21: V. i. 8; ii. 6; 8; 13: VII. i. 24; 36; ii. 17; 37.
 Lung, an ancient worthy, III. i. 3: VI. i. 7.

- Māng Chi, probably a younger brother of Māng Chung, VI. i. 5.
- Māng Chung, a nephew, or perhaps a son, of Mencius, II. ii. 2.
- Māng Hsien, a worthy minister of Lù, V. ii. 3.
- Māng Pān, a bravo of Ch'í, II. i. 2.
- Māng Shih-shé, a man of valour, II. i. 2.
- Māng-tze, Mencius, *passim*. His name was K'o, I. ii. 16.
- Mí, an unworthy favourite of duke Ling of Wei, V. i. 8.
- Mien Ch'ü, a man of Ch'í, who taught a slow style of singing, VI. ii. 6.
- Min Tsze-ch'ien, a disciple of Confucius, II. i. 2.
- Ming-t'iao, the place where Shun died, IV. ii. 1.
- Mo, barbarous tribes of the North, VI. ii. 10.
- Mo Ch'í, a person whose words are quoted, VII. ii. 19.
- Mo Ti, the heresiarch, III. i. 5; ii. 9: VII. i. 26.
- Mú, the posthumous epithet of a duke of Lù, I. ii. 12; II. ii. 11; V. ii. 6; 7: VI. ii. 6.
- Mú, the residence of the tyrant Chieh, V. i. 7.
- Mú Chung, a friend of Māng Hsien, V. ii. 3.
- Mú P'ei, a disciple of Confucius, described as ambitious, VII. ii. 37.
- Nan-yang, the name of a place, VI. ii. 8.
- Níú mountain, the, VI. i. 8.
- North Sea, the, V. ii. 1.
- P'ān Ch'āng-kwo, an officer of Ch'í, VII. ii. 29.
- P'āng Kāng, a disciple of Mencius, III. ii. 4.
- Pāng Māng, the pupil and murderer of the archer Í, IV. ii. 24.
- Pei-kung Í, an officer of Wei, V. ii. 2.
- Pei-kung Yü, a bravo of Wei, II. i. 2.
- Pí, a city in Lù, V. ii. 3.
- Pí Chan, a minister of the State of T'āng, III. i. 3.
- Pí-kang, an uncle of the tyrant Cháu, II. i. 1: VI. i. 6.
- Pí-ying, the place where king Wán died, IV. ii. 1.
- Pín, a settlement founded by Kung Lítú, I. ii. 14.
- P'ing, a duke of Lù, I. ii. 16.
- P'ing, a duke of Tsin, V. ii. 3.
- P'ing-lù, a city on the southern border of Ch'í, II. ii. 4: VI. ii. 5.
- Po, a city in the present Ho-nan, the capital of T'āng, III. ii. 5: V. i. 6; 7.
- Po, a famous worthy of the Shang dynasty, II. i. 2; 9: III. ii. 10: IV. i. 13: V. ii. 1: VI. ii. 6: VII. i. 22; ii. 15.
- Po Kwei, styled Tan, an ascetic of Cháu, VI. ii. 10; 11.
- Po (or Pái)-lí Hsi, chief minister of duke Mú of Ch'in, V. i. 9: VI. ii. 6; 15.
- San Í-shāng, an able minister of king Wán, VII. ii. 38.
- San-miao, the State of, V. i. 3.
- San-wei, a region in the West, V. i. 3.
- Shān Hsiang, a son of Tze-chang, one of Confucius's disciples, II. ii. 11.
- Shān Kú-li, a minister of Lù, VI. ii. 8.
- Shān-nāng, the second of the five early Tí, III. i. 4.
- Shān T'ung, a minister of Ch'í, II. ii. 8.
- Shān-yü Hsiang, a disciple and friend of Tsāng-tze, and a member of the Shān-yü clan, IV. ii. 31.
- Shang, the dynasty, III. ii. 5: IV. i. 7.
- Shih, an officer of Ch'í, II. ii. 10.
- Shih-ch'ü, a place in Sung, VI. ii. 4.
- Shun, the ancient sovereign, styled Tí, II. i. 2; 8; ii. 2: III. i. 1; 4; ii. 4; 9: IV. i. 1; 2; 26; 28; ii. 1; 19; 28; 32: V. i. 1-7; ii. 1; 3; 6: VI. i. 6; ii. 2; 3; 8; 10; 15: VII. i. 16; 25; 30; 35; 46; ii. 6; 33; 37; 38.
- Shun-yü K'wán, a famous sophist of Ch'í, IV. i. 17: VI. ii. 6.
- South river, the, V. i. 5.
- Sun-shü Ao, chief minister of king Chwang of Ch'ü, VI. ii. 15.
- Sung, the State of, II. i. 2; ii. 4: III. i. 1; 4: ii. 5: V. i. 8: VII. i. 36.
- Sung K'āng, a travelling scholar, VI. ii. 4.
- Sung Káu-chien, a travelling scholar, VII. i. 9.
- Sze, the name of a stream, III. i. 4.
- Tai, elder brother of Ch'ān Chung, III. ii. 10.
- Tai Pü-shāng, a minister of Sung, III. ii. 6.
- Tai Ying-chih, a Great Officer of Sung, III. ii. 8.
- T'ā, the name of a stream, III. i. 4.
- T'ai, an ancestor of the House of Cháu, the duke T'an-fü, who received from king Wü the title of king, I. ii. 5; 14; 15.
- T'ai, the mountain on the border between Lù and Ch'í, I. i. 7: II. i. 2: VII. i. 24.
- T'ai-chia, son and successor of T'ang, II. i. 4: IV. i. 8: V. i. 6: VII. i. 31.
- T'ai-kung, the great counsellor of kings Wán and Wü, IV. i. 13: VII. i. 22; ii. 38.
- T'ai-ting, the eldest son of T'ang, V. i. 6.
- Tan-chü, the son of Yáo, V. i. 6.
- T'an-fü, Tai, an ancestor of the House of Cháu, I. ii. 5.
- T'ang, the founder of the Shang dynasty, I. i. 2; ii. 3; 8; 11: II. i. 1; 3; ii. 2; 12: III. ii. 5: IV. i. 9; ii. 20: V. i. 6; 7: VI. ii. 2; 6: VII. i. 30; ii. 4; 33; 38.
- T'ang, a place where grain was stored in Ch'í, VII. ii. 23.
- T'ang, the small State of, I. ii. 13; 14; 15: II. ii. 6: III. i. 1-4: VII. i. 43; ii. 30.
- T'ao Ying, a disciple of Mencius, VII. i. 35.
- T'ien, a son of a king of Ch'í, VII. i. 33.
- Ting, a duke of T'āng, III. i. 2.
- Tsai Wo, a disciple of Confucius, II. i. 2.
- Ts'ai, the State of, VII. ii. 18.
- Tsang Ts'ang, a favourite of duke P'ing of Lù, I. ii. 16.
- Ts'ang-liang, a stream in Shan-tung, IV. i. 8.
- Ts'ang Shān, the disciple of Confucius and philosopher, I. ii. 12: II. i. 2; ii. 2: III. i. 2; 4; ii. 7: IV. i. 19; 31: VII. ii. 36.
- Ts'ang Hsi, Ts'ang Shān's father, IV. i. 19: VII. ii. 36; 37.
- Ts'ang Hsi, the grandson of Ts'ang Shān, II. i. 1.
- Ts'ang Yüan, son of Ts'ang Shān, IV. i. 19.
- Ts'ao, the principality of, VI. ii. 2.
- Tsau, the native State of Mencius, I. i. 7; ii. 12: II. ii. 12: III. i. 2: VI. ii. 1; 2; 5.
- Tsin, a river in the State of Ch'ang, IV. ii. 2.
- Tsin, the State of, I. i. 1, *note*; 5; 7: III. ii. 3: IV. ii. 21: V. i. 9; ii. 3: VII. ii. 23.
- Tze-ao, Wang Huan, the governor of Ká in Ch'í, IV. i. 24; 25; ii. 27.
- Tze-ch'an, named Kung-sun Chiao, the chief minister of Ch'ang, IV. ii. 2: V. i. 2.
- Tze-chang, a disciple of Confucius, II. i. 2; 4.

- Tsze-chih**, the minister of Tsze-k'wái of Yen, II. ii. 8.
- Tsze-cho Zü**, an archer of, IV. ii. 24.
- Tsze-hsiá**, a disciple of Confucius, II. i. 2 : III. i. 4.
- Tsze-hsiang**, a disciple of Tsäng-taze, II. i. 2.
- Tsze-kung**, a disciple of Confucius, II. i. 2 : III. i. 4.
- Tsze-k'wái**, a king of Yen, II. ii. 8.
- Tsze-liü**, *Hsieh Liü*, VI. ii. 6.
- Tsze-lü**, the designation of Chung Yü, a disciple of Confucius, II. i. 1 ; 8 : III. ii. 7 : V. i. 8.
- Tsze-mo**, a philosopher of Lü, VII. i. 26.
- Tsze-shü** 𠄎, a man who pushed himself into the service of government, II. ii. 10.
- Tsze-sze**, the grandson of Confucius, II. ii. 11 : IV. ii. 31 : V. ii. 3 ; 6 ; 7 : VI. ii. 6.
- Tsze-tü**, an officer of Chäng, remarkable for his beauty, VI. i. 7.
- Tsze-yü**, a disciple of Confucius, II. i. 2 ; 4.
- Tung-kwo family**, the, a branch of the family of duke Hwan of Ch'í, II. ii. 2.
- Twan Kan-mü**, a scholar of Wei, III. ii. 7.
- Wai-ping**, a son of the sovereign T'ang, V. i. 6.
- Wán**, the king, I. i. 2 ; 7 ; ii. 2 ; 3 ; 5 ; 10 : II. i. 1 ; 3 : III. i. 1 ; 3 ; ii. 5 ; 9 : IV. i. 7 ; 13 ; ii. 1 ; 20 : VI. i. 6 ; ii. 2 : VII. i. 10 ; 22 ; ii. 19 ; 22 ; 38.
- Wán**, the duke of T'ang, I. ii. 13 ; 14 : III. i. 1 ; 3 ; 4.
- Wán**, the duke of Tsin, I. i. 7 : IV. ii. 21.
- Wan Chang**, a disciple of Mencius, III. ii. 5 : V. i. 1 ; 2 ; 3 ; 5-9 ; ii. 3 ; 4 ; 6 ; 8 : VII. ii. 37.
- Wang Hwan**, Taze-áo, the governor of Ká in Ch'í, II. ii. 6.
- Wang Liang**, charioteer to Cháo Chien, III. ii. 1.
- Wang P'áo**, a man of Wei, teacher of an abrupt style of singing, VI. ii. 6.
- Wang Shun**, an officer of the duke of Pi, V. ii. 3.
- Wei**, the State of, IV. ii. 24 : V. i. 8 ; ii. 4.
- Wei**, one of the three families which ruled the State of Tsin, VII. i. 11.
- Wei**, a small State in what is now Shan-hai, II. i. 1 : VI. i. 6.
- Wei**, a river in Chäng, IV. ii. 2.
- Wü**, the State of, I. ii. 3 : IV. i. 7 ; 31.
- Wü**, son of king Wán, and joint founder of the Cháu dynasty, I. ii. 3 ; 8 ; 10 : II. i. 1 ; ii. 7 : III. ii. 9 : IV. i. 9 ; ii. 20 : VI. i. 6 : VII. i. 30 ; ii. 4 ; 33.
- Wü-ch'ang**, a city in Lü, IV. ii. 31.
- Wü Hwo**, a man noted for his strength, VI. ii. 2.
- Wü-ling**, a wild place in what is now the department of Tsi-nan, III. ii. 10.
- Wü-lü**, a disciple of Mencius, VI. ii. 1 ; 5.
- Wü-ting**, a sovereign of the Shang dynasty, II. i. 1.
- Yang Ch'ang**, a city in what is now Ho-nan, V. i. 6.
- Yang Chü**, a heresiarch, probably between the times of Confucius and Mencius, III. ii. 9 : VII. i. 26 ; ii. 26.
- Yang Hü**, the chief minister of the Ch'í family in Lü, III. i. 8 ; ii. 7.
- Yáo**, the Tí sovereign, II. i. 2 ; ii. 2 : III. i. 1 ; 4 ; ii. 4 ; 9 : IV. i. 1 ; 2 ; ii. 32 : V. i. 3-7 ; ii. 1 ; 6 : VI. i. 6 ; ii. 6 ; 8 ; 10 : VII. i. 30 ; 46 ; ii. 6 ; 32 ; 37 ; 38.
- Yellow River**, the, VI. ii. 6.
- Yen**, the kingdom of, III. ii. 9.
- Yen**, the State of, I. ii. 10 ; 11 : II. ii. 8 ; 9.
- Yen**, chief minister of Ch'í, I. ii. 4 : II. i. 1. (Written also *Ngan* and *Gan*.)
- Yen Ch'au-yü**, a worthy officer of Wei, V. i. 8.
- Yen Hüi**, the favourite disciple of Confucius, IV. ii. 29.
- Yen Pan**, a son of Yen Hüi above, V. ii. 3.
- Yen Yüan**, *q. Yen Hüi*, II. i. 2 : III. i. 1.
- Yi**, a minister of Shun and of Yü, III. i. 4 : V. i. 6.
- Yi-yá**, the cook of duke Hwan of Ch'í, VI. i. 7.
- Yin**, State and dynasty of, II. i. 1 ; ii. 9 : III. i. 3 : IV. i. 2 ; 7 : V. ii. 4 : VII. ii. 4.
- Yin-kung T'o**, a famous archer, IV. ii. 24.
- Yin Sze**, a man of Ch'í, II. ii. 12.
- Ying**, a place between Ch'í and Lü, II. ii. 7.
- Yo**, a quarter in the capital of Ch'í, III. ii. 6.
- Yo-chäng**, a disciple of Mencius, I. ii. 16 : IV. i. 24 ; 25 : VI. ii. 13 : VII. ii. 25.
- Yo-chäng Ch'ü**, a friend of Mäng Hsien, V. ii. 2.
- Yü**, a cruel sovereign of the Cháu dynasty, VI. i. 6.
- Yü-cháu**, a place somewhere about the north of the present Chih-li, V. i. 3.
- Yü Zo**, a disciple of Confucius, II. i. 2.
- Yü**, the Great, founder of the Hsiá dynasty and of the feudal State, II. i. 8 : III. i. 4 ; 9 : IV. ii. 20 ; 26 ; 29 : V. i. 6 : VI. ii. 11 : VII. ii. 22 ; 38.
- Yü**, a small State adjoining Tsin, V. i. 9 : VI. ii. 6.
- Yü**, the mountain, V. i. 3.
- Yü-kung Sze**, an archer of Wei, IV. ii. 24.
- Yüeh**, the State of, IV. ii. 31 : VI. ii. 3.
- Zán**, a small State, VI. ii. 1 ; 5.
- Zan Niü**, a disciple of Confucius, II. i. 2.
- Zan Yü**, grand-tutor of the prince of T'ang, III. i. 2.
- Zü**, the name of a stream, III. i. 4.

INDEX III.

OF CHINESE CHARACTERS AND PHRASES;

INTENDED ALSO TO HELP TOWARDS THE FORMATION OF A DICTIONARY AND CONCORDANCE FOR THE CLASSICS.

In the references, Books are separated by a colon; Parts of the same Book, and Chapters, by a semicolon.

THE 1st RADICAL, 一.

— (1) One; sometimes = 2, I. i. 7. 6, 10, 17; yi ii. 8. 5; 4. 5, *et alibi*, *saepe*. 一民, every single individual of all the people, II. i. 1. 8. 一國, any one State, and a whole State, IV. i. 6. 1. 一心, all the heart, VII. ii. 87. 10. 一鄉, VII. ii. 87. 10. 一人, once with a reference to the sovereign, I. ii. 8. 7. 九一, a ninth, 什一, a tenth, 二十一, a twentieth, III. i. 8. 6, 15; ii. 5. 4; 8. 1: VI. ii. 10. 1, 4. 執一, to hold to one point, be obstinate, VII. i. 26. 3, 4. (2) One and the same, exactly similar, VI. i. 14. 4; ii. 9. 3; VII. i. 20. 2, *et al.* (3) To unite, to be united, I. i. 6. 2, 3, 4. (4) As an adverb and conjunction: once, once for all, as soon as, I. i. 5. 1; ii. 8. 6, 8; 11. 2: III. ii. 1. 1; 2. 1: IV. i. 20, *et al.* (5) 一...一, one...another, now...now, II. ii. 18. 2: III. ii. 9. 2.

丁 ting 太丁, a son of the sovereign Tang, V. i. 6. 5. 武丁, a sovereign of the Yin dynasty, II. i. 1. 8.

七 ch'i 七, Seven, I. i. 8. 4; 7. 24; ii. 2. 1, 2; 11. 1, *et al.* May be used for the seventh, I. i. 6. 6.

丈 chang (1) Ten cubits, VII. ii. 84. 2. (2) 丈夫, a man, III. i. 1. 4. 賤(小)丈夫, II. ii. 10. 7; 12. 6. 大丈夫, III. ii. 2. 1, 2, 3. 丈夫—a son, a man-child, III. ii. 8. 6.

三 san (1) Three, I. ii. 12. 1; 16. 2: II. ii. 1. 2; 2. 6: III. i. 2. 2, 3, *et al.*, *saepe*. 三軍, the armies of a great State, II. i. 2. 5, *et al.* 三代, the three dynasties of Hsia, Shang, and Ch'au, III. i. 8. 10, *et al.* 三王, the founders of the three dynasties, IV. ii. 20. 5. 三聖, the three sages,

Yü, Ch'au-kung, and Confucius, III. ii. 9. 13. 三子, the three worthies, Po-i, Í Yin, and Hui of Liú-hsia, VI. ii. 6. 2. 三卿, the three highest officers of a State, VI. ii. 6. 1. 三公, the three highest dignitaries at the sovereign's court, VII. i. 28. 三樂, VII. i. 20. 三寶, VII. ii. 28. May be used for the third, VI. ii. 7. 3, *et al.* (2) Adverbially, thrice, II. ii. 4. 1; 12. 1, 4, *et al.* (3) 二三子, my children, I. ii. 15. 1. (4) 三苗, the name of a State, V. ii. 3. 2. 三危, the name of a place, V. ii. 3. 2.

上 shang (1) He, she, it, this, that, which is above, with the corresponding plurals,—spoken of place, time, and rank. *Possim.*

上下, constantly appear as correlatives, —superiors and inferiors; high and low; above and below. 上者, 下者, on the high grounds, on the low grounds, or they who were above, they who were below, III. ii. 9. 3. 上世, the highest antiquity, III. i. 5. 4. 上刑, the severest punishment, IV. i. 14. 3. 上士, V. ii. 2. 3, 6, 7, 8. 上農, V. ii. 2. 9. 上位, V. ii. 6. 6. (2) A preposition, following the noun, sometimes with 之 between them, and the noun sometimes preceded by 於, and 乎, upon, above, by, I. i. 7. 4: II. i. 6. 2: III. ii. 10. 1: VII. ii. 15; 80. 1. (3) 上帝, God, the most High God, I. ii. 8. 7: IV. i. 7. 5; ii. 25. 2. (4) 上宮, name of a palace, VII. ii. 30. 1.

上 shang The 3rd tone. To ascend, I. ii. 4. 7.

下 hsia Anciently, the 3rd tone. (1) He, she, it, this, that, which is below, with the corresponding plurals, spoken of place,

time, and rank. *Passim*. On 上下, as correlates, see 上. 其下, the lowest case, VI. ii. 14. 4. Without 其, V. ii. 2. 9. 下土, V. ii. 2. 3, 6, 7, 8. (2) A preposition, used like 上 above. (3) 下帶, to go below the girdle, VII. ii. 32. 1. 爲下, to dig to a great depth, IV. i. 1. 6. (4) 天下, the world, = the kingdom, I. i. 8. 5; 5. 1; 6. 2, 6; V. 1. 3, 4; 8. 2; 4. 1, 3; 5. 1, 2, 5, 6, *et al.*, *saepissime*. 普天之下, V. i. 4. 2. (5) In the name 柳下惠, II. i. 9. 2, 3, *et al.*

下
xiá
A verb, to descend, IV. ii. 8. 3, 4. 下雨, to rain, I. i. 6. 6. 下車, to descend from a carriage, VII. ii. 28. 2. So, 下木, III. i. 4. 15. 以下, III. i. 8. 16; and I. ii. 4. 7.

不
pí
(1) Not. *Passim*. With other negatives, 莫, 無, 非, 得, it makes a strong affirmative. (2) 不勝, a name, III. ii. 6. 1. 不害, also a name, VII. ii. 25. 1.

丑
ch'áu
(1) The name of one of Mencius's disciples, Kung-sun Ch'áu, II. i. 1. 1; 2. 1; ii. 2. 2; 6. 2; 14. 1, *et al.* (2) The name of an officer of Ch'i, Ching Ch'áu, II. ii. 2. 4.

丙
ping
外丙, a son of the sovereign Tang, said, according to the interpretation of some, to have reigned two years, V. i. 6. 5.

且
ch'ieh
(1) And, and moreover, II. i. 1. 11; 2. 19; ii. 7. 4; 9. 2, 4, *et al.*, *saepe*. 且夫, *ib.*, III. ii. 1. 3. (2) And, = and yet, and even if, carrying the mind on to anticipate a reply, which is often given by 况 or 而况...乎, I. i. 4. 5; II. ii. 9. 3; VI. ii. 10. 6. With this meaning, we find 且猶, II. i. 1. 7; ii. 2. 10; VII. i. 8. 然且, II. ii. 12. 1; VI. ii. 8. 3, 8. Observe 方且, III. i. 4. 16. (3) 且 = will, or let me, III. i. 5. 1, 2.

丕
p'ei
世
shih
(1) An age, a generation; ages. May often be translated by—the world, I. i. 7. 2; ii. 14. 3; II. ii. 2. 6; IV. i. 1. 2; ii. 1. 3; 22. 1, *et al.*, *saepe*. 世俗, the manners of the age, I. ii. 1. 2, *et al.* 名世者, famous in their generation, II. ii. 18. 3; compare VII. i. 9. 6. 其世, = their character in their time, V. ii. 8. 2. (2) Hereditary; from age to age, I. ii. 5. 3; 7. 1; 15. 2; III. i. 8. 8; ii. 10. 5. 繼世

以有天下, to possess the throne by hereditary succession, V. i. 6. 4.

丘
ch'ü
(1) A hillock, 丘垤, II. i. 2. 28. 丘陵, III. ii. 1. 5. 丘民, the peasantry (but 丘 is there a territorial designation), VII. ii. 14. 2. (2) The name of Confucius, IV. ii. 21. 3. (3) 咸丘, a double surname, V. i. 4. 1, 2. (4) 靈丘, a city of Ch'i, II. ii. 5. 1. 石丘, a place in Sung, VI. ii. 4. 1, 2. 葵丘, the place of a famous meeting of princes, VI. ii. 7. 3. Together, III. i. 4. 3. Also written 立立.

THE 2ND RADICAL, 丨.

中
chung
The middle. (1) Used as a preposition, after the noun, often with 於 or some other preposition before the noun. 之中

also is often between the noun and 中, I. ii. 2. 3; 11. 3; II. ii. 10. 6; III. i. 4. 5; ii. 5. 5; 9. 4, *et al.*, *saepe*. (2) 中心, in the heart's core, II. i. 8. 2; III. i. 5. 4.

中國 and 國中, in the middle of the kingdom, II. ii. 10. 3; III. i. 8. 15; 4. 17; IV. ii. 38. 1 (國 here only = city).

其中, the central one, III. i. 8. 19. 熱中, to burn at heart, V. i. 1. 5. 中士, an officer of the middle class, V. ii. 2. In the same chapter, 中 simply, of the middle quality. (3) A mean, average, III. i. 8. 7. (4) The Mean, IV. ii. 20. 2. To keep the Mean, IV. ii. 7. (5) 中天

下而立, to stand in the centre of the nation, VII. i. 21. 2; compare 41. 3; 26. 3; ii. 87. 2. (6) 中國, the Middle Kingdom, III. i. 4. 7, 12; ii. 9. 3; VI. ii. 10. 5.

中
chung
The 4th tone. To hit the mark, II. i. 7. 5; V. ii. 1. 7. 中禮, VII. ii. 33. 2.

THE 3RD RADICAL, 丩.

丹
tan
(1) 丹朱, the name of Yao's son, V. i. 6. 2. (2) The name of 白圭, VI. ii. 11. 1.

主
chü
(1) To count—be counted—as the principal thing, II. ii. 2. 4. (2) To preside over, V. i. 5. 6. (3) Being a host, V. ii. 8. 5; VII. ii. 24. 2. (4) To make one's host, i. e. to lodge with, V. i. 8. 1, 2. Observe pars. 3, 4. 其所爲主 and 其所主.

THE 4TH RADICAL, 丩.

乃
nái
(1) To be, I. i. 7. 8, 9; ii. 4. 6; V. i. 4. 1. (2) An initial particle, of varying power,—seeing this, but, now, &c., I. ii. 15. 1; II.

i. 2. 22: IV. ii. 28. 7: VI. i. 6. 5; ii. 6. 6.
Observe 乃... 乃, VI. i. 6. 5.

久
ch'iu

A long time, for a long time; to be a long time, II. i. 1. 3, 8; 2. 22; ii. 14. 3: III. ii. 9. 2: V. i. 6. 2; ii. 1. 4: VII. i. 30. 2.

之
chih

(1) Of, = the sign of the possessive case. But it would often be very harsh to translate it by *of*, I. i. 1. 4; 8. 1, 3, 4, *et al.*, *saepissime*. The regent follows the 之, and the regimen precedes it. They may be respectively a noun, a phrase, or a larger clause. 之 followed by 於 is very common in Mencius; e.g. VII. ii. 24. (2) Him, her, it, them. *Passim*. (3) It is often difficult to determine the antecedent to 之. It has to be gathered from the context; and sometimes 之 merges in the verb, making it an emphatic neuter, or = a passive; e.g. I. i. 8. 2; 6. 6; 7. 4: IV. ii. 14; 15: VII. i. 8. 1; 5; 18. 3; 30. 1. (4) 有 and 有之, as in (2), but also impersonally, = there is..., I. ii. 8. 1; 8. 1, *et saepe*. So, the negative 未之有, where the 未 attracts the 之 to itself. The same is to be observed of 莫. (5) We have 作之君, I. ii. 8. 7; 爲之辭, II. ii. 9. 4; 與之處, III. i. 4. 1; and other similar expressions, where we may suppose two objectives, the 之 being = to, for, &c., him, it, them. Observe especially 莫之死, I. ii. 12. 1, and 與之示之, V. i. 5. (6) 之謂, is called, or is what is called. 此之謂, II. i. 4. 6. We might reduce this to (1), ... is the saying of this. But this cannot be done where 謂 is followed by an adjective or other words, e.g. VII. ii. 25. 謂之 comes under (2), compare 名之, IV. i. 2. 4; 何服之有, IV. ii. 8. 4; 何卿之間, V. ii. 9. 1; and 是之取爾, IV. ii. 18. 2. (7) 如之何, how, I. ii. 6. 1; 14. 1, *et saepe*. (8) Observe 草尚之風, III. i. 2. 4. (9) In names, 之奇, V. i. 9. 2; 之師 and 之他, IV. ii. 24. 2; 盈之, III. ii. 8. 1; 子之, II. ii. 8. 1; and 夷之, III. i. 5. 1, 2. (10) As a verb. To go, or come, to, V. i. 5. 7; 6. 1; 9. 3, *et al.*, *saepe*.

Suddenly, II. i. 6. 3.

乍
ch'á

乎
hū

(1) A particle of interrogation. Found alone; preceded by another interrogation, as 焉惡惡乎, by 不亦, and by 况, I. i. 1. 2; 2. 1: II. ii. 9. 2: III. i. 2. 2: IV. ii. 27. 3: V. i. 7. 7; ii. 5. 3: VI. ii. 1. 3, 8, *et al.*, *saepe*. Also in indirect interrogation, II. ii. 2. 3: IV. ii. 32. 1. (2) A particle of exclamation, I. i. 7. 7; ii. 5. 4: III. i. 4. 11, *et al.* Preceded by 哉, VII. i. 36. 1; followed by 哉, I. i. 8. 4; preceded by 何 and followed by 哉, II. ii. 2. 6. (3) Partly interrogative and partly exclamatory. Alone; preceded by 其固, and 必也, I. ii. 1. 1, 3; 2. 2: III. ii. 9. 8: VI. ii. 6. 1: VII. ii. 37. 2, 7, *et al.* Immediately preceded by 矣, II. i. 2. 18, 19; by 也, III. ii. 10. 6. (4) A preposition, —after verbs, and adjectives, = in, of, to, from, &c., I. ii. 12. 2; 15. 1: II. i. 1. 3, 10; 2. 28; ii. 11. 3: III. i. 8. 3, 7, *et al.*, *saepe*. Observe 在乎, VI. i. 19. 1. (5) Than, in comparisons, II. ii. 2. 4; i. 8. 5. (6) Observe 有時乎, V. ii. 5. 1; 云乎, V. ii. 7. 4; 盍歸乎來, IV. i. 18. 1; 有乎爾, VII. ii. 38. 4.

乏
fá

Needy. 窮乏者, VI. i. 10. 7, 8. 空乏, to impoverish, VI. ii. 15. 2.

乘
shāng

To mount upon, III. i. 3. 2. To take advantage of, II. i. 1. 9.

乘
shāng

In 3rd tone. (1) A carriage, I. ii. 16. 1. 萬乘, 千乘, 百乘, 之國, the kingdom, a great State, the possessions of the chief of a large clan, I. i. 1. 4, *et al.* The classifier of carriages, III. ii. 4. 1: IV. ii. 2. 1: VII. ii. 34. 2. (2) To drive a carriage, III. ii. 1. 4. (3) A team of four horses, V. i. 9. 2. (4) A set of four arrows, IV. ii. 24. 2. (5) Name of a Book, IV. ii. 21. 2. (6) 乘田, name of Confucius's office, when in charge of the public fields, V. ii. 5. 4.

THE 5TH RADICAL, 乙.

九
ch'iu

Nine, VII. i. 29: VI. ii. 2. 2, *et al.* 九 —, a ninth, I. ii. 5. 3. But in III. i. 3. 15, 九 — refers to a mode of territorial division.

乞
ch'í

To beg, IV. ii. 33. 1. 乞人, a beggar, VI. i. 10. 6.

也
yě

(1) A final particle, used both at the end of sentences, and of clauses, or separate members of a sentence. Sometimes we miss it, where it might be; and sometimes it might be dispensed with, I. i. 2. 2, 3; 8. 1, 2, 3, 4, *et passim*. (2) After the adverb 今; after proper names (though

rarely in Mencius), and very often after a clause in the first member of a sentence: it = *quoad, now*, or may often be left untranslated. In these cases, it is often, but far from always, followed by other particles, I. i. 8. 1; 7. 8, 21, 22: IV. i. 14. 1, *et passim*. (3) As correlate of 者, concluding the explanation of the character or sentiment which precedes 者. The 者, however, is often wanting, I. ii. 4. 2, 3; 10. 2; 11. 1: II. i. 2. 9: III. i. 8. 6, 10, *et saepe*. (4) 者也 is found at the end of sentences, sometimes preceded by 者 and sometimes not. 者, however, may generally be explained independent of the 也, I. i. 1. 5; ii. 8. 2, 5, *et saepe*. (5) 也者 in the first member of a sentence resumes a word or subject, and the explanation or account of it follows, II. i. 9. 1: VII. ii. 87. 9, *et al.* We find 也者, however, at the commencement of a chapter, where no discourse is resumed, VII. ii. 16. Observe VI. i. 8. 2. (6) It is often interrogative, following 何, 惡在, &c., I. i. 8. 1; 4. 5; ii. 1. 6, 7; 4. 4, *et saepe*.

乾
kan
亂
luan

旱乾, dry, drought, VII. ii. 14. 4.

To confound, III. i. 4. 18: VI. ii. 15. 2: VII. ii. 10. 亂 = to be confounded with, VII. ii. 37. 12. Rebellious, III. ii. 9. 11. To be in confusion; a state of confusion, II. i. 2. 22: III. ii. 9. 2, 5: IV. ii. 29. 2: V. ii. 1. 1, 2: VII. ii. 12. 2.

THE 6TH RADICAL, 亓.

子
yü

I, me, we, my, I. i. 2. 4; 7. 9; ii. 16. 3: II. i. 1. 3; 2. 16, 26; 4. 3, *et al.*, *saepe*.

事
shih

(1) Affairs; doings, achievements; business, I. i. 7. 1, 2: VII. i. 83. 1, 3; ii. 28. 1, *et al.*, *saepe*. 無非事者, ... were for real business, I. ii. 4. 5. 必有事焉, there must be the practice of ..., II. i. 2. 16. 無事, without doing service, III. ii. 4. 2; without difficulty, IV. ii. 26. 2. 以爲...事, to make—one's business, V. i. 8. 1. 好事者, one who is fond of strange things, V. i. 8. 1; 9. 1. Compare 事 and 功 in III. ii. 4. 3, and VI. ii. 6. 5. (2) To serve—parents, a sovereign, a teacher, a greater State, &c., I. i. 5. 3; 7. 21, 22, *et al.*, *saepe*. 以大事小, I. ii. 8. 1, 2.

THE 7TH RADICAL, 二.

二
r

(1) Two; the second, III. i. 8. 17; 5. 3, *et al.* (2) 二三子, see 三, (3). But 二三策 = two or three passages, VII. ii. 8. 2.

于
yü

(1) A preposition = by, to, in, on, for, *saepe*. It occurs commonly in quotations from the older classics. Mencius himself prefers 於, though he does also use 于. (2) In the double surname, 淳于, IV. i. 17. 1: VI. ii. 6. 1, 5.

云
yün

(1) Says. In a quotation, V. i. 4. 1. Observe V. ii. 8. 4. (2) 云爾, closing a sentence, or the member of a sentence. It is difficult to translate, and Wang Yin-chih regards it simply as a final particle, II. ii. 2. 4: III. ii. 5. 7: IV. ii. 24. 1: VII. i. 89. 2. So 云乎, V. ii. 7. 4.

五
wü

Five. *Saepe*. 五 = the fifth, IV. ii. 30. 2. Adverbially, = five times, VI. ii. 6. 2.

井
ching

(1) A well, II. i. 6. 3: III. i. 5. 3: V. i. 2. 3: VII. i. 29. 市井之臣, a scholar living unemployed in a city or market-place, V. ii. 7. 1. (2) A system of dividing the ground on a plan of nine squares, III. i. 8. 13, 18, 19.

亟
chi

In haste, quickly; to be in haste, I. i. 2. 3: III. i. 8. 2.

亟
ch'i

The 2nd tone. Frequently, IV. ii. 18. 1: V. ii. 6. 4, 5; 7. 4: VII. i. 8. 1.

THE 8TH RADICAL, 亡.

亡
wang

(1) To expire, die, I. i. 2. 4: VI. ii. 6. 4. 死亡, I. i. 7. 21, 22: IV. i. 8. 4; 9. 5. To be utterly lost; to perish, I. ii. 4. 6, 7, 8: IV. i. 2. 4; 8. 2; 7. 1; 8. 1; ii. 21. 1: V. i. 9. 3: VI. i. 8. 4; 16. 3; 18. 2; ii. 15. 4.

亡 = not to be found, gone away, I. ii. 7. 1.

(2) To cause to die or perish, VI. i. 8. 2.

(3) Not at home, III. ii. 7. 3.

亡
wü

Used for 無, not being, not having, IV. i. 19. 3; ii. 28. 7. Used actively, and = to disown, VII. i. 84.

交
chia

(1) Intercourse; to have intercourse with, I. ii. 8. 1: V. ii. 4. 3, 4: VI. i. 15. 2; ii. 5. 1: VII. ii. 18. 交 = mutually, I. i. 1. 4. 交易, to deal with and exchange, III. i. 4. 5. 交際, intercourse, and its expression by presents, V. ii. 4. 1. To be intermingled, to cross one another, III. i. 4. 7. 內交於..., to seek the favour of..., II. i. 6. 3. 交 = to treat as, VII. i. 87. 1. (2) A man's name, VI. ii. 2. 1, 2, 6.

亦 vi Also. *Saepe*. It is difficult sometimes, and doubtful whether we ought, to bring out the *also* in another language;—as in I. i. 1. 2, 3; 7. 17; II. ii. 10. 6, *et al.* **不亦...乎, 亦...而已** are common phraseologies, I. ii. 2. 2; II. ii. 9. 3; VI. ii. 6. 2; VII. i. 89. 2. Observe **抑亦**, II. ii. 4. 3; III. ii. 10. 3. **亦不**, where **亦**=still, III. ii. 6. 1; VII. ii. 19. 3; and **則亦**=yea, VII. ii. 88. 4.

亥 hái A surname, V. ii. 8. 4.

享 hsiang (1) To present an offering; an offering, VI. ii. 5. 4, 5. (2) To accept an offering—as a sacrifice, V. i. 5. 6.

京 ching A capital, IV. i. 7. 5.

亮 liang To have faith, VI. ii. 12.

亳 po The name of T'ang's capital, referred to the present department of Kwei-t'eh in Ho-nan, III. ii. 5. 2; V. i. 6. 5; 7. 9.

賈 fan The name of king T'ai, one of the ancestors of king W'an, I. ii. 5. 5.

THE 9TH RADICAL, 人.

人 jén or zán (1) A man, men; other men. *Passim*. 人=humanity, man's nature, VI. i. 1. 2; 2. 3; VII. ii. 16. **人人**, all men, or each man, IV. i. 11; ii. 2. 4, *et al.* (2) It indicates officers and rulers, in distinction from **民**, the people, I. i. 2. 3; II. i. 1. 13, *et al.* So, perhaps, VII. ii. 28. **一人**, with reference to the sovereign, I. ii. 8. 7. (3) Following names of States it = native, natives, people. So **齊人**, **魯人**, &c. &c. But **殷人** and **周人**, III. i. 8. 6, are different, meaning the founders of the Yin and Ch'au dynasties. So **國人**, the people of the State, or merely a common man, I. ii. 7. 4, 5; II. ii. 8. 2; 10. 3; IV. i. 11; ii. 8. 3; 24. 2, *et al.* (4) With other characters, it forms concrete substantives, especially nouns expressing office or profession. We have **匠人** and **玉人**, I. ii. 9; **矢人** and **函人**, II. i. 7; **廩人**, V. ii. 6. 5; **虞人**, V. ii. 7. 7; **館人**, VII. ii. 80; **校人**, V. i. 2. 4. (5) Observe also **罪人**; **狄人**; **嬖人**; **窮人**; **鄉人**; **族人**; **野人**, which means both country people, and uncultivated

people; **良人**=husband, IV. ii. 83. 1; **侍人**, V. i. 8. 1; **聖人**, II. i. 2. 17. 20, 22, 25, 28; ii. 9. 3; III. i. 4. 2, 8, 13; ii. 9. 5, 10, 14; IV. i. 1. 5; 2. 1; V. i. 7. 7; VI. i. 7. 3, 8; VII. i. 23. 3; 24; 88; ii. 15; 24. 2; 88. 4; **寡人**, the humble 'I' of the prince of a State, I. i. 8. 1; 4. 1; 5. 1; 7. 4, *et al.*; **夫人**, the wife of a prince, III. ii. 8. 3; **大人**, III. i. 4. 6; IV. i. 20; ii. 6; 11; 12; VII. i. 19. 4; 33. 3; ii. 84. 1; **小人**, II. ii. 12. 7; III. i. 2. 4; 4. 6, *et al.*; **庶人**, the masses, the people, I. i. 1. 4; II. ii. 7. 2; V. ii. 2. 6, 7, 8, *et al.*; **門人**, disciples, III. i. 4. 13; VII. ii. 29; **人牧**, **人君**, **人臣**, **人子**, **人弟**, but the characters here are possibly not in apposition, but in regimen. (6) **爲人**, VII. ii. 85.

什 shih 什一, a tenth part, a tithe, III. i. 8. 6, 15; ii. 8. 1.

仁 zán Benevolence, benevolent, to be benevolent. *Passim*. Mencius does not use the term for 'perfect virtue,' as Confucius does, though it may sometimes have that meaning. In VII. ii. 24. 2, *love* seems the proper rendering.

仇 ch'au To show oneself an enemy to, III. ii. 5. 2.

今 chin Now, the present, modern time; also, in the same way as our logical use of *now*, in discoursing. *Passim*. We find **今也** and **今夫**; **今日**, **今時**, **當今**, **今之時**, and **當今之世**. **今而後**, from this time forth, I. ii. 12. 2, *et al.*

介 chieh (1) Firm purpose, VII. i. 28. (2) Used for **芥**, a stalk of the mustard plant, a straw, V. i. 7. 2.

介 chieh In the 4th tone. **介然**, suddenly, VII. i. 21.

仕 shih To take—be in—office, II. i. 2. 22; ii. 14. 1; III. ii. 8. 1, 5, 6, *et al.* Observe **當仕**, V. ii. 7. 9. **仕者**, officers, I. i. 7. 18; ii. 5. 3. So **仕** alone, II. ii. 8. 1.

他 t'á (1) Other, another, I. i. 7. 9; V. i. 3. 2; ii. 4. 3; VII. ii. 17. **他日**, another day, other days. It may mean formerly, next day, and afterwards, I. ii. 1. 2; 16. 1; II. ii. 4. 4; 10. 3; III. i. 2. 4; 4. 13; 5. 2, 4; ii. 10. 5; IV. i. 14. 1; VI. ii. 5. 2. **無他**, nothing else, for no other reason, I. i. 7. 12; ii. 1. 6, 7; II. ii. 2. 9; VI. i. 11. 4; ii. 8. 2; VII. i. 15. 3; 25. 3; 36. 3. So, **豈有**

他哉, I. ii. 10. 4; VI. i. 14. 1. 言他, spoke of something else, I. ii. 6. 3. 之他, went elsewhere, IV. ii. 33. 1. (a) Read 他, a name, IV. ii. 24. 2.

切
zān
代
tái

A measure of eight cubits, VII. ii. 34. 2.

(1) Alternate, one after another, III. ii. 9. 5. For, instead of, V. ii. 2. 6, 7, 8. (2)

三代, the three dynasties;—Hsia, Shang, and Cháu, III. i. 2. 2; 8. 10: IV. i. 8. 1. (3) A name, 陳代, III. ii. 1. 1.

令
líng
令
líng
以
ì

To employ, 使令, to be employed, I. i. 7. 16.

The 4th tone. (1) An order; to order, I. ii. 11. 4; IV. i. 7. 2. (2) Good, VI. i. 17. 3.

(1) To take, to use. But our idiom requires, for the most part, that it be translated as a preposition,—by, at, with, because of, according to, &c. It precedes the principal verb of the sentence, as in I. i. 2. 3, 文王以民力爲臺, 'king Wán used the people's strength to make his tower,' or 'made his tower with the people's strength;' or in V. i. 5. 1, 堯以天下與舜, 'Yáo took the kingdom and gave it to Shun;' or simply, 'Yáo gave the kingdom to Shun.' It follows the principal verb, and then its prepositional force is more apparent, e.g. I. i. 4. 2, 殺人以梃, 'to kill a man with a stick.' We might indeed translate, 'to kill a man, using a stick.' Its regimen sometimes precedes it, e.g. V. i. 7. 2, —

介不以與人, 一介不以取諸人, 'one straw he would not have taken and given to men, or taken and received from men,' or simply, 'he would neither have given nor taken a single straw.' This position of the regimen is for the sake of emphasis. Examples, of the first two usages especially, occur very frequently. Julien argues (see the 'Treatise on Four Chinese Characters,' appended to his Translation of Mencius) that in many cases it is merely—a sign of the accusative case. And it is difficult sometimes to give any other force to the 以, as in II. i. 1. 5; III. i. 4. 10; IV. ii. 28, et al., yet a peculiar significance may be traced in it. Observe 所以, that by, for, from, which,—a force sometimes sustained by 以 alone; 是以, hence; and 何以, whereby, or wherefore. 以 is found without any regimen, joined to 告, I. ii. 12. 2, et al., saepe. 有以 and 無以 are abbreviations for 有所

以, 無所以, I. i. 5. 2, 3, et al. In a sentence which has no accessory, 以 = to use, to act, according to, &c., e.g. V. ii. 1. 3. 以爲, and often with a regimen of 以 intervening, frequently means to take to be, to consider, to be considered. But by no means always. Sometimes also the 以 is omitted. (2) It often = the conjunction because, II. i. 2. 15, et al. (3) To, so as to;—often forming, with a verb following, our infinitive. Sometimes the 以 = 'wherewith to,' 'and thereby,' I. i. 1. 2; 7. 12, 15, 16, 21, 22, et al., saepe. To this belong 以來, 以下, and 以至. (4) It is often used after 可, forming our potential mood, and = the 也, which is suppressed after our auxiliaries. Passim. (5) Used as = 已, 'to stop,' I. i. 7. 2. (6) Observe 明以教我, I. i. 7. 19; 樂以天下, I. ii. 4. 3; 以美然, II. ii. 7. 1; 以寸, IV. ii. 7; and some other sporadic cases.

仲
chung

The second of brothers. It is used in designations, V. i. 6. 5. 仲尼, the designation of Confucius, I. i. 4. 6; 7. 2, et al. It follows the surname, or what is equivalent to it, without any other character, and then may be taken as = the name, II. ii. 2. 3;—II. i. 1. 8;—II. i. 1. 1, 2, 3, 4, 5; ii. 2. 8, 10;—V. ii. 8. 2;—III. ii. 10. 1, 2, 3, 5, 6; VII. i. 24.

仰
yang

To look up to, II. i. 5. 6; ii. 9. 4; IV. ii. 20. 5. 仰望, IV. ii. 33. Used adverbially with the correlate 俯, = above, below, I. i. 7. 21; VII. i. 20. 3.

任
zān

(1) A charge, office, VI. ii. 15. 2. 任 = business, purpose, I. ii. 9. 1. A burden, VI. ii. 2. 3. (2) As a verb. To charge, to burden, V. i. 7. 6; ii. 1. 2. Observe IV. i. 14. 3, and 聖之任者, V. ii. 1. 5.

任
zān

The 2nd tone. (1) A burden, = baggage, III. i. 4. 13. (2) The name of a small State, VI. ii. 1. 1; 5. 季任, the younger brother of the chief of Zān, VI. ii. 5. 1.

伊
ì

A surname. 伊尹, the minister of Tang, II. i. 2. 22, 23; ii. 2. 8, 10, et al. 伊訓, the name of a Book in the Shū-ching, V. i. 7. 9.

伍
ch'í
伍
wú

The name of Confucius's grandson, IV. ii. 31. 2; V. ii. 6. 4.

Five men in rank or file. 伍 = ranks, II. ii. 4. 1, 2.

伏 *fú*
To be lying down, I. i. 2. 3.

伐 *fá*
(1) To smite, to attack; **伐** = to punish, I. ii. 8. 1; 10. 1, 4; 11. 1: II. ii. 8. 1, 2: III. ii. 5. 1, 6; 9. 6: IV. i. 8. 4: V. i. 7. 6; 9. 2: VII. ii. 2. 2; 8. 3; 4. 4. **討而不伐** VI. ii. 7. 2. (2) To hew down, to lop, — applied to trees, and to the mind, VI. i. 8. 1, 2.

休 *xiū*
(1) Happiness; to be happy, I. ii. 4. 5: III. ii. 5. 5. (2) The name of a place, II. ii. 14. 1.

伯 *bo* or *pái*
(1) The eldest of brothers, **伯兄**, VI. i. 5. 3. (2) A title of nobility, V. ii. 2. 3, 4. So **西伯**, IV. i. 18. 1: VII. i. 22. 1, 3. (3) In the designation **伯夷**, II. i. 2: 22, 23; 9. 1, 3, *et al.*, *saepe*. (4) Must be used for **佰**, a hundred, III. i. 4. 18.

似 *sì* and *shì*
As; to be like to, I. i. 6. 2: II. i. 2. 6: VII. i. 26. 3; 41. 1; ii. 87. 11. **相似**, like one another, similar, II. ii. 2. 5: VI. i. 7. 3, 4, 5, 6. To be like what is right, II. ii. 5. 1. **似者**, a semblance, VII. ii. 37. 12.

位 *wèi*
(1) Position, status, i. e. of dignity, IV. i. 1. 7; 12. 1: V. i. 5. 7; ii. 2. 3, *et al.*, *saepe*. **在位** is frequent. **正位**, the correct place, i. e. propriety, III. ii. 2. 3. **天位**, all legitimate dignities, V. ii. 8. 4. **易位** = to dethrone, V. ii. 9. 1. (2) Position, place, III. i. 2. 4: IV. ii. 27. 1, 3.

佑 *yù*
To assist, III. ii. 9. 6.

何 *hé*
(1) What, why, what kind of, I. i. 1. 3, 6, *et al.*, *saepe*. **何也**, **何與**, **何哉**, at the beginning or end of sentences, generally = why is this? how is it? I. i. 8. 1; 7. 10; ii. 16. 1. But sometimes **何也** simply = is or was what? VI. i. 7. 8; ii. 6. 2, *et al.* In VI. i. 9. 2, **何哉** = is of what avail? Other characters sometimes come between **何** and the particles, and with the same difference of usage. **何以**, whereby, what to, I. i. 1. 4, *et al.*, *saepe*. **何由**, what from? how? I. i. 7. 4. **何爲**, what do? why? I. ii. 5. 4: VII. ii. 86. 2. But observe **何爲也哉**, V. ii. 7. 3. **何之**, where are you going? VI. ii. 4. 2. (2) **如何**, generally with **之** between, = what, what is to be done? Difficulty, surprise, or indignation is generally implied, but not always. The phrase **如**

之何則可, = how is the exigency to be met? is common, I. i. 4. 6; 5. 1; ii. 6. 1, 2, 3: V. ii. 2. 1, *et al.*, *saepe*. Other words are found also between **如** and **何**, and then the phrase = what has ... to do with? — I. ii. 14. 3, *et al.* (3) **何如**, what sort of? of what nature? in what manner? At the end of a sentence, **何如** = what do you think of? What shall be said? I. i. 8. 2; 7. 3: VII. ii. 87. 3, 8, *et al.*, *saepe*. (4) **何有**, what difficulty is there? I. ii. 5. 5: VI. ii. 1. 4, *et al.* Me, III. ii. 9. 3.

余 *yú*
佚 *yì*
(1) Ease, enjoyment, VII. i. 12; ii. 24. (2) To be without office, in obscurity, **遺佚**, II. i. 9. 2: V. ii. 1. 3.

作 *zuò*
(1) To rise up, arise, II. i. 1. 8, 11: III. ii. 9. 5, 7, 9, 10, *et al.* To be aroused, to rise, to act, VI. ii. 15. 3. **我疾作**, I have become ill, IV. ii. 24. 2. (2) To make, to form; to cause to be, I. i. 4. 6; ii. 8. 7; 4. 6, 10: II. i. 4. 6: IV. i. 8. 5. To be made, IV. ii. 21. 1.

佞 *nìng*
使 *shì*
Glib-tonguedness, VII. ii. 37. 12.

(1) To cause, to make to; to make to be, I. i. 8. 3; 4. 6; 5. 3, 4; 7. 18, 21, *et al.*, *saepe*. Observe **行或使之**, I. ii. 16. 3. **使** = to send (once, we have the addition of **來**), II. ii. 2. 1; 6. 1, *et al.*, *saepe*. (2) To employ, to command; no other verb following, II. i. 2. 22; 5. 1, *et al.* (3) **如使** = if, supposing that, II. ii. 10. 5: V. ii. 6. 5: VI. i. 7. 5. Without the **如**, VI. i. 9. 3; ii. 14. 4.

使 *shì*
The 4th tone. To be commissioned, ? I. i. 7. 16. **使者**, a messenger, V. ii. 6. 4.

來 *lái*
(1) To come, I. i. 1. 2; 2. 3, *et al.*, *saepe*. **以來** and **而來**, downwards, II. i. 2. 23, 27, 28; 5. 6; ii. 18. 4: VII. ii. 88. 4. Observe **盍歸乎來**, IV. i. 13. 1, *et al.* (2) The coming, next, III. ii. 8. 1, 2, 3.

來 *lái*
侈 *chǐ*
The 4th tone. To lead on, III. i. 4. 8. Extravagance, wild license, I. i. 7. 20.

侍 *shì*
To be by, in attendance on, II. ii. 10. 2. **侍人**, an attendant, with a bad meaning, V. i. 8. 1, 2. **侍妾**, attendant girls, concubines, VII. ii. 84. 6.

供
kung
To supply, to furnish, I. i. 7. 16: III. ii. 8. 3; 5. 2: V. ii. 4. 6.

侮
wui
To despise, insult, II. i. 4. 3: IV. i. 8. 4; 16.

侯
hau
(1) A title of nobility, V. ii. 2. 3, 4. A prince,—following the name of the State, I. ii. 16. 3: V. i. 8. 3. **諸侯**, the princes of the kingdom. *Saeps.* It often = one of the princes, a prince, II. i. 2. 4: III. i. 2, *et al.* Observe I. ii. 4. 6, where the 'Daily Readings' has **小國諸侯**.
(2) An introductory particle, i. q. **惟**, IV. i. 7. 5.

侵
ch'in
To make incursions on; to attack stealthily, I. ii. 14. 2; 15. 1: III. ii. 5. 6: IV. ii. 24. 2.

使
p'ien
便嬖, attendants and favourites, I. i. 7. 16.

係
hsi
To bind, **係累**, I. ii. 11. 3.

俊
tsun
A man of distinction, **俊傑**, II. i. 5. 1: VI. ii. 7. 2.

俑
yung
Wooden images of the dead, I. i. 4. 6.

俗
su
Manners, practices, customs, II. i. 1. 8: VI. ii. 6. 5; 9. 3. **流俗**, current customs (with a bad meaning), VII. ii. 87. 11.
世俗, the manners of the age, I. ii. 1. 2: IV. ii. 80. 2.

保
pao
(1) To protect and love, I. i. 7. 3, 4, 10, 12; ii. 8. 2, 3: II. i. 6. 7: III. i. 5. 3. (2) To preserve, IV. i. 8. 3.

俟
zai
To wait for, II. ii. 2. 5: V. ii. 7. 9: VII. i. 1. 3; ii. 88. 3.

信
hsin
(1) Truthfulness, fidelity, I. i. 5. 3: III. i. 4. 8: VI. i. 16. 1: VII. i. 82; ii. 27. 11, 12. True, real, V. i. 9. 1: VII. ii. 25. 1, 2, 4; 88. 2. (2) To believe; to have confidence in (it may be to obey or follow, as principles; or to employ, as officers), I. ii. 11. 2: IV. i. 1. 8: V. i. 2. 4: VII. i. 84; ii. 8. 1; 12. 1. To be believed; to obtain the confidence of, IV. i. 12. 1; ii. 11. (3) As an adverb, really, truly, II. i. 5. 6: III. i. 5. 3: V. i. 2. 1; 4. 2: VI. i. 2. 2.

信
shān
In 1st tone. To stretch out straight, to straighten, VI. i. 12. 1.

修
See **脩**.

俯
fü
To stoop, used adverbially, with the correlate **仰**, = below, I. i. 7. 21, 22: VII. i. 20. 3.

俱
chü
Together; = both, VI. i. 9. 3: VII. i. 20. 2.

倉
ts'ang
A granary; a storehouse for grain generally. Commonly found along with **廩**, a granary for rice, I. ii. 12. 2: III.

i. 4. 3: V. i. 1. 3; 2. 3; ii. 6. 6. Used as a verb, I. ii. 5. 4. (2) A name, **臧倉**, I. ii. 16. 1, 3.

倍
pei

(1) To rebel against, revolt from, III. i. 4. 12, 14. (2) Double, as much again as, I. ii. 11. 3: III. i. 4. 18: IV. i. 14. 1: V. ii. 2. 6, 7, 8: VI. ii. 6. 7. In this second sense, the character is aspirated, and in the 2nd tone, in the Canton dialect.

倒
tiao

Inverted, upside down, II. i. 1. 13.

倦
chüan

To be tired, weary, II. i. 2. 19: VI. i. 16. 1.

倪
yi

Children and youths, I. ii. 11. 4.

倫
iun

Always used with reference to **人倫**, the relationships of human society, II. ii. 2. 4: III. i. 8. 10; 4. 8: IV. i. 2. 1; ii. 19. 2: V. i. 2. 1: VI. ii. 10. 5.

偃
yen

To bend, III. i. 2. 4.

假
chia

(1) To feign, pretend to, II. i. 8. 1: VII. i. 80. 1. (2) To borrow, V. i. 9. 2: VI. ii. 2. 6: VII. i. 80. 1.

偕
chieh

Together with, I. i. 2. 3, 4. As a verb, II. i. 9. 2.

偏
pi

To press upon, III. i. 4. 7.

側
ch'at

Side, the side, II. i. 9. 2; ii. 9. 3: V. ii. 1. 3.

傑
chieh

A heroic character, **俊傑**, II. i. 5. 1: VI. ii. 7. 2. **豪傑**, III. i. 4. 12: VII. i. 10. 1.

傅
fü

(1) A tutor (an official title), VII. i. 89. 3. To act as tutor, to teach, III. ii. 6. 1. (2) **傳說**, an ancient statesman, VI. ii. 15. 1.

備
pei

All-complete; to be prepared, ready, III. i. 4. 6; ii. 8. 3: V. i. 1. 3; ii. 6. 6: VII. i. 4. 1; 88. 3.

傳
ch'wan

(1) To transmit, hand down (used both actively and passively), I. i. 7. 2: IV. ii. 28. 7: V. i. 6. 1; 9. 3. (2) To communicate, deliver, as an order, a pledge, II. i. 1. 12: V. ii. 7. 1.

傳
chwan

The 4th tone. Records, a Record, I. ii. 2. 1; 8. 1: III. ii. 8. 1. Observe **以傳食於諸侯**, III. ii. 4. 1. The dictionary defines this use of **傳** by **續**.

傷
shang

To hurt, wound, II. i. 7. 1: IV. ii. 81. 1. Wounded, IV. ii. 20. 3. **傷** = to be contrary to, IV. ii. 28. **無傷**, there is no harm, it does not matter, I. i. 7. 8: VII. ii. 19. 2. So, **何傷哉**, III. ii. 10. 4.

僕 (1) A charioteer, driver, IV. ii. 24. 2. (2) **僕僕爾**, an adverb, in a troubled manner, V. ii. 6. 5.

偽 Deceit; deceitfully, III. i. 4. 17, 18; V. i. 2. 4.

儀 (1) Ceremonies, demonstrations of respect, VI. ii. 5. 4. (2) A name, **張儀**, III. ii. 2. 1. **公明儀**, III. i. 1. 4; ii. 8. 1; 9. 9; IV. ii. 24. 1. (3) **公儀**, a double surname, VI. ii. 6. 3.

億 A hundred thousand, IV. i. 7. 5.

儉 Economical, III. i. 8. 4; IV. i. 16. Niggardly to, II. ii. 7. 5. To be limited to, only to amount to, VI. ii. 8. 6.

朝 **朝**, the name of a place, I. ii. 4. 4.

儒 **儒** and **儒者**, the learned, the followers of Confucius, the orthodox, III. i. 5. 3; VII. ii. 26. 1.

優 More than sufficient, VI. ii. 18. 6.

儲 The surname of a minister of Ch'i, IV. ii. 82; VI. ii. 5. 1, 2, 3, 6.

THE 10TH RADICAL, 儿.

元 (1) Used for the head, III. ii. 1. 2; V. ii. 7. 5. **元士**, head officers, a name appropriate to scholars of the first class in the royal domain, V. ii. 2. 5. (2) A name, **曾元**, IV. i. 19. 3.

允 To believe, accord with, V. i. 4. 4.

兄 An elder brother, II. ii. 9. 3; III. i. 5. **伯兄**, the eldest brother, VI. i. 5. 3. **父兄**, fathers and elder brothers; elder relatives, I. i. 5. 3; ii. 11. 3, et al., saepe. **兄弟**, brothers, I. i. 7. 12; ii. 1. 6, et al., saepe. Embracing cousins, V. ii. 8. 1. **兄** = sisters, V. i. 8. 2.

充 (1) To fill; to fill up, develop, carry out, II. i. 6. 7; III. ii. 10. 6; V. ii. 4. 5; VI. ii. 9. 1; VII. ii. 25. 5, 6; 81. 2, 3. **充塞**, to stop up, III. ii. 9. 9. Full, I. ii. 12. 2. The filling up, II. i. 2. 9. (2) A surname, II. ii. 7. 1; 18. 1.

兆 A prognostic, = a trial, V. ii. 4. 6.

先 (1) First (adverb and adjective); before (preposition); former, V. i. 9. 3; ii. 4. 6; VI. i. 5. 3; 7. 5, 8; 15. 2; ii. 15. 2; VII. i. 46. 1; II. i. 2. 2. **先君**, former princes, III. i. 2. 3. **先王**, the former (ancient)

sovereigns, I. ii. 1. 2; 4. 4, 8, et al. **先生**, our master, you, master, IV. i. 24. 2; ii. 81. 1; VI. ii. 4. 2, 4, 5, 6. **先子**, my grandfather, II. i. 1. 3. **先知**, first knowing; **先覺**, first apprehending, V. i. 7. 5; ii. 1. 2. **先聖**, the former sages, III. ii. 9. 10. (2) To make first or chief, I. i. 1. 4, et al.; **先後** generally appears as correlate. To take the initiative, I. ii. 16. 1; III. ii. 7. 3; IV. ii. 8. 3. (3) **先之**, to set the example, III. i. 2. 4. **之先** = to excel him, III. i. 4. 12. Perhaps these examples, and those also under (2), should be read **先** the 4th tone.

先 The 4th tone. To precede, VI. ii. 2. 4.

光 Light, VII. i. 24. 2. **光** = glory, glorious, III. ii. 5. 6; VII. ii. 25. 6. Observe **用光**, I. ii. 5. 4.

克 (1) To conquer, VI. ii. 9. 2. **揅克** = grasping able ministers, VI. ii. 7. 2. (2) The name of **樂正子**, I. ii. 16. 3; IV. ii. 24. 3.

免 To escape from, avoid. Followed by **於**, I. i. 4. 5; 7. 21, 22. Used absolutely, or actively, I. ii. 15. 1; IV. ii. 28. 7; VI. ii. 14. 4.

兔 A rabbit, a hare. **兔者**, hare-catchers, I. ii. 2. 2.

堯 **堯**, a minister of Shun, banished by him, V. i. 8. 2.

THE 11TH RADICAL, 入.

入 To enter, I. i. 8. 3; ii. 2. 3; 16. 2, et al., saepe. Used metaphorically, **入道**, to go in and on to principles, VII. ii. 37. 11. Used in correlation with **出**, = at home, at court, and abroad, I. i. 5. 3; III. ii. 4. 3; VI. ii. 15. 4. But in III. i. 8. 18, **出入** = going out and coming in; and in VI. i. 8. 4 they are spoken of the mind.

內 (1) Within. A preposition, following the noun, I. i. 8. 1 (**河內**); 7. 17. When the noun has an adjective joined to it, a **之** precedes **內**, I. ii. 2. 3; 6. 3; III. ii. 5. 3, 7, et al. (2) With **外**, as correlate. The seclusion of the house, the harem, I. ii. 5. 5. The family, generally, II. ii. 2. 4. Internal, what is internal, within, VI. i. 4. 1, 2, 4; 5. 1, 2, 3, 5; ii. 6. 5.

內 Used for **納**. (1) To receive, III. ii. 7. 2. **內** = to force, V. i. 7. 6; ii. 1. 2.

(2) 內交, to form a friendship with, gain the favour of, II. i. 6. 3.

全 *ch'uan*
兩 *liang*
兩 *liang*
To be complete, perfect, IV. i. 21.

Two, a pair of, VII. ii. 22. 3.

The 4th tone. A numerative for carriages, VII. ii. 4. 1.

THE 12TH RADICAL, 八.

八 *pa*
公 *kung*
Eight, I. i. 7. 17, 24, *et al.*, *saepe*. The eighth, I. i. 6. 6: IV. ii. 18. 3.

(1) Public, III. i. 8. 9. 公養之仕, to take office sustained by the State, V. i. 4. 7. (2) A title of nobility, translated by *duke*, V. ii. 2. 3, 4; 3. 4; 6. 6, *et al.* 三公, the three highest officers at the royal court, VII. i. 28.—It often follows the names of States, and honorary titles of the dukes. 周公, II. i. 1. 7, *et al.*, *saepe*.—齊景公, I. ii. 4. 4, 10, *et al.*—桓公, II. ii. 2. 8, 10, *et al.*—晉平公, V. ii. 8. 4.—秦穆公, V. i. 9. 1, 3, *et al.*—魯穆公, II. ii. 11. 3, *et al.*—魯平公, I. ii. 16. 1.—滕定公, III. i. 2. 1.—滕文公, I. ii. 13. 1, *et al.*—穆公, I. ii. 12. 1.—衛靈公, V. ii. 4. 7.—衛孝公, V. ii. 4. 7.—費惠公, V. ii. 8. 3.—虞公, V. i. 9. 3. (3) Used in double surnames, 公明, V. i. 1. 2.—III. i. 1. 4, *et al.* 公孫, II. i. 1. 1, *et al.*—III. ii. 2. 1. 公都, II. ii. 5. 4: III. ii. 9. 1, *et al.* 公儀, VI. ii. 6. 3. 公輸, IV. i. 1. 1. 公行, IV. ii. 27. 1. Compare 庾公, and 尹公, IV. ii. 24. 2. (4) 公劉, and 古公亶父, ancestors of the Cháu family, I. ii. 5. 4, 5. 太公 and 太公望, a minister of the kings Wán and Wú, IV. i. 18. 1: VI. ii. 8. 6: VII. i. 22. 1; ii. 38. 3.

六 *liú*
六律, the pitch-tubes, IV. i. 1. 1, 5. 六等, the six degrees of dignity, V. ii. 2. 3. 六師, the royal forces, VI. ii. 7. 2.

兮 *hei*
共 *kung*
A particle, much used in poetry, IV. i. 8. 2: VII. i. 82. 1.

To have in common, III. i. 2. 2; 3. 10. To share, V. ii. 3. 4.

共 *kung*
The 1st tone. (1) 共爲, to perform, discharge, V. i. 1. 2. (2) 共工, a name of office;—the superintendent of Works, V. i. 8. 2.

兵 *ping*
其 *chi*
具 *chi*
典 *tien*
兼 *chien*
冉 *zan*
再 *tsai*
冕 *mien*
冠 *kwoan*
冠 *kwoan*
冢 *ch'ung*
冬 *tung*
况 *hwang*
六 *liú*
兮 *hei*
共 *kung*
治 *yi*
Sharp weapons of war, I. i. 8. 2, 5; 5. 3; 7. 14; ii. 11. 3: II. ii. 1. 3, 4; 3. 4: IV. i. 1. 9: VI. ii. 4. 3.

The third personal pronoun; the possessive pronoun of the third person; the, that. Both singular and plural. *Passim*. Completely provided with, II. i. 2. 20.

(1) A rule, a statute, 典刑, V. i. 6. 5. 典籍, VI. ii. 8. 5. (2) A canon. 堯典, name of a Book of the Shû-ching, V. i. 4. 1.

To unite, comprehend, embrace together; together, II. i. 2. 18: IV. ii. 20. 5: VI. i. 10. 1; 14. 1; VII. i. 9. 6. Observe III. ii. 9. 11. 兼金, 'fine silver,' II. ii. 8. 1. 兼愛, Mo's principle of loving all equally, III. ii. 9. 9: VII. i. 26. 2.

THE 13TH RADICAL, 冫.

A surname. 冉牛, a disciple of Confucius, II. i. 2. 18, 20.

Twice, again, V. ii. 6. 4, 5: VI. ii. 7. 2, 3.

A cap of full dress or ceremony, VI. ii. 6. 6.

THE 14TH RADICAL, 冫.

A cap, a bonnet, II. i. 9. 1: IV. ii. 29. 6, 7: V. ii. 1. 1. To wear a cap, III. i. 4. 4.

The 4th tone. To cap; the ceremony of capping, III. ii. 2. 2.

冢宰, a prime minister, III. i. 2. 4.

THE 15TH RADICAL, 冫.

Winter, VI. i. 5. 5.

More properly 况. How much more, —in the concluding member of a sentence, IV. i. 14. 2. It is generally followed by 乎 at the end of the clause, V. i. 7. 7: VII. i. 36. 2. 况 is sometimes immediately preceded by 而, and in the previous clause we have the particles 且 猶, 猶, 然且, and 且, II. ii. 2. 10; 9. 2: V. ii. 4. 5; 7. 3, 4 (與 for 乎), 8 (况乎...乎): VI. ii. 8. 8; 10. 6: VII. ii. 15.

To melt, fuse. 冶—a founder, III. i. 4. 5.

凍 To freeze. **凍** = to suffer from cold, *tung* I. i. 5. 4; ii. 6. 1: VII. i. 22. 3.

THE 16TH RADICAL, 几.

几 A stool, II. ii. 11. 2.

凡 All,—preceding the noun or clause to which it belongs, II. i. 6. 7: V. ii. 2. 3 (*bis*); 4. 4: VI. i. 7. 3; 10. 3; ii. 7. 3: VII. i. 10.

凰 The female of the phoenix. **鳳凰**, the phoenix, II. i. 2. 28.

凱 **凱風**, the name of an ode, VI. ii. 8. 3, 4.

THE 17TH RADICAL, 凶.

凶 Bad, calamitous. Spoken of seasons, and joined to **年** or **歲**, I. i. 7. 21, 22; ii. 12. 2: II. ii. 4. 2: III. i. 8. 7: VI. i. 7. 1: VII. ii. 10. Without **年** or **歲**, I. i. 3. 1.

出 (1) To go, or come, out, I. i. 6. 2; ii. 4. 10; 16. 1, *et al.*, *saep.* **出乎**, and **出於**, to come out from, I. ii. 12. 2: II. i. 2. 28; but **出於** = to travel on, I. i. 7. 18, *et al.* (2) To send out, to issue, I. ii. 11. 4: IV. i. 24. 2. **出** = to put away, to divorce, IV. ii. 30. 5. (3) To quit, leave, II. ii. 12. 1, 4, 5, *et al.* (4) As correlate with **入**, abroad, in opposition to at home, I. i. 5. 3: III. ii. 4. 3; in opposition to at court, VI. ii. 15. 4. See **入**.

函 A cuirass, defensive armour, II. i. 7. 1.

THE 18TH RADICAL, 刀.

刀 A sharp weapon, I. i. 8. 2; 4. 2, 3.

(1) To divide, III. i. 8. 13. **分** = to divide, impart to, III. i. 4. 10. (2) To distinguish. **無分於**, indifferent to, VI. i. 2. 1, 2. Difference, VII. i. 25. 3.

The 4th tone. The lot, apportionment, VII. i. 21. 3.

(1) To punish; punishments, I. i. 5. 3; 7. 20: III. i. 8. 3: IV. i. 14. 3. Penal laws, II. i. 4. 2: IV. i. 1. 8: V. i. 6. 5. (2) To give an example to, I. i. 7. 12.

First, VI. ii. 7. 3. Early ways, VII. ii. 37. 1.

The 4th tone. To distinguish, III. i. 8. 19. **有別**, to have separate functions, III. i. 4. 8.

(1) Sharp, I. i. 5. 3. **利口**, sharpness of tongue, VII. ii. 37. 12. (2) Gain, profit; to profit, I. i. 1. 2, 3, 4, 6, *et al.*, *saep.* **利**

達, advancement, IV. ii. 33. 2. **地利**, advantages of situation, II. ii. 1. 1, 2, 3, 4. To count profitable, IV. i. 8. 1. (3) Naturalness, being unconstrained, IV. ii. 26. 1.

制 To make; to regulate, I. i. 5. 3; 7. 21, 22: III. i. 8. 13: VII. i. 22. 3. Regulations, rules, VII. ii. 34. 2. **有制**, to keep within certain rules, III. i. 8. 4. **制** = an allotment, V. ii. 2. 4.

刺 To stab, II. i. 2. 4. To criticise, VII. ii. 37. 11. In I. i. 8. 5, where it means to wound, it is said to be read *ts'ei*, in the 4th tone.

削 To cut, to pare, = to dismember; to deprive of territory, IV. i. 2. 4: VI. ii. 6. 3, 4; 7. 2.

前 (1) Before, in front of. **食前**, food spread before me, VII. ii. 34. 2. **於前**, before you, I. i. 7. 16. **於王前**, before your Majesty, II. ii. 2. 4. (2) Former, I. ii. 16. 1, 2. **前日**, formerly, II. ii. 8. 1; 7. 1; 10. 2; 13. 1.

則 (1) Then; denoting either a logical sequence or a sequence of time, but generally the former. The sequence is often in the course of the thought, and we find it difficult to translate the character in English. *Passim*. **然則**, well then, so then, is very common. So is **如之何** (or **如何**) **則可**. (2) A rule, a pattern; an example, V. i. 4. 3: VI. i. 6. 8. (3) To make a pattern of, to correspond to, III. i. 4. 11. These two usages are in quotations from the older classics. In Mencius himself, **則** is simply the particle.

Strong, II. i. 2. 13.

割 To cut. **割烹** = cookery, V. i. 7. 1, 8.

To begin, to found, I. ii. 14. 3.

A sword, I. ii. 8. 5: III. i. 2. 4.

公劉, an ancestor of the kings of the Cháu dynasty, I. ii. 5. 4.

THE 19TH RADICAL, 力.

Strength, force; vigorously, I. i. 2. 3; 7. 10: III. i. 8. 12, *et al.* **竭力**, to do one's utmost, I. ii. 15. 1: V. i. 1. 2. **心力**, I. i. 7. 17. **目力**, IV. i. 1. 5. **勞力**, to labour with the strength, = the sweat of the brow, III. i. 4. 6. **力役**

personal service, VII. ii. 27. 1. **窮日之力**, to exert one's strength a whole day, II. ii. 12. 6. **兩馬之力**, caused by a single two-horsed carriage, VII. ii. 22. 3.

功 *kung* (1) Achievement, work done, I. ii. 14. 3; II. i. 1. 3, 13; VI. ii. 6. 5. **功** = benefits, merit, I. i. 7. 10, 12; III. ii. 4. 4, 5. **通功**, an interchange of the productions of labour, III. ii. 4. 3. (2) **小功**, a short period of mourning, VII. i. 46. 2.

加 *chia* To add to; to be added, VI. i. 10. 7; VII. 21. 3; 89. 4. **加少加多**, to decrease, to increase, I. i. 8. 1. To exercise to, I. i. 7. 12; VI. ii. 6. 1; VII. i. 9. 6. To raise, appoint to; to be raised to, II. i. 2. 1; V. ii. 6. 6.

助 *chü* To help, I. ii. 8. 7; 4. 5; II. i. 2. 16; 5. 4; ii. 1. 4; III. ii. 8. 3 (N.B.)? VI. ii. 7. 2. The system of mutual aid, on which the ground was divided by the Cháu dynasty, III. i. 8. 6, 7, 9, 15, 18.

勃 *po* **勃然**, the appearance of being moved, or of changing countenance, V. ii. 9. 2; VI. ii. 8. 4.

勇 *yung* Valour, bravery; brave, I. ii. 8. 4, 5, 6, 7, 8; II. i. 2. 4, 5, 6, 7; III. ii. 1. 2; IV. ii. 28. 1; 80. 2; V. ii. 7. 5.

勉 *mien* To urge, **子必勉之**, you must exert yourself, III. i. 8. 13.

動 *tung* To move, excite, I. ii. 11. 3. To affect others, IV. i. 12. 3. To stimulate, VI. ii. 15. 2. **動容**, movements of the countenance, VII. ii. 88. 2. **動心不動心**, to be perturbed, unperturbed, in mind, II. i. 2. 1, 2, 3, 9, 10. **勤動**, = laborious toil, III. i. 8. 7.

務 *wü* To aim at, attend to chiefly, VI. ii. 8. 9; VII. i. 46. 1, 2.

勝 *shung* (1) To conquer, be superior to, subdue, I. i. 7. 17; ii. 10. 1; II. i. 2. 5; 7. 5; ii. 1. 2, 5; VI. i. 18. 1; ii. 8. 3; VII. ii. 1. 2. (2) In a name, **戴不勝**, III. ii. 6. 1.

勝 *shung* The 1st tone. To be equal to, to sustain, I. ii. 9. 1. **勝** = to lift, VI. ii. 2. 3. **不可勝**, followed by a verb, = more than can be..., I. i. 8. 3; ii. 12. 1; IV. i. 1. 5; VII. i. 28. 2; ii. 81. 2.

勞 *láo* (1) To toil, III. i. 4. 6; V. i. 4. 2. To make to toil, VI. ii. 15. 2. **勞者**, the toiled, I. ii. 4. 6. So **勞**, in VII. i. 12, but in V. i. 1. 2, **勞** = punished. (2) Services, VII. i. 48. 2.

勞 *láo* The 4th tone. To encourage, III. i. 4. 8.

勢 *shih* (1) Power, force, VII. i. 8; VI. i. 2. 3. (2) Opportunity, the circumstances of a case, II. i. 1. 9; IV. i. 18. 2.

勤 *ch'in* Laborious, III. i. 8. 7.

勳 *hsün* (1) Meritorious, VII. i. 48. 2. (2) **放勳**, the highly Meritorious, an epithet of Yao, III. i. 4. 8; V. i. 4. 1.

勸 *ch'üan* To advise, encourage, II. ii. 8. 2.

THE 20TH RADICAL, 勹.

勿 *wü* Do not;—prohibitive, I. i. 2. 3; 8. 4; 7. 24; ii. 5. 2; 7. 4, 5; 10. 2, 3; 15. 2; II. i. 2. 9, 16; V. ii. 9. 3; VII. ii. 84. 1. Sometimes the prohibition is indirect, I. i. 5. 6; II. ii. 11. 3; VI. i. 10. 5; ? IV. i. 9. 1.

匍 *p'ü* To walk with the hands. **匍匐**, to crawl, as an infant, or one unable to walk, III. i. 5. 3; ii. 10. 1.

匍 *pei* Lying on the ground. **匍匐**, see above.

THE 21ST RADICAL, 匕.

化 *huá* To influence, transform; to be transformed, IV. i. 28. 2; VII. i. 18. 3; 40. 2 (N.B.); ii. 25. 7. **化者**, the dead, those whose bodies are in course of decomposition, II. ii. 7. 4.

北 *pei* (1) The north, II. i. 8. 2. In the north, III. i. 4. 12. **北面**, the face to the north, the position of ministers in the sovereign's presence, V. i. 4. 1; ii. 6. 4.

北狄, the rude tribes of the north, I. ii. 11. 2; III. ii. 5. 4; VII. ii. 4. 3. **北海**, I. i. 7. 11, et al. (2) In a double surname, II. i. 2. 4, 6;—V. ii. 2. 1.

THE 22ND RADICAL, 匚.

匠 *chiang* A workman,—properly in wood, III. ii. 4. 3, 4; VII. ii. 5. 1. **匠人**, I. ii. 9. 1. **大匠**, a master-workman, VI. i. 20. 2; VII. i. 41. 2.

匡 *k'uang* A surname. **匡章**, III. ii. 10. 1; IV. ii. 80. 1.

匡 *fei* A basket; to bring in baskets, III. ii. 5. 5.

THE 23RD RADICAL, 匹.

匹 *p'i* **匹夫**, a common man, one without any rank, I. ii. 8. 5; 16. 1; V. i. 8. 2; 6. 3; ii. 8. 5. Joined with **匹婦**, III. ii. 5. 3; V. i. 7. 6; ii. 1. 2; VII. i. 22. 2. In VI. ii. 2. 3, **匹** should be taken as a numerative for fowls.

匿 *ni* To conceal; to hide themselves, III. i. 4. 7.

THE 24TH RADICAL, 十.

十 *shih* Ten, tens, I. i. 8. 2, 4, *et al.*, *saepe*. 十一月十二月, the eleventh month, the twelfth month, IV. ii. 2. 3.

千 *ch'ien* A thousand, I. i. 1. 2, 4; 7. 18, *et al.*, *saepe*.

半 *pan* Half, II. i. 1. 13; III. ii. 10. 1.

卑 *pei* Low, mean, I. ii. 7. 3; II. i. 1. 3; III. ii. 6. 2; V. ii. 5. 2, 3, 5. To consider mean, II. i. 9. 2.

卒 *tsü* (1) To die, IV. ii. 1. 1, 2. (2) At last, IV. ii. 38. 1; VII. ii. 28. 2 (afterwards). So, 於卒也, V. ii. 6. 4.

卒 *ts'ü* 卒然, abruptly, I. i. 6. 2.

南 *nan* (1) South, southern, II. i. 8. 2; V. i. 5.

7. 南—in the south, I. i. 5. 1. 南—

to go southwards, I. ii. 4. 4. 南面,

the royal position, with the face to the south, V. i. 4. 1. But I. ii. 11. 2; III. ii. 5. 4; and VII. ii. 4. 3, are different. (2)

南陽, the name of a place, VI. ii. 8. 3.

南蠻, a barbarian of the south, III. i. 4. 14.

博 *po* (1) Extensive; extensively, IV. ii. 15; VII. ii. 32. 1. Applied to the wide loose garments of poverty, II. i. 2. 4, 7. (2) To gamble, IV. ii. 80. 2.

THE 26TH RADICAL, 卩.

危 *wei* (1) To be in peril, I. i. 1. 4; IV. i. 2. 4. To endanger, I. i. 7. 14; IV. ii. 30. 2. Perils, IV. i. 8. 1. 危—is under a sense of peril, VII. i. 18. 2. (2) 三危, the name of a place, V. i. 8. 2.

卽 *chi* (1) A particle, = that is, indeed, I. i. 7. 6. (2) To approach, go to, III. i. 2. 4.

卻 *ch'io* To refuse, decline, V. ii. 4. 2, 3.

卿 *ch'ing* A noble; a high dignitary or chief minister, II. i. 2. 1; ii. 6. 1, 2; 10. 6; III. i. 8. 16; IV. i. 3. 3; V. i. 8. 2; ii. 2. 3, 5, 6, 7; 9. 1, 2, 4; VI. i. 16. 1; ii. 6. 1.

THE 27TH RADICAL, 厂.

厚 *hau* Thick. 厚—liberally, sumptuously, III. i. 5. 2. 所厚者, where one should treat well, VII. i. 44. 1.

原 *ylan* An origin; a fountain. Seems to be used for 源, II. ii. 14. 1; 18. 2.

原 *ylan* The 4th tone, i. q. 愿. Your good, careful people, VII. ii. 37. 8, 9, 10.

厥 *chüeh* His, their. It occurs only in quotations from the Shih-ching and Shü-ching, I. ii. 8. 7; 5. 5; III. i. 1. 5; ii. 5. 5; VII. ii. 4. 5; 19. 3.

厲 *ü* (1) To oppress, III. i. 4. 3, 5. (2) The title of an unworthy sovereign, VI. i. 6. 2. 厲—'The Cruel,' IV. i. 2. 4.

厭 *yen* To be satiated, II. i. 2. 19.

厭 *yen* The 1st tone, i. q. 厭. But the meaning seems to be the same as above,—to be satisfied, I. ii. 4. 7.

THE 28TH RADICAL, 去.

去 *ch'ü* (1) To go away from; to leave. Both active and neuter, I. ii. 11. 4; 13. 2; 14. 2; 15. 1, 2, *et al.*, *saepe*. (2) To be distant from, II. i. 1. 8; IV. ii. 1. 3; 7; V. i. 6. 2; VII. ii. 38. 4.

去 *ch'ü* The 3rd tone. To put away; to remove, I. ii. 7. 4; II. ii. 4. 1; III. ii. 8. 1, *et al.*

THE 29TH RADICAL, 又.

又 *yü* Moreover, further;—continuing a narrative by the addition of further particulars, I. ii. 11. 3; II. i. 1. 8; 2. 8, 10, 16, *et al.*, *saepe*. 又—and still, III. ii. 5. 2.

及 *chi* (1) To come to; to reach to; to attain to, I. ii. 13. 2; II. ii. 11. 4; III. i. 8. 9; VI. ii. 5. 4; VII. i. 27. 2; 29; ii. 1. 1, 2; 28. 1. 及—to wait for, V. i. 3. 3. 以

及, so as to reach to, I. i. 7. 10, 12. 可及, I. ii. 11. 4; II. ii. 2. 6; VII. i. 41. 1.

(2) At the commencement of clauses, a conjunction, = and when, I. i. 5. 1; 7. 20; II. i. 4. 2, 4; ii. 9. 4; III. i. 2. 5; 3. 3; ii. 9. 5; VII. i. 15. 2; 16; ii. 6. (3) As a preposition or conjunction, =and, I. i. 2. 4; along with, IV. i. 9. 6.

友 *yü* (1) A friend, friends, I. ii. 6. 1; II. i. 9. 1, *et al.* Joined with 朋, II. i. 6. 3; III. i. 4. 8; IV. ii. 30. 4. (2) Maintaining friendship with; to be friendly, II. i. 9. 1; III. i. 8. 18; V. ii. 3. 1, 3, 5; 7. 4. (3) A name, 然友, III. i. 2.

反 *fan* (1) To return (neuter), I. ii. 4. 7; 12. 2, *et al.* Active; sometimes = to recall, I. ii. 11. 4; II. ii. 4. 3; 12. 4, *et al.* 反命,

to report the execution of a commission, III. i. 2. 5; ii. 1. 4, *et al.* (2) To turn back to, I. i. 7. 17, 23, *et al.* ? VII. ii. 33. 1; 37. 13. (3) To turn the thoughts inwards, I. i. 7. 9. Compare 自反, self-examination, II. i. 2. 7; IV. ii. 28. 4, 5, 6. 反身,

IV. i. 12. 1; VII. i. 4. 1. 反其仁, &c., IV. i. 4. (4) To turn round, II. i. 1. 6. (5) On the contrary, yet, II. i. 2. 10. Contrary to what should be, IV. i.

18. 2; ii. 24. 2. (6) 反覆, to repeat, again and again, V. ii. 9. 1, 4: VI. i. 7. 2. Observe II. ii. 6. 1, 2.

叔
shū

(1) 叔父, a father's younger brother, an uncle, VI. i. 5. 4, 5. (2) 管叔, an elder brother of Ch'au-kung, II. ii. 9. 2, 3. (3) In surnames, VI. ii. 15. 1.—II. ii. 10. 6.

取
ch'ü

To take, I. ii. 10. 2, 3; 11. 1; 14. 2, et al., *saepe*. To obtain, receive, I. i. 1. 4. To find; choose; approve of, III. i. 5. 3: IV. i. 8. 3; ii. 18. 1, 2; 21. 3; 24. 2, et al. To seize, III. ii. 5. 5, 6, et al.

受
sháu

To receive, II. i. 2. 4; 9. 1; ii. 8. 1, 3, 4: V. ii. 4. 2, 3; 6. 4, 5, et al., *saepe*. To accept, V. i. 5. 5, 6. 其所受教, those whose instructions they might receive, II. ii. 2. 9. 有所受之, it was received from a proper source, VII. i. 85. 4.

叟

Venerable Sir, I. i. 1. 2; 5. 1. 高叟, that old K'ao, VI. ii. 8. 2.

叢

A thicket, IV. i. 9. 2.

口

THE 80TH RADICAL, 口.

口

(1) The mouth, I. i. 7. 16: VI. i. 7. 5, 8 (口 = the tongue, tongues, VII. ii. 19. 2); 24. 1; 37. 12. 口體, the mouth and body, = the body, IV. i. 19. 3. 口腹, VI. i. 14. 6: VII. i. 27. 1. (2) 口 = individuals, a sort of numerative, I. i. 8. 4; 7. 24: VII. i. 22. 2.

召

To call, to summon, I. ii. 4. 10: II. ii. 2. 5, 7, 10: V. ii. 7. 2, 3, 4, 9.

叩

To knock at, VII. i. 28. 3.

古

Antiquity, ancient, I. ii. 1. 3: II. i. 2. 22, et al., *saepe*. 古之人 is of frequent occurrence, sometimes meaning the ancients generally, but often the ancient kings and worthies, I. i. 2. 3; 7. 12: II. ii. 1. 13, et al. 古者, the ancients, anciently, II. ii. 7. 2: IV. i. 18. 3: III. ii. 7. 1. 古公, the ancient duke, the title of 虞父, an ancestor of the Ch'au family, I. ii. 5. 5.

可

May. *Passim*. Like *may* in English, 可 may represent possibility, liberty, or ability. 可以 is very frequent, = *may*. The 以 may sometimes be explained by *thereby*, *therewith*, but not always. 可 is not always an auxiliary, but often conveys a complete meaning. Observe 可 and 不可 in III. ii. 1. 4, &c. &c.

句

The 1st tone. In the name 句踐, I. ii. 8. 1.—VII. i. 9. 1.

史

History; historical, IV. ii. 21. 3.

右

(1) The right, 左右, to—on—the right and left, I. ii. 6. 3: II. ii. 10. 7: IV. ii. 14. 齊右, the right = the west—of Ch'ü, VI. ii. 6. 5.) 右 = attendants, I. ii. 7. 4, 5: ? disciples, IV. ii. 31. 1. (2) 右師, the title of a high officer at the courts of the princes, IV. ii. 27. 1, 2.

司

To preside over. The phrase 有司 = 'the officers,' generally those of inferior rank, I. ii. 12. 1, 2; 16. 1: III. i. 2. 4: IV. ii. 10. 4. 有司者, II. ii. 10. 7. 司徒, the minister of instruction, III. i. 4. 8. 司寇, the minister of justice, VI. ii. 6. 6. 司城, the city-master, V. i. 8. 3. 司馬, the master of the horse, V. i. 8. 3.

各

Each, every, VII. i. 4. 6.

合

(1) To agree with, I. i. 7. 9: IV. ii. 20. 5: VII. ii. 37. 11. (2) To unite, IV. ii. 1. 3. Observe VII. ii. 16. 1.

同

(1) The same, I. ii. 16. 2: II. i. 2. 22: III. i. 4. 17, et al., *saepe*. Often = to be the same, to agree, in or with. 有同與, are there points in which they agree? II. i. 2. 24. To make the same, III. i. 4. 18. To consider as common, II. i. 8. 3. 同乎, agreeing with, VII. ii. 37. 11. 同朝 = all in my court, II. ii. 10. 2. Adverbially, —together, in common, III. i. 8. 19: VII. i. 18. 3. (2) To share, I. ii. 1. 6, 7; 2. 2; 4. 2, et al. (3) A name, II. ii. 8. 1, 2.

后

(1) A prince, a ruler, I. ii. 11. 2: III. ii. 5. 4. (2) 夏后氏 and 夏后 = the great Yü, the founder of the Hsia dynasty. Sometimes = the Hsia dynasty, or its founder, II. i. 1. 10: III. i. 8. 6: IV. i. 2. 5: V. i. 6. 7. (3) 后稷, the title of Shun's minister of agriculture, Tsai (Chi), III. i. 4. 8: IV. ii. 29. 1, 2, 3, 4.

名

(1) The name, VII. ii. 86. 2. To name, III. i. 4. 11: IV. i. 2. 4. 無名之指, the fourth finger, VI. i. 12. 1. (2) Fame, VI. ii. 6. 1: VII. ii. 11. 名世者, illustrious men, II. ii. 18. 3.

吏

An officer, a minister, III. i. 8. 13: V. i. 8. 3. 委吏, the office first held by Confucius, V. ii. 5. 4. 天吏, II. i. 5. 6; ii. 8. 2.

君

A prince, a ruler. *Passim*. It very often occurs in correlation with 臣, a minister.

君子, the superior man, a designation of the individual high in talents and virtue. Sometimes indicates station. 人君, see on 人. 都君, a designation of Shun, V. i. 2. 3.

To bark, II. i. 1. 10.

(1) No, I. i. 7. 10, 15, 16; ii. 16. 2, *et al.*, *saep.* (2) Or not, II. i. 2. 1; ii. 2. 3; 4. 1.

The name of a State, I. ii. 3. 1: IV. i. 7. 2.

To tell, inform, announce to, I. ii. 1. 6, 7; 12. 2; 15. 1; 16. 2, 3, *et al.*, *saep.* 無告者, the helpless, those who have none to whom they can tell their wants, I. ii. 5. 3.

To announce respectfully and request, IV. i. 26. 2: V. i. 2. 1, 2.

(1) *Passim.* I, my. (2) In the name 管夷吾, VI. ii. 15. 1.

(1) Complete, VII. ii. 10. (2) 周旋, turning or wheeling about, VII. ii. 33. 2.

(3) i. q. 糶, to help, give alms to, V. ii. 6. 2, 3: VI. ii. 14. 4. (4) Name of the Cháu dynasty, or its original seat, I. ii. 8. 6: II. i. 1. 10; ii. 13. 4, *et al.*, *saep.* 周人, the founders of the Cháu dynasty, III. i. 3. 6. 周公, the famous duke of Cháu, II. i. 1. 7, *et al.*, *saep.* 周道, V. ii. 7. 8. (5) A name, VI. ii. 6. 5.—V. i. 8. 3. (6) A surname, III. ii. 8. 1.

Taste, flavours, VI. i. 7. 5, 8; 17. 3: VII. ii. 24. 1.

To call out, VII. i. 36. 3.

(1) To charge, admonish; orders, III. ii. 2. 2; 8. 6: IV. i. 7. 2, 3: V. i. 2. 4, *et al.* To appoint. Applied very frequently to the ordinances of a sovereign or ruler, I. ii. 4. 6; 16. 1, *et al.*, *saep.* Applied also to the ordinances or appointments of Heaven or God, II. i. 4. 6: III. i. 8. 12, *et al.* 命 = the Heaven-ordained, meaning our nature, VII. i. 1. 3. Observe II. ii. 14. 3. 反命, to return—i. e. report the execution of a commission, is common. (2) To instruct; instructions, III. i. 5. 5: V. i. 1. 2; 2. 2: VI. ii. 7. 3. (3) 辭命, speeches, II. i. 2. 18; 9. 1. (4) In a double surname, V. i. 1. 1.

Harmony, accord; harmonious, accommodating, II. ii. 1. 1, 3: V. ii. 1. 5.

(1) All, III. ii. 9. 6: V. i. 2. 3; 8. 2. (2) 咸丘, a double surname, V. i. 4. 1, 2.

咻

hsiú

咽

yen

哀

ái

哇

wá

哉

tsái

哉

tsái

員

yüan

哭

k'ü

奇

ko

唐

t'ang

商

shang

問

wun

啟

ch'í

噉

ch'ieh

善

shen

To chatter and clamour about, III. ii. 6. 1.

The 4th tone. To swallow, take a mouthful, III. ii. 10. 1.

Sorrow; to lament, III. i. 2. 4, 5: VII. ii. 33. 2. Alas for! I. ii. 5. 3. 哀哉, alas!—at the end of the sentence, IV. i. 10. 3: VI. i. 11. 2.

To vomit, III. ii. 10. 5.

A particle of exclamation, indicating admiration or surprise. The most common use of it in Mencius is at the close of interrogative sentences. It is then preceded by 豈, 豈...也, 可...

乎, 何, 奚, 惡, 焉, and perhaps other characters, I. i. 2. 4; 7. 4, 7, 16, 17, 22, *et al.*, *saep.* 何哉 is frequent, I. ii. 16. 1, 2: V. ii. 4. 2, *et al.* Observe

何爲也哉, V. ii. 7. 3. It is used at the end of sentences, V. i. 2. 4, *et al.*, and at the end of commencing clauses, the subject exclaimed about following, and the sentence often closing with 矣, 也, 乎, or some other particle, I. ii. 3. 4; 4. 5; 5. 5, *et al.*, *saep.* 哀哉, alas! VI. i. 11. 2, *et al.*

Things round, circles, IV. i. 1. 1, 5; 2. 1.

To wail; to bewail, III. i. 2. 4, 5; 4. 13: VI. ii. 6. 5: VII. ii. 33. 2.

May. 奇矣 = may get through, I. ii. 5. 3.

(1) A name of Yao, V. i. 6. 7. (2) A name, V. ii. 8. 4. (3) 高唐, a place, VI. ii. 6. 5.

(1) Traders, travelling merchants, I. i. 7. 18 (商賈): II. i. 5. 2; ii. 10. 7. (2) The Shang dynasty, IV. i. 7. 5.

(1) To ask; to ask about; a question. *Passim.* 問 is often followed by 於, to ask of or at; once, by 乎, II. i. 1. 3. (2) 學問 = to study; learning, III. i. 2. 4: VI. i. 11. 4. (3) To send to inquire for, V. ii. 6. 4. 問疾, II. ii. 2. 3. (4) Fame, VII. ii. 19. 3.

(1) To commence, I. ii. 5. 4. (2) To instruct, III. ii. 9. 6. (3) The name of Yü's son, V. i. 6. 1;—of the count of Wei, VI. i. 6. 3.

To taste, to sip, 餽噉, IV. i. 25.

(1) Good, virtuous; what is good; excellent, I. i. 7. 21; ii. 4. 5; 5. 4: II. i. 1. 8; 8. 2, 3, 5, *et al.*, *saep.* (2) Skilful; to

吠

fei

否

fǎu

吳

wú

告

káo

告

káo

吾

wú

周

cháu

味

wèi

呼

hū

命

míng

和

hé

咸

xián

be skilful, I. i. 7. 12: II. i. 2. 11, 18, *et al.*, *saepe*. To make good; to cultivate, II. i. 9. 1: V. ii. 4. 5: VII. i. 9. 6.

喜
hsi To joy, be glad; joyful, I. ii. 1. 7; 9. 1: II. i. 8. 1; ii. 10. 2: V. i. 1. 2; 2. 3, 4: VI. ii. 5. 2; 18. 1, 3.

喟
suei 喟然, the sound of sighing, VII. i. 86. 1.

喻
yü (1) To illustrate, I. i. 8. 2. (2) To understand, VIII. ii. 15. 3: VII. i. 21. 4.

喪
sang To mourn for, I. i. 8. 3, *et al.* The period of, and all pertaining to, mourning, I. ii. 16. 1, 2: VII. i. 89. 1, 3, *et al.*

喪
sang The 4th tone. (1) To die, expire; ruin, I. i. 2. 4: IV. i. 1. 9. (2) To lose, I. i. 5. 1: III. ii. 1. 2: V. ii. 7. 5: VI. i. 10. 5.

喬
ch'iao Lofty. 喬木, I. ii. 7. 1: III. i. 4. 15.

嗜
shih To find pleasure in; to relish, I. i. 6. 4, 6: VII. ii. 86. 1.

嘍
hiao 嘍嘍, magniloquent, VII. ii. 87. 6, 9.

噓
hu 噓爾, with an insulting voice, VI. i. 10. 6.

嘗
ch'ang (1) To try, 嘗試, I. i. 7. 19. (2) Forming the past tense, I. ii. 1. 2: II. i. 2. 7, 15; ii. 6. 1, 2, *et al.*, *saepe*. The combination 未嘗 is frequent.

噉
k'wái In the designation 子噉, II. ii. 8. 1.

嚼
ch'ochi To bite, gnaw, III. i. 5. 4.

器
ch'i Vessels; implements, I. ii. 11. 3, 4: V. ii. 4. 6: VI. ii. 10. 3. 械器, III. i. 4. 5. 器皿, III. ii. 8. 3.

嚮
hsiang Over against, 相嚮, towards one another, III. i. 4. 13.

嚴
yen (1) To dread, II. i. 2. 4. (2) Pressed by urgency of affairs, II. ii. 7. 1.

費
hiao 費費, indifferent and self-satisfied, V. i. 7. 3: VII. i. 9. 2, 3.

囊
nang A sack, I. ii. 5. 4.

THE 81st RADICAL, 口.

四
suei Four. *Saepe*. 四海 and 四海之內, a name for all subject to the royal rule, I. i. 7. 12: III. ii. 5. 3, 7, *et al.*, *saepe*. Observe IV. ii. 18. 2: VI. ii. 11. 3. 四方 and 四境, the four quarters of the kingdom or a State, I. ii. 8. 7; 6. 3: II. i. 1. 10, *et al.* 四體四支, and

四肢, the four limbs, II. i. 6. 6: IV. ii. 80. 2: VII. i. 21. 4; ii. 24. 1. 四端, the four virtuous principles of our nature, II. i. 6. 6, 7. 四罪, four criminals, V. i. 8. 2. 四夷, all the barbarous tribes about the Middle Kingdom, I. i. 7. 16.

回
k'wán The name of Confucius's favourite disciple, IV. ii. 29. 2, 3.

因
yin (1) Then, therefore, I. i. 7. 20. (2) By means of, taking advantage of, II. ii. 10. 4: III. i. 5. 1. (3) To accord with, IV. i. 1. 6.

困
k'wán To be distressed, VI. ii. 15. 3.

固
kú (1) Firm; to be made strong, II. ii. 1. 4. (2) Stupid, VI. ii. 8. 2. (3) As an adverb, —certainly, indeed, as a matter of course, I. i. 7. 5, 17; ii. 11. 3: VII. ii. 6. 1, *et al.*, *saepe*.

圃
yü A park, I. ii. 2. 1, 2, 3: III. ii. 9. 5. 靈圃, the name of king Wán's park, I. i. 2. 3.

囿
yü 囿囿, the appearance of being embarrassed, V. i. 2. 4.

國
k'wo A State. *Passim*. 萬乘之國, the royal kingdom. 千乘之國, the State of a *Mtu*, I. i. 1. 4; but such a State is called 萬乘之國, I. ii. 10. 4: II. i. 1. 13. 國人—the people, I. ii. 7. 4, 5: VII. ii. 28; but also—a common man, IV. ii. 8. 1. 國家, a State, with its component great families, I. ii. 9. 2, *et al.*, *saepe*. 中國, the Middle Kingdom, I. i. 7. 16, *et al.*; but—in the middle of the State, II. ii. 10. 3. 國—city, IV. ii. 83. 1: V. ii. 4. 4. Used for 君, V. ii. 7. 4. 爲國, to administer a State, III. i. 8. 1.

園
yüan A garden, III. ii. 9. 5.

THE 32ND RADICAL, 土.

土
t'ü The ground, soil, II. ii. 7. 4: IV. ii. 8. 1: V. i. 4. 2. Territory, VI. ii. 7. 2;—but for this meaning 土地 is commonly used, meaning also newly-cultivated ground, I. i. 7. 16; ii. 15. 1: IV. i. 14. 2, 3: VI. ii. 9. 1; 14. 4, *et al.* 平土, plains, III. ii. 9. 4.

土
t'ü The 4th tone. Bark about the roots of the mulberry tree, II. ii. 4. 3.

在
tsai To be in; to be on; to depend on;—the where, wherein, and whereon following. *Passim*. As a preposition,—in, on, I. i. 7. 20: III. i. 8. 3; in the case of, V. i. 8. 2.

惡在, where is, how is, I i. 4. 5: III i. 8. 7: VII i. 88. 3. Observe **惟我在**, I ii. 3. 7; **惟義所在**, IV ii. 11. 1; also III ii. 1. 2: VI i. 2. 3: VII i. 48. 1.

圭
kuoi
(1) **圭田**, the holy field, III i. 8. 16.
(2) A name, VI ii. 10; 11. 1.

地
ti
(1) The earth, in correlation with heaven, II i. 2. 13: VII i. 18. 3. **地** = position, II ii. 1. 1, 2, 3: VI i. 7. 2. (2) The ground; territory, I i. 5. 1, 2: II i. 1. 8: V ii. 2. 4, 5, 6, 7, 8, *et al.*, *saepe*. **地** = lands, III i. 8. 7. Observe **井地**, III i. 8. 13. **土地** is common in this sense. See **土壤地** also occurs, III i. 8. 14. (3) **地** = place, I i. 7. 4, 7: IV ii. 81. 3. **地** = regions, IV ii. 1. 3.

均
chün
Equal, III i. 8. 13.

坐
tsao
To sit, I i. 7. 4: II i. 9. 1; ii. 11. 2, 3, *et al.*

垂
ch'üi
(1) To hand down, I ii. 14. 3. (2) **垂涕**, to shed tears, VI ii. 8. 2. (3) **垂棘**, the name of a place, V i. 9. 2.

垣
yüan
A wall, III ii. 7. 2.

垤
t'ieh
(1) An anthill, II i. 2. 28. So Chü Hsi explains it, but in the dictionary its sound with that meaning is *chih*. (2) **垤澤**, the name of a gate, VII i. 86. 3.

城
ch'ang
(1) City walls, I ii. 13. 2: VII ii. 22. 3. **城郭**, inner and outer or suburban walls, II ii. 1. 2, 3: IV i. 1. 9: VI ii. 10. 4. (2) A city, cities, IV i. 14. 2. **司城**, V i. 8. 3. (3) **武城**, the name of a city, IV ii. 81. 1. **陽城**, *id.*, V i. 6. 1.

域
yü
A boundary; to bound in, II ii. 1. 4.

執
chih
To lay hold of, to hold; to apprehend, IV i. 7. 6; ii. 8. 4; 20. 2; 24. 2: VI ii. 12. 1: VII i. 85. 2. **執中**, to hold a medium; **執一**, to hold to one point, VII i. 26. 3, 4.

基
ch'i
鐵基, a hoe, II i. 1. 9.

堂
fang
The hall or principal apartment in a house, I i. 7. 4: VII ii. 84. 2. (2) **明堂**, the Brilliant palace, built for the purpose of Audience, I ii. 5. 1, 2.

堅
chien
Strong, I i. 5. 3: II ii. 1. 3.

堪
kan
To endure, IV ii. 29. 2.

堯
yao
The name of the ancient sovereign, II i. 2. 26; ii. 2. 4, *et al.*, *saeptissime*.

報
pao
To acknowledge, to reply to, VI ii. 5. 1.

場
ch'ang
(1) An open area or arena, III i. 4. 13.
(2) **場師**, a plantation keeper, VI i. 14. 3.

塗
tu
(1) Mire, mud, II i. 9. 1: V ii. 1. 1.
(2) **塗炭**. (2) Roads, I i. 8. 5; 7. 18.

塞
sai
To fill up, II i. 2. 13. **充塞**, to fill up and stop, III ii. 9. 9. So **茅塞**, VII ii. 21. 1.

填
tien
填然, the sound of the drum, I i. 8. 2.

境
man
Ornaments on walls, = to disfigure, III ii. 4. 5.

境
ching
A border, a boundary, I ii. 2. 3. **四境之內**, **四境**, I ii. 6. 3: II i. 1. 10.

執
tien
Name of a prince of Ch'ü, VII i. 83. 1.

墨
mo
(1) Ink. **繩墨**, a carpenter's marking line, VII i. 41. 2. (2) Black, III i. 2. 4. (3) Surname of a heresiarch. **墨者**, a Mohist, III i. 5. 1, 2: VII ii. 26. 1, 2. **墨氏**, III ii. 9. 9. **墨翟**, III ii. 9. 10, 14.

播
fan
Tombs, IV ii. 88. 1.

壑
ho
A channel for water; a ditch, III i. 5. 4: VI ii. 11. 3. In other cases, always in combination with **溝**, I ii. 12. 2: II ii. 4. 2: III i. 8. 7; ii. 1. 2: V ii. 7. 5.

壙
k'wang
A tract beyond cultivation, IV i. 9. 2.

壤
zang
(1) Mould, III ii. 10. 3. (2) **壤地**, territory, III i. 8. 14.

壤
huai
To pull down, III ii. 9. 5.

THE 38RD RADICAL, **士**.

士
shih
(1) A scholar, a man of education and ability. *Pussim*. (2) An officer, I i. 1. 4, *et saepe*. This and the preceding meaning run into each other. **上士**, **中士**, **下士**, **元士**, V ii. 2. 3, 5, 6, 7, 8.

壬
zün
仲壬, a son of the sovereign Tang, V i. 6. 5.

壯 Strong, V. ii. 5. 4. **壯**=in vigorous *ch'uang* manhood, I. i. 5. 3; ii. 9. 1; 12. 2: II. ii. 4. 2.

壹 Solely employed, exclusively active, II. i. 2. 1.

壺 A goblet, or jug; a vessel for liquids, I. ii. 10. 4; 11. 8: III. ii. 5. 5. Always in the phrase **壺漿**.

壽 Long life, VII. i. 1. 3.

shou

THE 35TH RADICAL, **夂**.

(1) Summer, III. ii. 7. 4: VI. i. 5. 5. (2) Great;—a name for China, III. i. 4. 12. (3) The name of a dynasty, I. ii. 4. 5: III. i. 8. 10: V. i. 6. 6; 7. 6; ii. 4. 4.

夏后氏, the great Yü, the founder of the Hsia dynasty, III. i. 8. 6. **夏后**,

a sovereign, sovereigns, of the Hsia, II. i. 1. 10: IV. i. 2. 5 (?): V. i. 6. 7. (4)

子夏, the designation of one of Confucius's disciples, II. i. 2. 6, 20: III. i. 4.

13. (3) **負夏**, the name of a place, IV. ii. 1. 1.

夔

Repeated,—the appearance of being reverential, V. i. 4. 4.

kuai

THE 36TH RADICAL, **夕**.

The evening, VI. ii. 14. 4.

夕

hsi

外

wai

The outside; outside; without, III. i. 4. 7; ii. 9. 1; 10. 5: V. ii. 4. 4; 6. 4: VI. i. 6. 7; ii. 6. 5: VII. i. 8. 2. (2) External; what is external, VI. i. 4. 1, 2, 4, 5; 5. 3; 5; ii. 15. 4. To make to be external, II. i. 2. 15. (3) **三年之外**, after three years; **於...外**, at a distance of..., V. ii. 1. 7; VI. ii. 18. 8. (4) In correlation with **內**, abroad, I. ii. 5. 5: II. ii. 2. 4. (5) **外丙**, a son of the sovereign Tang, V. i. 6. 5.

夜

ye

多

to

Night, IV. ii. 18. 2; 20. 5: VI. i. 8. 1, 2.

Many; much, I. i. 1. 4; iii. 1, 2, *et al.*, *saepe*. To become many, III. ii. 9. 5. In other cases it contains the copula in the same way. Many times, II. ii. 4. 2. Mostly, VII. i. 86. 2. **多聞** and **多聞識**, extensive information, V. ii. 7. 3: VI. ii. 18. 2.

THE 37TH RADICAL, **大**.

大

tai

Great, large; greatly. *Passim*. To make great, I. ii. 8. 5. **大**=if the result were great, III. ii. 1. 1. **大體**, the nobler

part of our nature, VI. i. 15. 1, 2. **大匠**, a master-workman, VI. i. 20. 2: VII. i. 41. 2. **大夫**, see **夫**. **大人**, see **人**.

太

tai

太甲, the name of a Book in the Shü-ching, II. i. 4. 6, *et al.* **太誓**, *id.*,

III. ii. 5. 6; V. i. 5. 8. **太丁**, a son of the sovereign Tang, V. i. 6. 5. **太王**,

an ancestor of the House of Cháu, I. ii. 8. 1; 5. 5; 14. 2; 15. 1. **太師**, the

Grand music-master, I. ii. 4. 10. **太公** and **太公望**, a minister of Wán and Wü, IV. i. 18. 1: VI. ii. 8. 6: VII. i. 22.

1; ii. 88. 3. **太山**, the T'ai mountain in Shantung, I. i. 7. 11: II. i. 2. 28: VII. i. 24. 1.

天

tien

(1) Heaven;—the material heaven: the heavens, the sky, I. i. 6. 6: II. i. 2. 13; 4. 3: IV. ii. 26. 3: V. i. 4. 1, 2: VII. i. 41. (2) Its more common use is for the

supreme, governing Power, with more or less of personality indicated, I. ii. 8. 2, 3; 7; 10. 2; 14. 3; 16. 3: II. i. 4. 6; 5. 6; 7.

2; ii. 1. 1, 2; 8. 2; 18. 1, 5: III. i. 5. 3: IV. i. 1. 10; 7. 1, 5; 8. 5; 12. 2: V. i. 5. 2,

3, 4, 5, 6, 7; 6. 1, 2, 4; 7. 5, 9; ii. 1. 2; 8. 4: VI. i. 6. 8; 7. 1; 15. 2; 16. 1, 2, 3; ii. 15. 2: VII. i. 1. 1, 2; 19. 3; 20. 3; 23.

1; ii. 24. 2: ? V. i. 1. 1, 2. (3) **天子**,

the highest designation of the sovereign, I. ii. 4. 5: II. ii. 7. 2, *et al.*, *saepe*. **天**

下, see **下**.

夫

fu

(1) A male, males, I. ii. 5. 5: III. i. 8. 17. A husband, I. ii. 5. 3. **夫**=a fellow,

I. ii. 8. 3. So, when joined with **褐**, II. i. 2. 4; with **頑**, V. ii. 1. 1; with **鄙**, V.

ii. 1. 3; with **薄**, VII. ii. 15. **夫婦**,

夫妻, III. i. 4. 8: IV. ii. 80. 5. **匹夫**, see **匹**. **丈夫**, see **丈**. **農夫**,

a husbandman, III. i. 4. 5, 9, *et al.* Observe **夫...布**, II. i. 5. 5. (2) **大夫**,

a general name for the officers of a court, below the chief minister. *Saepe*. See especially V. ii. 2. 3. (3) **夫子**=our

master—used in conversation. Applied to Mencius. *Passim*. Applied to Confucius. *Saepe*. **夫**=your husband, III.

ii. 2. 2. Observe IV. i. 18. 2, meaning, my master; and so generally, IV. ii. 24. 3.

(4) **夫人**, the wife of a prince, III. ii. 8. 3.

夫

fu

The 2nd tone. (1) An initial particle, which may generally be rendered by *now*. Sometimes, however, we must use *then* or *but*: and sometimes it will hardly admit

of being rendered in English. *Pussim*. (2) A final particle, with exclamatory force, IV. ii. 24. 2: VI. i. 1. 2; ii. 7. 2. (3) Intermediate in sentences, with a demonstrative force, I. i. 6. 6: II. ii. 2. 6: VII. i. 39. 4. To this are to be referred 今夫, 若夫, and 且夫, the two former of which are common.

失
shih

To lose, II. i. 1. 8; ii. 1. 4; 4. 1, 2, *et al.*, *saepe*. To lose,—not to get, I. i. 8. 4; 7. 24, *et al.* To fail of or in, III. ii. 1. 4: VI. ii. 7. 2, *et al.* 自失, to lose one's self, II. i. 9. 2: compare IV. i. 19. 1.

夷
i

(1) Even; evenly. In the phrase 夷考, VII. ii. 37. 6. (2) To wound, = to be offended, IV. i. 18. 2. (3) Used for 彝, the invariable rules of virtue, VI. i. 6. 8. (4) Barbarous tribes;—properly those on the east, as in 夷狄, III. ii. 9. 11. But used generally, III. i. 4. 12. We have also 昆夷, I. ii. 8. 1; 四夷, I. i. 7. 16; 東夷, IV. ii. 1. 1; and 西夷, I. ii. 11. 2, *et al.* (5) A surname, III. i. 5. (6) In the honorary epithet, 伯夷, II. i. 2. 22, 23, *et al.*, *saepe*. Also in the name, 管夷吾, VI. ii. 15. 1.

奄
yan

The name of a State, III. ii. 9. 6.

奉
fung

Services, VI. i. 10. 7, 8.

奇
ch'i

In a name. 官之奇, V. i. 9. 2.

契
hsieh

Shun's minister of Instruction, III. i. 4. 8.

奚
hsi

(1) An interrogative particle, = how, why, what, I. i. 7. 22; ii. 11. 2: III. ii. 1. 2; 5. 4: IV. ii. 28. 4, 6: V. i. 2. 3, 4; 8. 2; ii. 4. 6; 7. 4, 5: VI. ii. 1. 7; 2. 3: VII. i. 34; ii. 4. 3; 22. 3. 奚爲, I. ii. 16. 2: VI. ii. 18. 3. In names, 百里奚, V. i. 9. 1, 2: VI. ii. 6. 4; 15. 1.—嬖奚, III. ii. 1. 4.

奪
fo

To snatch, take by force; to rob, I. i. 1. 4; 8. 4; 5. 4; 7. 23: III. ii. 5. 2: IV. i. 16. 1: VI. ii. 1. 8. Observe VI. i. 15. 2.

奮
fan

To press forward; to make himself distinguished, VII. ii. 15.

THE 88TH RADICAL, 女.

女
nü

A woman, a female; a daughter, I. ii. 5. 5: III. ii. 4. 3; 5. 5: IV. i. 17. 1: V. i. 1. 3, 4; 2. 1; ii. 6. 6: VII. ii. 6. 女子, a daughter, III. ii. 2. 2; 8. 6.

女
zú

The 3rd tone. For 汝, you, your, I. i. 2. 4; ii. 9. 1, 2: III. ii. 1. 4; 2. 2.

女
nü

The 4th tone. To give a daughter to one in marriage, IV. i. 7. 2: V. ii. 6. 6.

好
háu

The 4th tone. To love, be fond of. *Saepe*. 好事, to be fond of strange things, V. i. 8. 1; 9. 1. 歸于好, to become friendly, VI. ii. 7. 3. Mencius never uses 好 as an adjective in the 3rd tone, 好 = good, fine, unless in V. i. 1. 4.

如
jü or zü

(1) As. *Saepe*. We often find 如是 and 如此, thus, such, so. (2) As = if, though, since, I. i. 3. 2; 5. 3; ii. 5. 4, 5, *et al.*, *saepe*. So 如使, VI. i. 7. 5; 10. 3, *et al.* (3) 如何, 如之何, 何如, see on 何, but observe the difference between 何如 at the beginning and at the end of a sentence. Observe also I. ii. 14. 3. (4) After adjectives, it = our termination *ly*, VII. i. 18; 12. 2, *et al.* (5) 如 = to wish, II. ii. 2. 1.

妃
fei

A consort, a wife. The dictionary says that the most honourable inmate of the harem next to the queen was called 妃, but it seems to have the highest meaning in I. ii. 5. 5.

妄
wang

Irregular, utterly lost, IV. ii. 28. 6.

妁
chiao

媒妁, a go-between, a matchmaker, III. ii. 8. 6.

妣
pi

A deceased mother. In 考妣, V. i. 4. 1.

妻
ch'i

A wife, I. i. 5. 4, *et al.*, *saepe*. 妻子, wife and child, wives and children. *Saepe*.

妻
ch'i

The 4th tone. To give to one to wife, V. i. 2. 2. To have to wife, V. i. 1. 4.

妾
ch'ieh

A concubine, IV. ii. 38. 1, 2: VI. i. 10. 7, 8; ii. 7. 3. In VII. ii. 34. 2, 侍妾 = 'attendants and concubines.' 妾婦 = women, III. ii. 2. 2.

始
shih

To begin; beginning; first, I. i. 2. 3; 8. 3; 4. 6; ii. 2. 3; 4. 9; 11. 2: II. i. 6. 7; ii. 10. 7: III. i. 8. 2 (N.B.), 13; 5. 3; ii. 5. 4: V. i. 2. 4; ii. 1. 6.

姑
ku

(1) For the present, if you please, I. ii. 9. 1, 2: II. i. 2. 21: VII. i. 39. 2. (2) In III. i. 5. 4, the meaning is undetermined.

姓
hsing

A, or the, surname, V. ii. 9. 1, 4: VII. ii. 36. 2. 百姓, the people, I. i. 7. 5, 6, 7, 10, 12, *et al.*, *saepe*.

委
wei

To give up; to cast away, II. ii. 1. 3: III. i. 5. 4.

委 *wei* The 4th tone. Public stores of grain, &c. **委吏**, the first office held by Confucius, V. ii. 5. 4.

姜 *chiang* **姜女**, the wife of king T'ai. **姜** is the surname, I. ii. 5. 5.

姣 *chiào* Beauty, VI. i. 7. 7.

威 *wei* Majesty, dread, I. ii. 8. 3; III. ii. 2. 3. To overawe, II. ii. 1. 4.

娶 *ch'ü* To marry (on the part of the man), IV. i. 26. 2; V. i. 2. 1, 2; ii. 5. 1.

婦 *fü* (1) A married woman, a wife, III. i. 4. 8; ii. 2. 2. **匹婦**, III. ii. 5. 3; V. i. 7. 6; ii. 1. 2; VII. i. 22. 2. See **匹**. (2) A name, **馮婦**, VII. ii. 23. 2.

媒 *mei* **媒妁**, a matchmaker, III. ii. 8. 6.

妻 *láu* A name. **離妻**, IV. i. 1. 1.

媚 *mei* To flatter, VII. ii. 87. 9.

嫁 *chiá* To be married (on the part of the woman), III. ii. 2. 2.

嫂 *sáo* An elder brother's wife, IV. i. 17. 1, 3; V. i. 2. 3.

嬖 *pi* A favourite (in a bad sense), and **嬖人**, I. i. 7. 16; ii. 16. 1, 3; III. ii. 1. 4.

贏 *ying* The name of a place, II. ii. 7. 1.

THE 89TH RADICAL, **子**.

子 *tsze* (1) A son. *Passim*. But often it is equivalent to *child, children*;—especially in the frequently recurring phrase **妻子**.

So, in **赤子**, an infant, III. i. 5. 3. **女子**, a daughter, III. ii. 8. 6.

處子, a virgin daughter, VI. ii. 1. 8.

(2) A general appellation for virtuous men, which may be translated by *gentleman, disciple, philosopher, &c.* *Saepe*. In this sense it is often used in conversation, and is equivalent to *You, Sir*. Observe

吾子, II. ii. 1. 3, and **二三子**, my friends, my disciples, I. ii. 15. 1. In this sense it is very common after surnames and honorary epithets. We have

孔子, **孟子**, **告子**, &c. &c. It is used also after the surname and name or epithet together, as in **孟獻子**, *et al.* (3) A title of nobility, V. ii. 2. 3, 4. 5. So, in **微子**, II. i. 1. 8; VI. i. 6. 3, and **箕子**, II. i. 1. 8. (4) It enters

often into designations, as in **子路**, **子思**, &c. &c. Into names also, as in

西子, IV. ii. 25. 1, and perhaps **孺子**, IV. ii. 24. 2. **子叔**, II. ii. 10. 6,

and **子濯**, IV. ii. 24. 2, seem to be equivalent to surnames. (5) Phrases formed with **子** are—**天子**, the highest name for the sovereign. *Saepe*.

子弟, sons and younger brothers—youths, I. ii. 11. 3; II. i. 5. 6, *et al.*; **弟子**, disciples, II. i. 1. 7; ii. 10. 3; 11. 3; IV. i. 7. 3; **子孫**, descendants, I. ii. 14. 3, *et al.* Observe IV. i. 7. 3; **先子**, see

先: **世子**, the crown prince, III. i. 1. 1, *et al.*; **眸子**, the pupil of the eye, IV. i. 15. 1, 2; **樹子**, the designated heir, VI. ii. 7. 3; **夫子**, see **夫**; **小子**, little children, said to the disciples by Confucius, IV. i. 8. 3; 14. 1; **孺子**, a boy, II. i. 6. 3; IV. i. 8. 2; **童子**, *id.*, III. ii. 5. 2, 3; and **君子**, see **君**.

子 *chieh* Half-an-oue, V. i. 4. 2.

孔 *k'ung* A surname. That of Confucius. *Passim*. **孔距心**, II. ii. 4. 2, 4.

存 *ts'un* (1) To be in, IV. i. 15. 1, *et al.* **存**—to abide, VII. i. 18. 3. (2) To be preserved, II. i. 1. 8, *et al.*, *saepe*. **存**—to be alive, VII. i. 20. 2. To preserve, IV. ii. 19. 1, *et al.* Observe **存心**, IV. ii. 28.

孝 *hsiao* (1) Filial piety; filial; to be filial, I. i. 8. 4; 5. 3; 7. 24, *et al.*, *saepe*. (2) The honorary epithet of a duke of Wei, V. ii. 4. 7.

季 *chi* (1) In a name, VI. i. 5. 1, 5. (2) A surname, V. i. 14. 1.—V. ii. 4. 7. **季孫**, II. ii. 10. 6. Observe **季子** and **季任**, VI. ii. 5.

孟 *máng* (1) The great, chief, **趙孟**, VI. i. 17. 2. (2) A surname. That of Mencius. *Passim*. **孟仲子**, II. ii. 2. 3.—**孟季子**, VI. i. 5. 1, 5.—**孟獻子**, V. ii. 8. 2.—**孟施舍** and **孟賁**, II. i. 2. 2, 5, 6, 8.

孤 *kü* Young and fatherless, I. ii. 5. 3. **孤**—friendless, VII. i. 18. 2.

孳 *nü* Children. Said by Chü Hsi to mean wives and children, I. ii. 5. 3.

孩 *hái* An infant, able to smile. **孩提之**
童, VII. i. 15. 2.

孫 *sun* (1) A grandson, IV. i. 2. 4. **子孫**
descendants, I. ii. 14. 3. Observe **孫**
子, IV. i. 7. 5. (2) In double surnames,
II. i. 1. 1, *et al.*—II. ii. 10. 6.—VI. ii. 15. 1.

孰 *shú* Who, which:—interrogative, I. i. 6. 3,
5, 6; 7. 17, 18; ii. 1. 4: IV. i. 19. 1, 2, *et al.*

孳 *tsze* **孳孳**, to be earnest and careful in,
VII. i. 25. 1, 2; 41. 1.

學 *hsü* (1) To learn; learning, I. ii. 9. 1, 2: II.
i. 2. 19, 22, *et al.*, *saepe*. **學問**, to study,
III. i. 2. 4: VI. i. 11. 4. (2) A school, or
college, of a higher order, III. i. 8. 10.

孺 *zú* (1) **孺子**, a boy, II. i. 6. 3: IV. i. 8.
2. (2) In a name, IV. ii. 24. 2.

孽 *nieh* (1) The sons of concubines, VII. i. 18. 2.
(2) **孽** = calamities, II. i. 4. 6: IV. i. 8. 5.

THE 40TH RADICAL, 宀.

宇 *yü* The sides of a house, below the eaves.
宇—a settlement, I. ii. 5. 5.

宅 *chái* A homestead, a dwelling, I. i. 8. 4; 7.
24: II. i. 7. 2: IV. i. 10. 2, 3: VII. i. 22. 2.

守 *sháu* To guard, have the charge of; to ob-
serve, but with the idea of guarding, I.
ii. 4. 5; 18. 2; 15. 2: II. i. 2. 6, 8; ii. 5. 5:
III. i. 8. 18; ii. 4. 3: IV. i. 8; 19. 1, 2;
ii. 81. 2: VI. ii. 5. 1: 7. 5: VII. ii. 82. 1,
2. **守者**, a keeper, VII. i. 86. 3.

安 *án* (1) Ease, quiet, VI. ii. 15. 5: VII. ii.
24. 1. (2) Tranquil; to be in repose; to
repose in, II. i. 7. 2; 12. 5: IV. i. 10. 2, 3;
8. 1: V. i. 5. 6: VII. i. 82. 2. (3) To give
repose to, I. ii. 8. 6, 7, 8: II. ii. 11. 3: VII.
i. 19. 2. (4) Quietly, in tranquillity, I. i.
4. 1: III. ii. 2. 1: IV. ii. 14. 1.

宋 *sung* (1) The name of a State, II. i. 2. 16; ii.
8. 1, 3: III. i. 1. 1; 2. 1; 4. 3, *et al.* (2) A
surname, VI. ii. 4. 1.—VII. i. 9. 1.

完 *wan* Complete; to complete, IV. i. 1. 9: V.
i. 2. 3.

宗 *tsung* Pertaining to one's ancestors. In the
phrase **宗廟**, the ancestral temple, I.
ii. 11. 3: IV. i. 8. 3: VI. ii. 8. 5; 10. 4.
宗國, the State which we honour, III.
i. 2. 3.

官 *kwan* An officer. **百官**, all the officers,
III. i. 2. 3, 4, 5, *et al.* An office, V. ii. 2.
6, 7, 8, 9, *et al.* In some cases it is hard
to say to which of these meanings we
should assign the character. Applied to
the senses and the mind, VI. i. 15. 2.

定
ting

(1) To settle, compose; to be settled,
I. i. 6. 2: III. i. 2. 3; 8. 13; ii. 9. 3 (N.B.):
IV. i. 20; 24. 2; 28. 2: V. ii. 9. 4: VII. i.
21. 2, 3. (2) An honorary epithet, III.
i. 2. 1.

宜
i

(1) To be right, reasonable; to seem
to be; ought, ought to be, I. i. 7. 7; ii. 2.
2, 3: II. ii. 2. 5; 9. 3: III. ii. 1. 1: IV. i.
1. 7; 24. 2; ii. 24. 1; 28. 4: V. i. 2. 1; ii.
5. 3: VII. i. 41. 1. (2) In a name, VII.
ii. 88. 3.

客
k'o
室
shih

A visitor, a stranger, II. ii. 11. 3.

(1) A house, I. ii. 9. 1: II. ii. 10. 3, *et al.*,
saepe. **宮室**, houses, edifices, III. ii.
9. 5: VI. i. 10. 7; ii. 10. 4: VII. i. 26. 2.
室—a palace, V. ii. 8. 5. **室**—a family,
a house, IV. i. 6. 1: V. ii. 2. 1: VI. ii. 10.
3. ? **處室者**, IV. ii. 83. 1. (2) **室**
—a wife. **有室**, III. ii. 8. 6. **男女**
居室, male and female dwell together,
V. i. 2. 1.

宣
hsüan

An honorary epithet. **齊宣王**,
I. i. 7. 1, *et al.*, *saepe*.

宮
kiung

(1) A palace, V. i. 2. 3; 5. 7; 7. 9. **宮**
—a house, an establishment, III. i. 4. 5.
宮室, see **室**. (2) A surname, V. i.
9. 2. In the double surname **北宮**, II.
i. 2. 4, 6.—V. ii. 2. 1. (3) **上宮** and
雪宮 are the names of two palaces,
VII. ii. 80. 1: I. ii. 4. 1.

害
hái

(1) To injure; to be injured; injury,
I. ii. 15. 1: II. i. 2. 13, 16, *et al.*, *saepe*. It
is often followed by **於**, III. i. 4. 4, *et al.*
(2) In a name, **浩生不害**, VII. ii.
25. 1.

害
ho

What, why, I. ii. 2. 4. **Chü Hsi**, how-
ever, explains it here by **when**.

宴
yen

To be at ease, to feel happy, III. ii. 8. 3.

宵
hsiao

At night, III. i. 8. 2.

宰
ts'ai

(1) A chief officer, IV. i. 14. 1. **冢宰**,
see **冢**. (2) A surname, II. i. 2. 18, 25, 26.

家
chia

(1) A house, a home, III. ii. 2. 2. (2)
A family, families, I. i. 8. 4; 7. 24: III.
i. 8. 19: VII. i. 22. 2. (3) A family, a
clan,—the possessions of a great officer.
Passim. This is the most common use of
the term in Mencius. The combination
國家 is frequent, see **國**. Some-
times it = the chief of such a family,
I. i. 1. 4: V. ii. 8. 2, 3. (4) A husband,
有家, III. ii. 8. 6. Observe **家邦**,
I. i. 7. 12; and **東家**, VI. ii. 1. 8.

容
yung

(1) Countenance, deportment, V. i. 4. 1; VII. ii. 83. 2. (2) To be tolerated, VI. ii. 8. 2. To get the countenance of, VII. i. 19. 1. (3) To be admitted (as light), VII. i. 24. 2. (4) **罪不容於死**, death is not enough for the crime, IV. i. 14. 2.

宿
hsü

(1) To stop over night, II. ii. 2. 4; 11. 1, 3 (N.B.); 12. 1, 4, 6. (2) **宿** = to cherish, V. i. 8. 2.

密
mi

遏密, to hush, V. i. 4. 1.

寇
k'au

(1) A robber, plunderers, IV. ii. 8. 1, 4; 81. 1, 2. (2) **司寇**, chief minister of Justice, VI. ii. 6. 6.

富
fü

(1) Riches; rich; to become rich, I. ii. 5. 3; 16. 2; II. ii. 2. 6; 10. 5, *et al.*, *saepe*. Often in the phrase **富貴**. **富** = abundant, good, VI. i. 7. 1. (2) To make rich, IV. i. 14. 2; VI. ii. 9. 1. To desire the riches of, III. ii. 5. 3.

To sleep, VI. ii. 18. 1, 3.

寐
mei寒
han

To suffer from cold, I. i. 8. 4; 7. 24. **寒疾**, a cold, II. ii. 2. 1. To subject to the influence of cold, VI. i. 9. 2.

察
ch'ü

To examine, to observe closely, I. i. 8. 1; 7. 10; II. 7. 4, 5; IV. ii. 19. 2; VII. i. 5. **察** = to be extremely particular, VII. i. 46. 2 (observe the idioms).

To lodge (active), IV. ii. 81. 1.

寓
yü寡
kuä

(1) Few, little, generally in correlation to **多** or **衆**, I. i. 7. 17; II. i. 2. 16, *et al.* (2) Old and husbandless, widowed, I. ii. 5. 3. (3) **寡人**, the humble designation of themselves by the princes,—the opposite of our We, I. i. 8. 1; 4. 1; 5. 1; 7. 4, *et al.* (4) **寡** = equal,—in the phrase **寡妻**, which is explained by **嫡**—such a wife as seldom is to be found, I. i. 7. 12. Compare **寡小君** in Analects, XVI. xiv.

實
shih

(1) To be full; to fill, I. ii. 12. 2; III. ii. 5. 5 (**實** = to put). Joined with **充**, VII. ii. 25. 5, 6; 81. 3. (2) Sincerity, VII. i. 37. 3. **其實**, in reality, III. i. 8. 6. **實** = meritorious services, VI. ii. 6. 1. (3) Fruit, III. ii. 10. 1. Metaphorically, IV. i. 27. 1, 2.

To enjoy repose; to give repose to, III. ii. 9. 11; VII. ii. 4. 5.

寧
ning寬
k'uan

(1) Wide and loose, II. i. 2. 4, 7. (2) Generous, V. i. 1. 3; VII. ii. 15.

寶
pao

Precious things, VII. ii. 28.

寵
ch'ung

To distinguish, to exalt, I. ii. 8. 7.

THE 41st RADICAL, 寸.

寸
ts'un

An inch, inches, II. ii. 7. 2; IV. ii. 7 (N.B.); VI. ii. 1. 5; 2. 2. Observe **尺寸**, VI. i. 14. 1, 6.

封
fang

(1) Dykes. **封疆**, the border-divisions of a State, II. ii. 1. 4. (2) To appoint,—to territory or office, V. i. 8. 1, 2; VI. ii. 7. 3; 8. 6.

射
shih

To shoot with an arrow and string; to shoot, VI. i. 9. 3; II. 2. 3.

射
shé

To shoot; archery, V. ii. 1. 7; VI. i. 20. 1. **射者**, an archer, II. i. 7. 5; III. ii. 1. 5. So, sometimes, **射** alone.

將
chiang

(1) Shall, will, should, would; to be going to, to be about to. *Passim*. It expresses a purpose, and often, especially in questions, puts it delicately. Will be, III. i. 1. 5. (2) To offer, present, V. ii. 6. 5. (3) ? To assist, IV. i. 7. 5. (5) **將軍**, a general, VI. ii. 8. 1.

專
chuan

Entirely, exclusively, II. i. 1. 3. **專心**, with exclusive attention, VI. i. 9. 3. To presume, take on oneself, VI. ii. 7. 3.

尊
tsun

To honour, II. i. 4. 2; 5. 1, *et al.*, *saepe*. Honour; to be honoured, VII. i. 82. 1. Honourable, II. i. 7. 2; III. ii. 6. 2. An honourable situation, V. ii. 5. 2, 3. Honourable things, II. ii. 2. 6.

尋
hsün

A measure of eight cubits, III. ii. 1. 1, 3.

對
t'ui

To reply. *Saepe*. Used properly of the reply of an inferior to a superior.

導
t'ao

To lead, conduct, IV. ii. 8. 3. To lead on, influence, VII. i. 22. 3.

THE 42ND RADICAL, 小.

小
hsiao

Small, little; a little (adverb). *Saepe*. **小** = mean creatures, VII. ii. 19. 3. To consider small, VII. i. 24. 1. To make small, I. ii. 9. 1. Of phrases with **小** we have—**小子**, see **子**; **小人**, the opposite of **君子** and **大人**, *saepe*; **小體**, the meaner part of our constitution, VI. i. 15. 1, 2 (compare 14. 2, 5); **小民**, the inferior people, III. i. 8. 10; **小勇**, mean, small valour of a bravo, I. ii. 8. 5; **小丈夫**, a small man, II. ii. 12. 6; **小功**, the name of the five months' period of mourning, VII. i. 46. 2; **小弁**, name of an ode, VI. ii. 8. 1, 4.

少 (1) Few, I. ii. 1.4: V. i. 6.2. **加少**, to decrease, I. i. 8. 1. (a) In a little, V. i. 2. 4.

少 The 4th tone. Young, V. i. 1. 5.

尚 (1) Still (adv.), III. i. 5. 1; ii. 10. 6. (2) To exalt, VII. i. 83. 2, 3. (3) To surpass, II. ii. 2. 9: VII. ii. 22. 1. (4) **尚** = to go up to court, V. ii. 8. 5. To ascend, V. ii. 8. 2. (5) To add to, be added to. **不可尚已**, III. i. 4. 13. Observe **草尚之風**, the grass, when the wind is on it ... , III. i. 2. 4.

THE 48th RADICAL, **尢**.

尢 (1) A fault, I. ii. 4. 9. (2) To grudge against, to blame, I. ii. 12. 2: II. ii. 18. 1.

尢 To go to, to approach, I. i. 6. 2, 7; 7. 4, 6, 7, *et al.*, *saepe*.

THE 44th RADICAL, **尸**.

尸 To personate the dead at sacrifices, being a resting-place for their spirits, VI. i. 5. 4.

尺 A cubit, II. i. 1. 8: III. i. 4. 17; ii. 1. 1, 3: VI. i. 14. 1, 6; ii. 2. 2: VII. ii. 84. 2.

尼 The 4th tone. To stop, I. ii. 16. 3.

仲尼, the designation of Confucius, I. i. 4. 6; 7. 2, *et al.*

(1) **伊尹**, the chief minister of the sovereign Tang, II. i. 2. 22, 23, *et al.*, *saepe*.

(2) A surname, II. ii. 12. 1, 3, 7. **尹公**, apparently a double surname, IV. ii. 24. 2.

(1) To dwell, reside, in,—generally applied to places, but sometimes to official positions; residence, seat. *Passim*. It is applied metaphorically also to virtues, and their opposites, as in II. i. 4. 1: III. ii. 2. 1, 3: III. i. 10. 1, 3; compare II. ii. 2. 19. In VII. ii. 87. 11, **居之**—their principles; compare IV. ii. 14. **居一**, to choose an alternative, II. ii. 3. 1. In VII. i. 86. 1, 2, 3, **居**—status, position. In VI. ii. 9. 3, = to retain. **居者**, those who stayed at home, I. ii. 5. 4. (2) In a name, III. ii. 6. 2.

(1) A house, III. i. 8. 2: IV. ii. 81. 1 (N.B.) (2) **屋廬**, a double surname, VI. ii. 1. 1.

屋 (1) To bend (act.), III. ii. 2. 3. To be bent, VI. i. 12. 1. (2) The name of a place in Tsin, V. i. 9. 2.

屑 Always in the phrase **不屑**,—not to consider pure, not to condescend or

屏屨屬屬
ping
chü
lü
shü
chü

stoop to, II. i. 9. 1, 3: VI. i. 10. 6; ii. 16. 1: VII. ii. 87. 7.

The 3rd tone. To drive away, IV. ii. 80. 5.

Shoes or sandals, made of woven materials, III. i. 4. 1, 17, 18; ii. 10. 4: VI. i. 7. 4: VII. ii. 80. 1, 2.

To tread, V. ii. 7. 8.

Belongings, = relationships, IV. ii. 80. 5.

To collect, I. ii. 15. 1.

THE 46th RADICAL, **山**.

山
shan

Hills, a mountain, II. ii. 1. 4: III. i. 4. 7: VI. i. 2. 3; 8. 1. **山** = wooded hills, I. i. 8. 3. **山徑**, hill-paths, VII. ii. 21.

東山, VII. i. 24; **太山**, I. i. 7. 11: II. i. 2. 28: VII. i. 24; **梁山**, I. ii. 15.

1; **崇山**, V. i. 8. 2; **羽山**, V. i. 3. 2; **箕山**, V. i. 6. 1; **牛山**, VI. i. 8. 1; and **岐山**, I. ii. 14. 2; 15. 1,—are all names of mountains.

岌岌, dangerous, unsettled, V. i. 4. 1.

岌岌
lo
ch'i

A mountain, by which was the original seat of the Ch'au family, giving also its name to the adjacent country, I. ii. 5. 3, 5.

岐周, IV. ii. 1. 2. **岐山**, see **山**.

岑
chin

A small high hill. **岑樓**, VI. ii. 1. 5.

崇
ch'ung

(1) The name of a place in Ch'i, II. ii. 14. 2. (2) **崇山**, see **山**.

崩
pang

To die,—spoken of a sovereign, II. i. 1. 7: V. i. 5. 7; 6. 1, 5. **崩角**, the horns lowered to the ground, as when two bulls are fighting, VII. ii. 4. 5.

嶕嶭
yo

A corner or bend of a hill, VII. ii. 23. 2.

巍巍
wei

A neighbourhood in the capital of Ch'i, III. ii. 6. 1.

巍巍, majestic, III. i. 4. 11: VII. ii. 84. 1.

巖巖
yen

Precipitous, VII. i. 2. 2.

THE 47th RADICAL, **川**.

川
ch'uan

A stream, IV. i. 1. 1.

巡
hsün

To perambulate. **巡狩**, to make a tour of inspection—spoken of the ancient sovereigns, I. ii. 4. 5: VI. ii. 7. 2.

屈
ch'ü

屑
hsieh

巢 Nests, = shelter-huts, III. ii. 9. 3.

州 (1) 幽州, the name of a place, V. i. 8. 2. (2) In a name, III. ii. 6. 2.

THE 43RD RADICAL, 工.

工 (1) A workman, VII. i. 41. 2. 百工, the various workmen, III. i. 4. 5, 6. 工 = a charioteer, III. ii. 1. 4. 工師, the master of the workmen, I. ii. 9. 1. (2) In opposition to 朝, = officers, IV. i. 1. 8. (3) 共工, the title of an ancient high officer, V. i. 8. 3.

左 The left. 左右, to—on—the left and right, I. ii. 6. 3; II. ii. 10. 7; IV. ii. 14. 1. 左 = attendants, I. ii. 7. 4, 5; ? disciples, IV. ii. 21. 1.

巧 Skill; skilful; to be skilful, IV. i. 1. 1; V. ii. 1. 7; VII. i. 7. 2; ii. 5.

巨 Large, great, I. ii. 9. 1; III. i. 4. 18; IV. i. 6. 巨擘, the thumb, III. ii. 10. 2.

巫 A witch,—one who prays and makes incantations on behalf of others, II. i. 7. 1.

差 An order; a difference, III. i. 5. 3; V. ii. 2. 8.

THE 49TH RADICAL, 己.

己 Self. Myself. Himself, yourself,—and the plurals. *Passim*. 自己, the same, II. i. 4. 5. Observe III. ii. 10. 5; VI. ii. 8. 2; VII. i. 9. 5.

(1) To stop, end, I. ii. 5. 1; III. ii. 8. 1, 2, 3, *et al.*, *saepe*. 無己, if I may not stop, I. ii. 18. 2. Its most common use is at the end of sentences in the phrase 而已矣, and there stop, = and nothing more. *Passim*. So 而已, alone, VI. ii. 2. 2. Also without the 而, IV. ii. 80. 5. 不得已, not to be able to stop, what is the result of necessity, is also frequent, I. ii. 7. 3; 14. 2, *et al.*, *saepe*. 己, alone, at the end of clauses and sentences, gives strong emphasis to the previous assertion, I. i. 7. 16, 20; II. i. 9. 1, 2, *et saepe*. (2) 己 = to decline, VI. i. 10. 8; to avoid, IV. i. 9. 4; to dismiss, I. ii. 6. 2. (3) Indicates the past tense. Must be translated sometimes by *was*, *were*, I. ii. 16. 1; IV. ii. 10. 1; VI. ii. 18. 8.

巷 A lane, IV. ii. 29. 2.

THE 50TH RADICAL, 巾.

市 A market-place, markets, I. i. 7. 18; ii. 5. 3; 11. 2; 15. 1, *et al.* 市井之臣, V. ii. 7. 1. In II. ii. 10. 7, 爲市者 is probably—'those who established markets,' rather than 'market-dealers.' Observe II. i. 5. 2.

布 Cloth,—of flax, III. i. 4. 17; ii. 4. 3; VII. ii. 27. ? II. i. 5. 5.

希 Always in the phrase 幾希, 'little,' few, IV. ii. 19. 1; 88. 2; VI. i. 8. 2; VII. i. 16.

帛 Cloth,—of silk, I. i. 8. 4; 7. 24; III. i. 4. 17; VII. i. 22. 2, 3. 幣帛, VI. ii. 10. 4; see 幣.

帝 (1) A ruler, or sovereign, the ruler;—used of Yao and Shun, II. i. 8. 9; V. i. 1. 3, 4; 2. 2; ii. 8. 5. (2) 上帝, God, the most High God, I. ii. 8. 7; IV. i. 7. 5; ii. 25. 2.

帥 A leader, II. i. 2. 9.

帥 Formerly in the entering tone. To lead, V. i. 4. 1.

(1) A military host, I. ii. 4. 6; 10. 4; 11. 3; VI. ii. 4. 5, 6. 六師, the royal armies, VI. ii. 7. 2. (2) A teacher, master, III. i. 1. 4; 8. 11; 4. 12, 14, *et al.* So, 先師, IV. i. 7. 3. (3) To make one's master, to follow, IV. i. 7. 4. (4) 塲師, a plantation-keeper, VI. i. 14. 3. 工師, the master of the workmen, I. ii. 9. 1. 太師, the Grand music-master, I. ii. 4. 10. So, 師 alone, IV. i. 1. 1; VI. i. 7. 6. 士師, the chief criminal judge, I. ii. 6. 2; II. ii. 5. 1. 右師, title of a high officer, IV. ii. 27. 1, 2. ? II. ii. 14. 3.

席 A mat, mats, III. i. 4. 1.

帶 A girdle, a sash, VII. ii. 82. 1.

常 Regular, V. ii. 6. 2, 4. Constant, unchanging, IV. i. 7. 5. 常 = an average, III. i. 8. 7. 常常, constantly, V. i. 8. 3.

幣帛, pieces of silk given as gifts or presents, VI. ii. 10. 4. So, 幣 alone, V. i. 7. 3; VI. ii. 5. 1; VII. i. 87. 2.

幡 I. q. 翻幡然, changing-like, suddenly, V. i. 7. 4.

THE 51st RADICAL, 干.

干
kan

(1) A shield, I. ii. 5. 4; V. i. 2. 3. (2) To seek for, II. ii. 12. 1; VII. ii. 33. 2. (3) In names. 比干, the uncle of the tyrant Ch'au, II. i. 1. 8; VI. i. 6. 3. 一段干木, III. ii. 7. 2.

平
p'ing

(1) To be brought to a state of perfect order. Spoken of the physical condition of the country, III. i. 4. 7; of its government, III. ii. 9. 11; IV. ii. 29. 1; VII. ii. 32. 2. 平治, II. ii. 18. 5; IV. i. 1. 1.

平政, to make government even, to dispense equal justice, IV. ii. 2. 4. Compare III. i. 2. 13. (2) Even, level, IV. i. 1. 5; III. ii. 9. 4. 平旦, the day-break, the time evenly between night and day, VI. i. 8. 2. (3) An honorary epithet, V. ii. 8. 5—II. ii. 16. 1. (4) 平陸, the name of a place, II. ii. 4. 1; VI. ii. 5. 1, 2, 6. A year, years. Saep.

年
nien幸
hsing

Fortunate, lucky; fortunately, III. i. 2. 1; IV. i. 1. 8. Observe the idiom of 幸 followed by 而, II. ii. 2. 1; IV. ii. 20. 5.

THE 52nd RADICAL, 幼.

幼
yü

Young, to treat as the young; the young, I. i. 7. 12; ii. 5. 3; 9. 1; III. i. 4. 8; ii. 6. 2; VI. ii. 7. 3.

幽
yü

(1) Dark, III. i. 4. 15. (2) An honorary or rather dishonouring epithet of a sovereign, IV. i. 2. 4; VI. i. 6. 2. (3) 幽州, the name of a place, V. i. 3. 2.

幾
chi

The 1st tone. (1) To hope, VII. i. 41. 1. (2) In the phrase 幾希, little, few, IV. ii. 19. 1; 33. 2; VI. i. 8. 2; VII. i. 16. (3) In the phrase 庶幾, near to, or expressive of a wish, I. ii. 1. 1, 3, 7; II. ii. 12, 4, 5.

幾
chi

Several, I. ii. 12. 2; II. ii. 4. 2. ? how many, IV. i. 24. 2.

THE 53rd RADICAL, 序.

序
hsü

(1) A kind of school, I. ii. 8. 4; 7. 24; III. i. 8. 10. (2) A due order, III. i. 4. 8.

底
ti

(1) I. q. 砥 a whetstone, V. ii. 7. 8. (2) 底 = to come to, IV. i. 28. 2.

庖
p'ao

A kitchen; shambles, I. i. 4. 4; 7. 8; III. ii. 9. 9. 庖, the master of the kitchen, ? purveyor, V. ii. 6. 6.

府
fú

A treasury. 府庫, I. ii. 12. 2; III. i. 4. 3; VI. ii. 9. 1.

庠
hsiang

A kind of school, I. i. 8. 4; 7. 24; III. i. 8. 10.

庭
ting

The court below and before the hall or principal apartment of a house, IV. ii. 33. 1.

度
tú

(1) A measure for determining the length, I. i. 7. 13. (2) A model, rules, I. ii. 4. 5; II. ii. 7. 2; IV. i. 1. 8.

度
to

To measure, I. i. 7. 9, 13.

庫
kú

An arsenal, 府庫, see 府.

庫
kú

有庫, the name of a State, V. i. 3. 2, 3.

庶
shü

(1) Numerous, 庶物, the multitude of things, IV. ii. 19. 2. 庶民, the masses of the common people, I. i. 2. 3; IV. ii. 19. 1; VII. ii. 37. 13. 庶人, the common people, I. i. 1. 4; II. ii. 7. 2, et al., saepe. (2) In the phrase 庶幾, see 幾.

康
kang

康誥, the name of a Book in the Shü-ching, V. ii. 4. 4.

庚
yü

庚公 appears to be a surname, IV. ii. 24. 2.

庚
sü

To pilfer and hide, VII. ii. 30. 3. Not well made; see the dictionary. I. q. 庚 below, and in Analects, II. 10. 4, 5.

庸
yung

(1) Ordinary, VI. i. 5. 4. (2) Merit; to think of one's merit, VII. i. 13. 3. (3) 附庸, a name of certain small principalities, V. ii. 2. 4.

廉
lien

Pure, disinterested; purity, moderation, III. ii. 10. 1, 2; IV. ii. 23; V. ii. 1. 1; VII. ii. 15; 37. 11. (2) 飛廉, a supporter of the tyrant Ch'au, III. ii. 9. 6.

度
sü

To hide, be concealed, IV. i. 15. 2.

廐
chiü

A stable, I. i. 4. 4; III. ii. 9. 9. But this is a vulgar form of the character in the first text.

廚
ch'ü

A kitchen, I. i. 7. 8.

廛
ch'an

(1) A house, a dwelling-place, III. i. 4. 1. (2) A stance for a shop or booth, II. i. 5. 5. To levy a ground-rent on such stance, II. i. 5. 2.

廟
miao

A shrine or temple. Always in the phrase 宗廟; see 宗.

廢
fei

To put aside, disregard; to make void, I. i. 7. 4; IV. ii. 24. 2; V. i. 2. 1; 6. 4; VII. i. 26. 4; 41. 2. To decay;—spoken of States, IV. i. 8. 2.

廣
kuang

Wide, III. ii. 2. 3; VII. i. 21. 1; 36. 2. 廣譽, wide-reaching praise, VI. i. 17. 3.

廩
lǐn A granary. Always in connexion with 倉, I. ii. 12. 2: III. i. 4. 3: V. i. 1. 3; 2. 3; ii. 6. 6. **廩人**, the store-keeper, V. ii. 6. 5.

廬
lú (1) The shed tenanted by a prince mourning for his father, III. i. 2. 5. (2) **屋廬**, see 屋.

THE 54TH RADICAL, 廩.

廷
tíng A courtyard. In the phrase **朝廷**, the court, II. ii. 2. 6: IV. ii. 27. 3.

THE 55TH RADICAL, 廷.

弈
yì **小弈**, the name of an ode in the Shih-ching, VI. ii. 8. 1, 2, 4. **弈**, Chess-playing, IV. ii. 30. 2: VI. i. 9. 3. **弈秋**, a name or nickname, VI. i. 9. 3.

THE 56TH RADICAL, 弈.

式
shì To make a model, to imitate, II. ii. 10. 3.

弑
shì To murder; to be murdered.—Spoken with reference to killing a sovereign, I. i. 1. 4; ii. 8. 2: III. ii. 9. 7: IV. i. 2. 4.

THE 57TH RADICAL, 弑.

弓
gōng A bow, I. ii. 5. 4: IV. ii. 24. 2: VI. i. 9. 3; ii. 8. 2. **弓人**, a bow-maker, II. i. 7. 3.

弟
dì (1) A younger brother, II. ii. 9. 3: III. i. 4. 2, et al., *saepe*. Found often along with **兄**. But sometimes **兄弟**=relatives, V. ii. 8. 1; and in V. i. 8. 2, it=sisters. **子之兄弟**, you and your brother, III. i. 4. 12. **子弟**, sons and younger brothers=youths. *Saepe*. In II. i. 5. 6, it seems to=children; and in VII. ii. 1. 2, a son. (2) Used for **悌**, fraternal duty, VII. i. 89. 2. (3) **弟子**, disciples, II. i. 1. 7: II. ii. 10. 3; 11. 3 (=I, your disciple): IV. i. 7. 3.

弔
tiào (1) To condole with,—on occasions of death and mourning, II. ii. 2. 2; 6. 1: III. i. 2. 5; ii. 8. 1, 2, 3: IV. ii. 27. 1. (2) To console, I. ii. 11. 2: III. ii. 5. 4.

引
yǐn To draw; to lead on; to lead away, VI. i. 15. 2; ii. 8. 9: VII. i. 41. 3. **引**=to take, III. ii. 6. 1. **引領**, to stretch out the neck, I. i. 6. 6.

Not. *Passim*.

弗
fú A bow,—the name of that belonging to Shun, V. i. 2. 3.

弱
jiào Weak, the weak, I. i. 7. 17; ii. 12. 2: III. ii. 5. 2: IV. i. 7. 1.

張
chāng (1) To draw a bow. **張**=to display, to be displayed, I. ii. 5. 4: III. ii. 5. 6.

(2) **子張**, one of Confucius's disciples, II. i. 2. 20: III. i. 4. 13. **琴張**, also one of Confucius's disciples, VII. ii. 37. 4. (3) A surname, **張儀**, III. ii. 2. 1.

強
ch'iang Strong, vigorous, I. i. 5. 1: IV. i. 7. 1: VI. ii. 18. 2.

強
ch'iang The 3rd tone. To make one's self strong to, IV. i. 8. 4; 14. 2: VI. ii. 9. 2.

彊
ch'iang Strong; strength, I. i. 7. 17; ii. 11. 3.

彊
ch'iang To act vigorously at, I. ii. 14. 3: VII. i. 4. 3. To force, III. i. 4. 13. **彊**=by dint of pressing, III. ii. 1. 4.

彌
mí A surname, V. i. 8. 2.

彀
k'au To draw a bow to the full, VI. i. 20. 1: VII. i. 41. 2.

THE 58TH RADICAL, 彀.

彘
chih A sow, swine, I. i. 8. 4, 5; 7. 24: VII. i. 22. 2.

THE 59TH RADICAL, 彘.

形
hsing (1) The bodily organs, VII. i. 88 (N.B.). (2) To manifest, be manifested, VI. i. 6. 5. Appearance, representation, I. i. 7. 11.

彫
tiào To cut, carve, **彫琢**, I. ii. 9. 2.

彰
ch'ang To display, give distinction to, VI. ii. 7. 3.

彭
p'ang A surname, III. ii. 4. 1.

THE 60TH RADICAL, 役.

役
yì To serve, perform service, IV. i. 7. 1: V. ii. 7. 2. **力役**, personal service, VII. ii. 27. A servant, II. ii. 7. 3. **役志**, to make the will to serve, VI. ii. 5. 4.

往
wang (1) To go to. *Passim*. **無所往而不...**, in all places and circumstances..., VII. ii. 81. 3; 37. 10. (2) **往者**, the past, VII. ii. 80. 2.

征
ch'ing (1) To exact duties; exactions, I. ii. 5. 3: II. i. 5. 2, 3; ii. 10. 7: III. ii. 8. 1: VII. ii. 27. 1. (2) To take, **征利**, I. i. 1. 4. (3) To punish, to execute royal justice, I. i. 5. 5; ii. 11. 2, 3: III. ii. 5. 3, 4, 5: VII. ii. 2. 2; 4. 3.

徂
tsü (1) To go to; to march, I. ii. 8. 6, but the meaning is doubtful. (2) Seems to be used for **殂**, and **徂落**, =to decrease, V. i. 4. 1.

待
tái

(1) To wait, to wait for. May sometimes be translated by *until*, II. i. 1. 9; 8. 1; ii. 4. 1, *et al.*, *saeps.* (2) To treat, behave to, entertain, IV. ii. 28. 4; 81. 1: V. ii. 4. 4. In I. ii. 11. 1, the two meanings seem to come together.

很
hǎn

To be refractory and quarrelsome, IV. ii. 30. 2. Is often written 狠.

律
lǜ

Pitch-tubes, for determining the upper musical accords, 六律, IV. i. 1. 1, 5.

後
hòu

That which is after. (1) As a noun. Posterity, I. i. 4. 6: IV. i. 26. 2. An after period, II. i. 2. 27. Futurity: here 後之 may be considered = an adjective, future, III. ii. 4. 3. (2) As an adjective. Future, coming after, I. ii. 14. 3; 16. 1, *et al.*, *saeps.* (3) As a verb. To make an after consideration, I. i. 1. 4; ii. 11. 2: VII. ii. 4. 3, *et al.* To follow, keep behind, VI. ii. 2. 4. To follow after, succeed to (neuter), IV. ii. 1. 3. (4) As an adverb. Afterwards. *Passim.* Especially when preceded by 然 or 而 其後, meaning afterwards, occurs once. (5) As a conjunction and preposition, after words and clauses, generally preceded by 之 = after, VI. ii. 7. 3, *et al.*

彼
bǐ

That, those. *Saeps.* It may be sometimes rendered conveniently by the third personal pronoun.

徐
xú

(1) Slowly, VI. ii. 2. 4. 徐徐, gently, VI. i. 89. 2. (2) A surname, III. i. 5. 1, 3, 5: IV. ii. 18. 1.

徑
jìng

A footpath, VII. ii. 21.

徒
tú

(1) Foot (adjective), IV. ii. 2. 3. (2) Merely, only, II. i. 2. 16; ii. 9. 4; 13. 5: IV. i. 1. 3; 25: VI. ii. 8. 8. (3) A disciple, disciples, I. i. 7. 2: III. i. 4. 1, 2; ii. 9. 14: IV. ii. 22. 2: VII. i. 25. 1, 2.

得
dé

(1) To get, to be got; both with and without an objective following. *Passim.* When there is no objective, the sense of the 得 must often be supplied from what precedes. 得乎 and 得於, to gain, to get the regard of, I. ii. 4. 2: IV. i. 28. 1: VII. ii. 14. 2. 必得, must get the proper men, VI. ii. 7. 3. 得我, VI. i. 10. 7, 8. 不得已, see 已. (2) The auxiliary *can, could*, 而 comes frequently between 得 and the verb.

徙
xǐ

To remove, III. i. 8. 18: IV. ii. 4. 1.

從
ts'ung

To follow—both physically, and = to act according to, I. i. 7. 21; ii. 9. 1, 2: IV. ii. 30. 2, *et al.*, *saeps.* 從於, to

follow, be in the train of, IV. i. 24. 1; 25.

1. 從 followed by 而 means to follow up, = thereupon, thereafter, I. i. 7. 20: II. ii. 10. 2, *et al.*, but each character has its proper meaning. 從 = from, VI. i. 4. 2.

從
ts'ung

The 4th tone. 從者, followers in immediate attendance, III. ii. 4. 1: IV. ii. 81. 1: VII. ii. 30. 2.

御
yü

御者, a charioteer, III. ii. 1. 5.

御
yü

I. i. 7. 12. The meaning is doubtful.

徧
pi'en

All round, the whole of, IV. ii. 33. 1: VII. i. 46. 1.

復
fú

(1) To report, I. i. 7. 10. (2) To repay, 復讐, to avenge, III. ii. 5. 3.

復
fú

The 4th tone. Again, II. i. 1. 1; 2. 17; ii. 11. 3: III. i. 1. 3; 2. 4; ii. 9. 10: IV. i. 19. 3: V. i. 6. 5: VII. ii. 23. 1. As a verb, to repeat, to try again, III. ii. 1. 4: VII. ii. 1. 2.

微
wei

(1) Small, slight; in small degree, II. i. 2. 20: III. ii. 9. 7: IV. ii. 31. 3: VI. ii. 6. 6. 微服, the dress of a common man, V. i. 8. 3. The sentence to which this belongs has been omitted in the translation.—微服而過宋, 'He assumed, however, a private dress, and passed by Sung.' (2) The name of a State, II. i. 1. 8: VI. i. 6. 3.

俟
hài

To wait for, I. ii. 11. 2: III. ii. 5. 4.

徵
ch'ing

To be evidenced, VI. ii. 15. 3.

徵
ch'ih

徵招, the name of a piece of music, I. ii. 4. 9.

徹
ch'eh

(1) To put away, II. i. 4. 3. (2) To remove,—as the materials of a meal, IV. i. 19. 3. (3) The share-system on which the Ch'au dynasty divided the lands, III. i. 8. 6.

德
t'eh

Virtue, virtuous. *Passim.* Used for conduct in a bad sense, IV. i. 4. 1. 振德之, to stimulate and do them good, III. i. 4. 8.

THE 61st RADICAL, 心.

心
hsin

(1) The heart; the mind:—denotes the mental constitution generally. *Saeps.* See note on II. i. 2. (2) In a name, 孔距心, II. ii. 4. 2, 3, 4.

必
pi

Must, used as an auxiliary, and to assert also what is necessary. Often = what will certainly, would certainly; to be sure to. *Passim.* 必也 only occurs once, VII. ii. 37. 2.

忍 (1) To bear, to endure, V. ii. 1. 1, 3, *et al.*
忍人之心, a heart that cannot bear the sufferings of others. So **忍人之政**, II. i. 6. 1, 2, 3; IV. ii. 1. 5. (2) To harden, to make enduring, VI. ii. 15. 2.

忖 To reflect, consider. **忖度**, to measure by reflection, I. i. 7. 9.

志 (1) The will; aim, purpose. *Passim.* In II. i. 2. 9, 10, it appears to be used synonymously with **心**. In V. i. 4. 2, it = the aim or scope of a writer. **心志**, VI. ii. 15. 2. **志於**, the will bent on or directed to, is common. We have the phrases—**得志**, III. ii. 2. 3, *et al.*; **立志**, VII. ii. 15, *et al.*; **尙志**, VII. i. 33. 2, 3; **役志**, VI. ii. 5. 4; **致志**, VI. i. 9. 3; **志士**, a determined scholar, III. ii. 1. 2; V. ii. 7. 5. (2) A Record, a History, III. i. 2. 3; ii. 1. 1.

忘 To forget; to be forgetful of, I. ii. 4. 7; II. i. 2. 16; III. i. 2. 1; ii. 1. 2; IV. i. 1. 4; ii. 20. 4; V. i. 1. 2; ii. 8. 2; 7. 5; VI. ii. 7. 3; VII. i. 8. 1; 85. 6; ii. 87. 1.

忠 True-hearted; true-heartedness, sincerity, I. i. 5. 3; III. i. 4. 10; IV. ii. 28. 5, 6; 81. 1; VI. i. 16. 1; VII. i. 32; ii. 37. 11.

快 To be cheerful, to find pleasure, I. i. 7. 14, 15.

忸 **忸怩**, to be and look ashamed, V. i. 2. 3.

忤 To blush, VII. i. 20. 3.

怒 To be angry; anger, I. ii. 8. 6, 7, 8; 9. 1; II. ii. 12. 6; III. ii. 2. 1; IV. i. 18. 2; V. i. 3. 2.

思 (1) To think; to think of, I. ii. 5. 4; II. i. 2. 4; 8. 2; 9. 1; III. i. 5. 2; IV. i. 12. 2, *et al.*, *saepe*. Thinking, thoughts, IV. i. 1. 5; V. i. 2. 3. (2) **子思**, the designation of Confucius's grandson, II. ii. 11. 3, 4; IV. ii. 31. 2, 3; V. ii. 8. 3; 6. 4, 5; 7. 4; VI. ii. 6. 3.

怠 **怠敖**, indolent and indifferent, II. i. 4. 4.

急 Urgent, earnest, III. ii. 8. 2, 6; IV. ii. 29. 4; VII. i. 46. 1 (*N.B.*)

性 The nature,—generally used of that of man, III. i. 1. 2, and especially in the 6th Book, Part I. Applied generally, or away from man, IV. ii. 26. 1; VI. i. 2. 3; 8. 1. To be natural; to possess, to enjoy by nature, VII. i. 21. 2, 3, 4; 80. 1; ii. 24. 1, 2; 33. 1.

怨 To murmur, I. ii. 11. 2; VI. ii. 8. 1, 2, 3, 4, *et al.*, *saepe*. **自怨**, to murmur

against himself, to become contrite, V. i. 6. 5. **怨天**, II. ii. 18. 1; compare II. i. 7. 5. **怨** = to be dissatisfied, V. i. 1. 1; compare I. ii. 5. 5. Resentment, I. i. 7. 14; V. i. 8. 2.

愧 **忸怩** see **忸**

怵 **怵惕**, to be alarmed, II. i. 6. 3.

恆 Constant, fixed; constantly, generally, I. i. 7. 20; III. i. 8. 3; IV. i. 5. 1; ii. 28. 3; VI. ii. 15. 3, 4; VII. i. 18.

恐 To fear, be afraid; sometimes = our *lest*, I. i. 7. 22; ii. 8. 8; 14. 1; II. i. 7. 1; III. i. 2. 4; IV. i. 16. 1; VII. ii. 1. 2; 37. 12.

忼 The 3rd tone. To feel pleased, II. ii. 7. 4.

恕 The principle of reciprocity, making our own feelings the rule for our conduct to others, VII. i. 4. 3.

恕 The appearance of being without sorrow, V. i. 1. 2.

恣 License. **放恣**, III. ii. 9. 9.

恥 The sense of shame; to feel ashamed of; shameful, I. i. 5. 1; ii. 8. 7; II. i. 7. 3, 4; IV. i. 7. 3, 4; ii. 18. 3; V. ii. 5. 5; VI. ii. 14. 4; VII. i. 6; 7. 1, 2, 3.

恩 Kindness, I. i. 7. 10, 12; II. ii. 2. 4; IV. ii. 30. 4.

恭 To respect, honour, IV. i. 1. 13; 16; V. ii. 4. 1; 6. 3. **恭敬**, VI. i. 6. 7; VII. i. 37. 2, 3. **恭** = gravely complaisant,

III. i. 8. 4. **不恭**, wanting in self-respect, II. i. 9. 3.

息 (1) To stop (active and neuter), III. ii. 9. 9, 13. To rest from toil, I. ii. 4. 6.

安息, to rest in quiet, III. ii. 9. 5. (2) To grow, applied to trees and to the mind, VI. i. 8. 1, 2. (3) A name, V. i. 1. 2; ii. 8. 3.

悄 **悄悄**, to be disquieted and grieved, VII. ii. 19. 3.

悌 Brotherly duty; to be obedient as a younger brother, I. i. 8. 4; 5. 3; 7. 24; III. ii. 4. 3.

悅 (1) To be pleased; to be pleased with, I. ii. 10. 3; 11. 2; II. i. 1. 3, 13; 8. 2; 5. 1, 2, 3, 4, 5, *et al.*, *saepe*. Is sometimes followed by **於**, V. i. 8. 3; VI. ii. 4. 5, 6.

(2) To please, give pleasure to, IV. i. 12. 1; ii. 2. 5; VI. i. 7. 8.—Observe **爲容悅**, VII. i. 19. 1; **以爲悅**, II. ii. 7. 3; VII. i. 19. 2; and **以我爲悅**, VI. i. 4. 4.

悔 *huǐ* To repent of, V. i. 6. 5.

患 *huàn* Calamities; what causes sorrow and grief, IV. i. 23; ii. 9. 1; 28. 7; VI. ii. 2. 3; 15. 4, 5; VII. i. 18. 2. What will endanger life, VI. i. 10. 2, 3, 4. To be grieved, I. ii. 15. 1; II. ii. 9. 2.

悴 *cuì* **憔悴**, famished, to be distressed, II. i. 1. 11.

悻 *hǎng* **悻悻然**, angry-like, II. ii. 12. 6.

情 *ch'ing* (1) The feelings proper to humanity, VI. i. 6. 5; 8. 2. (2) **情** = the truth, or reality, IV. ii. 18. 3. (3) **情** = the quality or proper nature, III. i. 4. 18.

或 *huo* To be deluded, perplexed, II. i. 1. 7; VI. i. 16. 3. To be in error, IV. ii. 29. 7.

惕 *ti* **怵惕**, see **怵**.

惟 *wei* A particle, both initial and medial. *Passim*. It almost always means only. Observe its use in quotations from the older classics.

惠 *hui* (1) To be kind; kindness, III. i. 4. 10; IV. ii. 2. 2; 28. (2) An honorary epithet, **梁惠王**, I. i. 1. 1; 2. 1, *et al.* — **柳下惠**, II. i. 9. 2, 3, *et al.* — **費惠公**, V. ii. 8. 3.

惡 *o* Wicked, bad; wickedness, II. i. 2. 4; 9. 1; IV. i. 1. 7; 15. 1; 18. 2; ii. 25. 2; V. ii. 1. 1; VI. ii. 7. 4.

惡 *wei* To dislike, detest, hate, I. i. 4. 5; II. i. 4. 1, 2; 9. 1, *et al.*, *saeps.* **羞惡之心**, II. i. 6. 4, 5; VI. i. 6. 7.

惡 *wei* The 1st tone. (1) How, I. i. 7. 7; ii. 8. 5, *et al.*, *saeps.* It is sometimes followed by **乎**, adding an exclamatory force to it, I. i. 6. 2; II. i. 2. 11; V. ii. 5. 3; VI. ii. 12. 1. **惡在**, where, how does it consist with, I. i. 4. 5; III. i. 8. 7; VI. i. 5. 4; VII. i. 83. 3. **惡在** is both initial and final. (2) An exclamation, Oh! II. i. 2. 19; ii. 2. 4; 9. 2.

惰 *to* To be lazy, IV. ii. 30. 2.

備 *ch'ui* To have mental anxiety, to be afraid, II. i. 2. 7.

惻 *ts'è* To commiserate, **惻隱之心**, II. i. 6. 3, 4, 5; VI. i. 6. 7.

悞 *kuo* Unintelligent, stupid, I. i. 7. 19.

愆 *ch'ien* Transgression, error, IV. i. 1. 4.

愈 *yu* (1) To be better, — spoken of disease, II. ii. 2. 2, 3; III. i. 5. 1. (2) To surpass, IV. ii. 24. 1. Followed by **於**, VI. ii. 11. 1; VII. i. 39. 1, 4. (3) To increase, VI. ii. 8. 4.

意 *yi* To think, IV. i. 25. 1. One's own ideas, V. i. 4. 2.

愛 *ai* To love; to care for, I. ii. 5. 5; III. i. 5. 3; ii. 9. 9; IV. i. 4. 1; ii. 28. 2, 3; V. i. 1. 2; 2. 4; 8. 2; VI. i. 4. 4; 13; 14. 1; VII. i. 14. 3; 15. 2; 26. 2; 37. 1; 45; 46. 1; ii. 1. 1, 2. **愛** = to grudge, I. i. 7. 5, 6, 7.

愠 *win* To be hated, VII. ii. 19. 3.

愧 *k'wei* To be ashamed, VII. i. 20. 3.

愬 *su* To complain, announce their wrongs, I. i. 7. 18.

慎 *shin* (1) To be careful, to be cautious, I. ii. 7. 3; II. i. 7. 1. (2) A surname, VI. ii. 8. 1, 4.

慈 *tse* To be kind to; affectionate, IV. i. 2. 4; VI. ii. 7. 3.

謙 *ch'ien* (1) To be dissatisfied, II. ii. 2. 4. (2) To be satisfied (also read *ch'ieh*), II. i. 2. 15.

慕 *mu* To desire, to affect, IV. i. 6. 1. To desire with affectionate longing, V. i. 1. 1, 5; VI. ii. 8. 5.

慙 *ts'an* To feel ashamed, II. ii. 9. 1.

慝 *ni* Wickedness; hidden wickedness, I. ii. 4. 6; VII. ii. 37. 13.

慢 *man* To despise; to neglect, I. ii. 12. 2; II. ii. 2. 6; III. i. 8. 13.

慧 *hui* Intelligence, discernment, II. i. 1. 9; VII. i. 18. 1.

慮 *li* To think anxiously; to be anxious about, II. i. 2. 5; ii. 11. 4; VII. i. 15. 1; 18. 2. Anxious thoughts, VI. ii. 15. 3.

知慮, VI. ii. 18. 2.

慶 *ch'ing* Congratulation; to be rewarded, VI. ii. 7. 2.

憂 *yu* To be sorrowful; to grieve for; sorrow, cause of distress, I. ii. 4. 6; III. i. 4. 7, 8, 9; IV. i. 9. 5; ii. 28. 7; 29. 2; V. i. 1. 4; ii. 8; VI. ii. 15. 5; VII. i. 27. 2; ii. 19. 3. **采薪之憂**, = 'a little sickness,' II. ii. 2. 3. Observe **憂民之憂**, I. ii. 4. 3.

憎 *tsing* To hate. But the text is doubtful, VII. ii. 19. 2.

憔悴, see **悴**.

憚 *ch'iao* To dread, to shrink from, III. i. 4. 5.

憫
min
To sorrow, II. i. 9. 2: V. ii. 1. 3.

憮
wú
憮然, the appearance of being surprised, thoughtful-like, III. i. 5. 5.

憾
han
To feel indignant, vexed, I. i. 3. 3: VII. ii. 37. 8.

應
ying
A name, VII. i. 35. 1.

應
ying
The 4th tone. To answer, II. ii. 8. 2; 11. 2: VI. ii. 1. 8.

懟
tú
To incur the resentment of, V. i. 2. 1.

懲
ch'ang
To repress; to punish, III. i. 4. 16; ii. 9. 12.

懿
i
Admirable, VI. i. 6. 8.

懦
zú
Weak, timid, V. ii. 1. 1: VII. ii. 15.

懷
huái
To cherish in the thoughts, VI. ii. 4. 5, 6.

懸
hsüan
To be suspended. **倒懸**, hung up by the heels, II. i. 1. 13.

懼
chü
To fear, be alarmed, II. i. 2. 5: III. ii. 2. 1; 9. 8, 10, 11.

THE 62ND RADICAL, **戈**.

戈
ko
A spear, I. ii. 5. 4.

戎
zong
The wild tribes of the West, III. i. 4. 16; ii. 9. 12.

成
ch'ang
(1) To perfect, complete, I. i. 2. 3: IV. i. 1. 1: V. i. 9. 3: VI. ii. 5. 5: VII. i. 40. 3. Observe **成功**, I. ii. 14. 3; and **成章**, VII. i. 24. 3. To be perfect, III. ii. 8. 3: VII. ii. 14. 4. To become completed, IV. ii. 2. 3: VII. ii. 21. (2) Spoken with reference to music. Confucius is called **集大成**, a complete concert, V. ii. 1. 6. (3) A surname, III. i. 1. 4. In a double surname, VII. ii. 29. (4) **武成**, the name of a book in the Shü-ching, VII. ii. 3. 2.

我
wo
(1) I, we, me, us; my, our. *Possim.* Observe **爲我** in III. ii. 9. 9: VII. i. 26. 1; and **於我** and **得我** in VI. i. 4. 4; 10. 7. (2) **宰我**, one of Confucius's disciples, II. i. 2. 18, 25, 26.

戒
chieh
(1) To caution; a caution, III. i. 2. 5; ii. 2. 2. **戒之**, beware, I. ii. 12. 2. Cautious, using precautions, II. ii. 8. 4. (2) **齋戒** = to fast, IV. ii. 25. 2. According to the dictionary, this meaning may be reduced to the preceding. (3) To issue a proclamation, I. ii. 4. 9.

戕
ch'ang
To do violence to, VI. i. 1. 2. This character has several other pronunciations.

或
huo
(1) Some (both singular and plural), I. i. 8. 2; ii. 10. 2; 15. 2; 16. 2, *et al.*, *saepe*. (2) Perhaps, II. ii. 2. 6. **或者**, II. ii. 2. 2. This meaning and the other are connected, and the dictionary gives them together, saying that **或** is a word of uncertainty. Observe I. ii. 16. 3: II. i. 4. 3; ii. 6. 2: III. i. 4. 12, 17, 18: V. i. 7. 7: VI. i. 6. 7. (3) Used for **惑**, VI. i. 9. 1.

戚
ch'i
(1) A kind of axe, I. ii. 5. 5. (2) Relatives by affinity, I. ii. 7. 3: II. ii. 1. 4, 5: V. ii. 9. 1: VII. i. 34. 1. Used as a verb, **戚之**, to consider him as a relative, VI. ii. 8. 2. (3) Sorrow, grief, III. i. 2. 5. **戚戚**, the appearance of being sorrowful, I. i. 7. 9.

戟
chi
A kind of spear, II. ii. 4. 1.

戢
chi
To collect, I. ii. 5. 4.

戮
lü
(1) To put to death, to slaughter, III. ii. 9. 6: IV. ii. 4. (2) Disgrace, IV. ii. 80. 2.

戰
chan
(1) To fight, to conduct battles; fightings, wars, I. i. 8. 2; 7. 17: II. ii. 1. 5: IV. i. 14. 2, 3: VI. ii. 8. 3; 9. 2: VII. ii. 2. 1; 4. 1, 6. **戰之**, making them fight, leading them to battle, VII. ii. 1. 2. (2) A name, III. i. 8. 13.

戴
tai
(1) To carry on the head, I. i. 8. 4; 7. 24. (2) A surname, III. ii. 6. 1.—III. ii. 8. 1. (3) A name, III. ii. 10. 5.

THE 63RD RADICAL, **戶**.

戶
hu
A door,—properly an inner door, II. i. 4. 3: IV. ii. 29. 7. **門戶**, VI. ii. 14. 4: VII. i. 28. 3.

扈
i
To be distressed, reduced to straits, VII. ii. 18.

所
so
(1) A place, III. ii. 6. 2: V. i. 2. 4. (2) The compound relative what, = that which, those which. *Possim.* Sometimes it is simply the relative, the antecedent, if we may so call it, being expressed, as in **所居之室**. The idea of *place* as the antecedent often enters into the phrase where it is thus used. **無所** and **無所不**, **有所** and **有所不** are to be marked, VII. i. 7. 2; ii. 1. 2; 31. 1, 3; 37. 2, 10, *et al.*, *saepe*. **所以**, whereby, the whereby, is very common; and **所**, alone, has sometimes the same

force. Observe 在所禮, VII i. 48. 1 (compare IV. ii. 28. 7); 有所受之, III. i. 2. 3; VII. i. 85. 4; 所過, 所存, VII. i. 18. 3; 所就, 所去, VI. ii. 14. 1; 兼所愛, VI. i. 14. 1; 未有所終..., V. ii. 4. 6; 所為主, 所主, V. i. 8. 4; 惟義所在, IV. ii. 11. 1; 所教, 所受教, II. ii. 2. 9; 所安, II. i. 2. 20; 所之, I. ii. 16. 1; 惟君所行, I. ii. 4. 9.

戾
lì

In the phrase 狼戾, III. i. 8. 7.

THE 64TH RADICAL, 手.

手
shǒu

The hand, hands, II. i. 1. 6; IV. i. 17. 1, 3; 27. 2 (N.B.); ii. 8. 1.

才
cái

The natural powers; abilities, I. ii. 7. 2; VI. i. 6. 6, 7; 7. 1; 8. 2; VII. ii. 29. In the concrete, = men of good talents, IV. ii. 7; VI. ii. 7. 3; VII. i. 20. 4.

扣
kòu

To rap, knock against, IV. ii. 24. 2.

扶
fú

扶持, to support, sustain, III. i. 8. 18.

承
chéng

(1) To receive, I. i. 4. 1. (2) To receive and carry out, III. ii. 9. 6, 13. 承繼,

V. i. 6. 2. A passage here has been omitted in the text—啟賢, 能敬承繼禹之道, 益之相禹也, 歷年少, 施澤於民未久—'that Ch'1 was a wise and worthy prince, able reverently to receive and carry on the principles of Yü, and that Yih assisted Yü only for a few years, conferring benefits on the people for a short time.' (3) To resist, III. ii. 9. 12. This is the meaning assigned by Chü Hsi.

把
bǎ

To grasp,—with one hand. 拱把, VI. i. 18.

抑
yì

(1) An initial particle, = come now, I. i. 7. 14. (2) Or, I. i. 7. 16. Followed by 亦, II. ii. 4. 3; III. ii. 10. 3. (3) To repress, III. ii. 9. 11.

折
zhé

To break off, I. i. 7. 11.

抽
chōu

To take out, IV. ii. 24. 2.

拂
fú

To shake off, 拂亂, to confound, VI. ii. 15. 2. Read pí, i. q. 弼, to assist; able, VI. ii. 15. 4.

抱
bào

To embrace, encircle, 抱關, to go round the gates, i. e. to guard them, V. ii. 5. 3; 6. 3.

拒
jù

To resist, to reject, VII. ii. 30. 3.

拔
bá

(1) To pull out, VII. i. 26. 1. (2) To rise high, II. i. 2. 28. In this meaning it should probably be read p'ò; see the dictionary.

拘
jiū

To detain, VII. ii. 35. 3.

拙
zhuō

Stupid, VII. i. 41. 2.

招
zhāo

(1) To call, to summon, III. ii. 1. 2; V. ii. 7. 5, 6, 7. (2) To tie the legs, VII. ii. 26. 2.

招
zhāo

Used for 詔, the name of Shun's music. 徵招, 角招, two pieces of music, I. ii. 4. 9.

拜
bài

To make an obeisance; to pay one's respects, II. i. 8. 2; III. ii. 7. 3; V. ii. 6. 4, 5.

拯
zhěng

To deliver, rescue, I. ii. 11. 3.

拱
gǒng

To grasp with the two hands, VI. i. 18.

持
chí

To hold, to grasp, II. ii. 4. 1. Applied to the will,—to maintain, II. i. 2. 9, 10.

扶持 see 扶

指
zhǐ

A finger, VI. i. 12. 1, 2; 14. 4. To point out, = meaning, scope, VI. ii. 4. 4; VII. ii. 82. 1.

挫
cuō

To push. A push, II. i. 2. 4.

振
zhèn

(1) To stimulate, III. i. 4. 8. (2) To bring to a close, to wind up,—in music, V. ii. 1. 6.

挾
xiá

(1) To take under the arm, I. i. 7. 11. (2) To presume on, V. ii. 3. 1; VII. i. 43. 2.

括
kuò

A name, VII. ii. 29. 1.

摑
k'wán

To beat and hammer. 摑屨, to make sandals, III. i. 4. 1.

捐
juān

To remove, V. i. 2. 3.

授
shòu

To give,—properly, with the hand, IV. i. 17. 1. Generally, to give, II. ii. 10. 3. To give up, surrender, III. ii. 5. 2.

稽
qí

To collect imposts. 稽克, = exacting, able ministers, VI. ii. 7. 2.

掌
chāng

(1) The palm, I. i. 7. 12; II. i. 1. 8; 6. 2. 熊掌, bears'-paws, VI. i. 10. 1. (2) To manage, direct, III. i. 4. 7; ii. 1. 4.

排 *p'ái*
To arrange, = to regulate the course of, III. i. 4. 7.

掘 *ch'üeh*
To dig, III. ii. 9. 4: VII. i. 29. 1.

接 *chieh*
To come into contact; to have intercourse with. (1) To receive, admit to one's presence, V. i. 3. 3. (2) **相接**, to have intercourse with, VI. ii. 4. 5, 6. But in I. i. 3. 2, **既接** = being crossed, spoken of weapons. (3) **接浙**, to let the water of rice strain off through the hand, V. ii. 1. 4: VII. ii. 17. (4) Used of the manner in which a present is offered, V. ii. 4. 3.

推 *t'ui*
(1) To push, V. i. 7. 6; ii. 1. 2. (2) To push out, carry out, I. i. 7. 12. To consider, prosecute the study of, II. i. 9. 1. In these two cases, we should read the character *ch'üi*.

掩 *yen*
To cover. Applied to the bodies of the dead, III. i. 5. 4; to the nose, IV. ii. 25. 1; to wickedness, IV. i. 15. 1. To cover = to make good, to come up to, VII. ii. 37. 6.

揆 *k'uei*
To examine, to calculate, IV. i. 1. 8; ii. 1. 4.

提 *ti*
To lift with the hand, to carry, **孩提之童**, children carried in the arms, VII. i. 15. 2.

揖 *yi*
To salute, with the hands joined before the breast, = to bow to, III. i. 4. 13: IV. ii. 27. 3.

揚 *yang*
(1) To display, be displayed, put forth, III. ii. 5. 6. (2) A kind of battle-axe, I. ii. 5. 4.

揜 *yen*
Used for **掩**, to cover up, V. i. 2. 3.

擥 *yi*
To pull up, II. i. 2. 16.

揣 *ch'üi*
To feel with the hand, = to adjust, VI. ii. 1. 5.

援 *yüan*
(1) To draw, —spoken of a bow, VI. i. 9. 3. **援**, to press, to hold fast, II. i. 9. 2. (2) To draw out, to rescue, IV. i. 17. 1, 2, 3.

構 *k'au*
構兵, to be fighting together, VI. ii. 4. 3.

損 *sun*
To diminish, to be diminished, III. ii. 8. 2: VII. i. 21. 3.

搏 *po*
(1) To seize, IV. ii. 3. 4: VII. ii. 23. 2. (2) To strike with the hand, VI. i. 2. 3.

摟 *läu*
To drag, to drag away, VI. ii. 1. 8; 7. 2.

摩 *mo*
To rub, i. e. to rub smooth, VII. i. 26. 2.

標 *piao*
To beckon, to motion to, V. ii. 6. 4.

撓 *náo*
To bend, **膚撓**, to flinch from strokes at the body, II. i. 2. 4.

撫 *fú*
(1) To tranquillize, = to subdue, I. i. 7. 16. (2) To hold, to grasp, I. ii. 3. 5.

播 *po*
To sow; to disseminate, III. i. 3. 2: IV. i. 1. 7: VI. i. 7. 2.

撻 *t'á*
To beat, II. i. 2. 4: III. ii. 6. 1. **撻** = to oppose, I. i. 5. 3.

擇 *chái*
To choose, I. ii. 14. 2; 15. 2: II. i. 7. 2: III. i. 3. 13: IV. ii. 28. 6. **牛羊何擇**, what was there to choose between an ox and a sheep? I. i. 7. 7.

擊 *chi*
To beat, strike, **擊柝**, V. ii. 5. 3; 6. 3.

操 *ts'áo*
To hold fast, —spoken of the mind, VI. i. 8. 4: VII. i. 18. 2. **操** = principles, III. ii. 10. 2, 6. In this meaning it should be the 4th tone, according to the dictionary.

擘 *pi*
巨擘, the thumb, III. ii. 10. 2.

擴 *k'uo*
To stretch out and expand, **擴而充之**, II. i. 6. 7.

櫻 *ying*
To encounter, to press near to, VII. ii. 28. 2.

攘 *zang*
(1) To steal, —upon occasion offered, III. ii. 8. 2. (2) To bare, VII. ii. 23. 2.

攝 *shéh*
To act for, undertake one's duties, V. i. 4. 1. **攝** = a plurality of offices, VI. ii. 7. 3.

THE 65TH RADICAL, **支**
Used for **肢**. **四支**, the four limbs, IV. ii. 30. 2.

THE 66TH RADICAL, **攴**
To take back, IV. ii. 3. 3, 4.

攸 *yü*
(1) I. q. **所有攸**, some, III. ii. 5. 5. (2) Appears to be a mere expletive, I. i. 2. 3. (3) **攸然**, the appearance of a fish let go in the water, V. i. 2. 4.

攷 *kái*
To alter, change (active and neuter); to reform, II. ii. 9. 4: IV. i. 2. 4; 14. 1 (**攷於**); ii. 29. 1: V. ii. 4. 5: VI. ii. 15. 3: VII. i. 41. 2. Observe **攷之** and **攷諸**, II. ii. 12. 4, 5. **攷曰**, 'spake with an altered mind,' V. i. 7. 4. In II. i. 1. 10, **不改** = does not need more.

攻 *kung*
(1) To attack, II. i. 5. 6; ii. 1. 2, 5: V. i. 7. 9. **攻** = to expose one's errors, IV. i. 14. 1. (2) To undertake, to proceed to do, I. i. 2. 3.

放
fang

(1) To banish, —spoken of men, animals, and doctrines, I. ii. 8. 1: III. ii. 9. 4, 10, 13; V. i. 3. 1, 2, 3; 6. 5: VII. i. 31. 1, 2 (2) To lose, let stray; stray, lost, VI. i. 8. 2; 11. 2, 3, 4: VII. ii. 26. 2 (3) Disolute, self-abandoned, I. i. 7. 20: III. i. 3. 3; ii. 5. 2. So 放恣, III. ii. 9. 9 (4) 放飯, to eat immoderately; but other meanings are given to the phrase, VII. i. 46. 2.

放
fang

The 3rd tone. (1) To go on to, I. ii. 4. 4: IV. ii. 18. 2: VII. ii. 26. 2 (2) 放勳, a designation of Yao or (? possibly, of Shun, III. i. 4. 8: V. i. 4. 1.

政
chǎng

Government. *Passim*. 政事, the principles and business of government, VII. ii. 12. 3; 28. So 政刑, II. i. 4. 2 爲政, the administration of government, is very common; but it = to give law to, in I. ii. 11. 1: IV. i. 7. 4 聽政, IV. ii. 2. 1. 行政, to practise a government, is common. 施政 is also found. Observe 以政, V. i. 8. 3.

故
kù

The cause or reason of a thing. (1) 有故, 無故, there being a cause, there being no cause, IV. ii. 8. 3, 4: VII. i. 20. 2 (N.B.) Observe 故 alone, III. i. 5. 3. At the end of a clause, 故 = because, VI. i. 5. 4: VII. i. 21. 3. Observe 以 . . . 之故, VII. ii. 1. 2 (2) 故 and 是故, in continuation of a subject, —therefore, thus. *Passim*. (3) Facts, phenomena, IV. ii. 26. 1, 3. (4) Ancient, old, I. ii. 7. 1: II. i. 1. 8. 故 = old acquaintance, VII. i. 43. 2.

效
xiào

效死 = to be prepared to die, to strive to death, I. ii. 18. 2; 15. 2.

教
chiào

To teach. *Saepe*. Instructions; lessons, I. i. 8. 4; 7. 24: IV. i. 14. 2, 3. Observe II. i. 2. 19; and V. ii. 4. 4. Pronounced in the 1st tone, it = to call in, to employ, I. ii. 9. 2.

敏
mǐn

Alert, intelligent, and active, I. i. 7. 19: IV. i. 7. 5.

救
jiù

To save, I. ii. 11. 1; 12. 1: III. ii. 5. 5: V. i. 7. 6. 救 = to put out, to save from fire, VI. i. 18. 1. 救 = to part, to stop from fighting, IV. ii. 29. 6, 7. 救死, to save themselves from death, I. i. 7. 22.

敖
áo

(1) 怠敖, indolent indifference, idle sauntering, II. i. 4. 4. (2) A name, VI. ii. 15. 1. (3) 子敖, a designation, IV. i. 24. 1; 25. 1; ii. 27. 3.

敗
pài

To ruin, IV. i. 8. 1. To be defeated, I. i. 5. 1: VII. ii. 1. 2.

敝
pì

Worn-out, VII. i. 35. 6.

敢
gǎn

To venture, dare, presume. *Saepe*. 敢問, 'I venture to ask,' is a common way of asking a question. Observe 請勿復敢見, II. ii. 11. 3.

散
sǎn

(1) To be scattered, I. i. 5. 4; ii. 1. 6; 12. 2: II. ii. 4. 2. (2) A surname, VII. ii. 38. 3.

敦
tūn

(1) Generous, V. ii. 1. 3: VII. ii. 15. (2) To manage; but this meaning is not found in the dictionary, II. ii. 7. 1.

敬
chǎng

To respect, revere; the feeling of reverence; reverential, II. ii. 2. 4: III. ii. 2. 2: IV. i. 2. 2; 4. 1, et al., *saepe*. 恭敬, VI. i. 5. 2, 3, et al. On the difference between the terms, see IV. i. 1. 13.

敷
fū

To set forth, 敷治, III. i. 4. 7.

數
shù

(1) Number, II. ii. 13. 4. Several, I. i. 3. 4: II. ii. 2. 3; 5. 1, et al., *saepe*. ? a few, VII. i. 39. 3 (2) 數 = an art, VI. i. 9. 3.

數
shù

Close, close-meshed, I. i. 3. 3.

敵
dì

An enemy, I. i. 5. 5, 6: II. i. 2. 5; 5. 6: III. ii. 5. 4: IV. i. 7. 5, 6: VII. ii. 3. 3; 4. 2. Hostile, VI. ii. 15. 4: VII. ii. 2. 3. To be an enemy to, to oppose, I. i. 7. 17; ii. 8. 5: VII. ii. 4. 5.

驅
qū

L. q. 驅. To drive, chase, IV. i. 9. 3, 4.

整
chǎng

To marshal, I. ii. 8. 6.

斂
liǎn

Toingather. Theingathering, —spoken of the harvest, I. ii. 4. 5: VI. ii. 7. 2. 稅斂, all taxes and imposts, I. i. 5. 3: VII. i. 28. 1.

文
wén

THE 67TH RADICAL, 文.

(1) A character, as delineated, = a word, V. i. 4. 2. (2) Style, method of composition, IV. ii. 21. 3. (3) Elegant, adorned, VI. i. 17. 3. To adorn, 節文, IV. i. 27. 2. (4) An honorary epithet, 文王, I. i. 2. 3, et al., *saeptissime*. —晉文, II. i. 7. 1, 2: IV. ii. 21. 3. —滕文公, I. ii. 13, et al.

斤
jīn

THE 69TH RADICAL, 斤.

A bill, —a general name of all crooked knives, 斧斤, I. i. 8. 3: VI. i. 8. 1, 2.

斧
fǔ

An axe. 斧斤, see above.

斬
chan
斯
sao

To cut in two, = to terminate, IV. ii. 22. 1.

(1) This, these, I. i. 4. 6; 7. 12; ii. 5. 3, 4, *et al.*, *saeps.* (2) As a conjunction, forthwith, then, thereupon, &c., I. i. 3. 5; II. i. 6. 2; III. ii. 7. 2; 8. 3; VII. ii. 37. 3, 8, 13. In several cases we can hardly tell whether to take the character as a conjunction, or as the demonstrative, following its antecedent, to give emphasis to the sentence. Observe also I. ii. 3. 6, and 5. 4, where it seems a mere expletive. (3) 斯須, i. q. 須臾, an instant, VI. i. 5. 4. (4) In a name, IV. ii. 24. 2.

新
hsin
斲
cho
斷
tsuan

New, III. i. 8. 12.

To cut, hew, I. ii. 9. 1.

In the phrase, 龍斷, a conspicuous mound, II. ii. 10. 6, 7.

THE 70TH RADICAL, 方.

方
fang

(1) That which is square, IV. i. 1. 1, 5; 2. 1. Square, the adjective, — followed by the dimension, I. i. 5. 2; 7. 17, *et al.*, *saeps.* Observe the note on V. ii. 2. 4. (2) A quarter, region, direction, III. 4. 1: VI. i. 2. 1. The phrase 四方 is common. 無方, without reference to their where-from, IV. ii. 20. 2. (3) 方 = class, a resemblance, V. i. 2. 4. (4) To neglect, violate, I. ii. 4. 6. (5) As a conjunction, 方且, III. i. 4. 16; 爰方, I. ii. 5. 4.

於
yü

Pussim. (1) A preposition, in, at, on. But after many verbs and adjectives we must translate it variously, — by, to, from, &c. &c., and often it need not be translated at all. 至於, down to, coming to, &c., is common. After the possessive 之, 於 = in relation to, and so, sometimes, when not preceded by 之. 於 = compared with, II. i. 2. 23. After 志, it is common, and what may be called composite verbs, such as 得罪, 有功, &c. (2) Than, forming the comparative degree of preceding adjectives. *Saeps.* But observe II. i. 2. 28, at the end.

於
wü

(1) How! I. i. 2. 3. (2) 於陵, the name of a place, III. ii. 10. 1, 5, 6.

施
shih

To give, to dispense; to be given to, to be shown, I. i. 5. 3; 7. 18; ii. 5. 3; IV. i. 9. 1; V. i. 6. 2; VI. i. 17. 3; VII. i. 21 (?); ii. 82. 1. (2) In the name, 孟施舍, II. i. 2. 5, 6, 8.

施
shih

The 1st tone. 施施, complacently, IV. ii. 83. 1.

施
shih

Dodgingly, = secretly, IV. ii. 83. 1.

旂
ch'i

A flag, with dragons emblazoned, and bells attached, V. ii. 7. 6.

旃
chan

A flag, — of silk, unemblazoned, V. ii. 7. 6.

旒
máo

(1) A white cow's tail, — used to make signals with. 旒 = streamers, I. ii. 1. 6,

7. (2) I. q. 耄, very old persons, I. ii. 11. 4.

旅
lü

(1) Hosts. Properly, 500 men make a 旅, I. ii. 8. 6. (2) A stranger, a traveller, I. i. 7. 18; II. i. 5. 3; VI. ii. 7. 3.

旋
hsüan

周旋, going round, the turnings of the body, VII. ii. 83. 2.

旌
ching

A flag, — made of feathers suspended from the top of the staff, III. ii. 1. 2; V. ii. 7. 5, 6.

族
ts'ü

The head of an arrow, III. i. 2. 5.

既
ch'i

THE 71ST RADICAL, 无.

A particle of past time. May often be translated by have, having, having been, I. i. 3. 2; II. i. 2. 10 (*N.B.*), 18, 19; ii. 5. 1 (*N.B.*); 6. 2 (*N.B.*); III. i. 3. 13; ii. 9. 4, 5, *et al.*, *saeps.* Observe 既而, V. i. 7. 4; 既 . . . 而, VI. i. 16. 3; and 既已, VI. ii. 18. 8. In these and similar instances there should be a comma after 既. It does not form an adverb with the character that follows.

THE 72ND RADICAL, 日.

日
zih

(1) The sun, I. i. 2. 4; II. ii. 9. 4; V. i. 4. 1; VII. i. 24. 2. (2) A day, days, the day, II. ii. 4. 1; III. ii. 10. 1; IV. i. 24. 2; ii. 2. 5; 8. 4; 20. 5, *et al.* 他日, see 他. 今日, to-day, II. i. 2. 16, *et al.* 明日, to-morrow, II. ii. 2. 2, *et al.* 前日, formerly, II. ii. 7. 1, *et al.* 終日, all the day, III. ii. 1. 4. 無日, 不日, in no time, I. i. 2. 3; IV. i. 1. 9. 日至, the solstice, IV. ii. 26. 3; but VI. i. 7. 2 is different. 冬日, in winter, VI. i. 5. 5. 暇日, leisure days, I. i. 5. 3. 窮日之力, to exert the strength the whole day, II. ii. 12. 6. 日 alone = daily, from day to day, II. ii. 12. 5; III. ii. 6. 1; 8. 2; V. i. 8. 1, *et al.*

旦
tan

The morning, IV. ii. 20. 5. 旦旦, from morning to morning, i. q. from day to day, VI. i. 8. 2. 平旦, the day-break, also VI. i. 8. 2.

旨
chih
Good, pleasant, IV. ii. 20. 1.

旬
hsün
A decade of days, I. ii. 10. 2.

旱
han
Drought, season of drought, I. i. 6. 6; ii. 11. 2; III. ii. 5. 4. **旱乾**, VII. ii. 14. 4.

旻
min
旻天, the name given to the autumnal heavens, = pitying, V. i. 1. 1, 2.

明
ming
(1) Brightness, VII. i. 24. 2. (2) Intelligent; to be intelligent about, I. i. 7. 21; II. ii. 12. 1; IV. i. 12. 1; ii. 19. 2. (3) To illustrate; to digest clearly, II. i. 4. 2; III. i. 3. 10. (4) Clearly, plainly, II. ii. 11. 3; III. ii. 6. 1; VI. ii. 8. 5. Observe **明以教我**, I. i. 7. 19. (5) Power of vision, I. i. 7. 10; IV. i. 1. 1. (6) **明日**, to-morrow; see **日**. (7) **明堂**, see **堂**. (8) **公明**, a double surname, III. i. 1. 4; ii. 8. 1; 9. 9; IV. ii. 24. 1.—V. i. 1. 2.

易
yi
(1) To change; to exchange, barter, I. i. 7. 4, 6, 7; II. ii. 10. 7; III. i. 4. 4, 5; 5. 2; ii. 9. 10; 10. 4; IV. i. 18. 3; ii. 29. 5 (N.B.); 81. 3; VI. ii. 7. 3; VII. i. 28. 1. **易位** = to dethrone, V. ii. 9. 1. **易事**, an interchange of services, III. ii. 4. 3. (2) **易牙**, a famous cook of antiquity, VI. i. 7. 5.

易
i
The 4th tone. (1) Easy; easily, readily; what is easy, III. i. 4. 9, 10; IV. i. 11; VI. i. 9. 2. **易然**, II. i. 1. 7, 9; observe also 11, **易爲食云云**. **易** = to use readily, IV. i. 22. (2) To cultivate well, I. i. 5. 3; VII. i. 23. 1.

昆
kuán
Used for **混**. **昆夷**, the name of a rude tribe of the West, I. ii. 8. 1.

昔
hsi
Formerly, III. ii. 1. 2; IV. ii. 81. 1. Instead of **昔** alone, Mencius commonly uses **昔者**, I. ii. 4. 4; 5. 3, 4, 5; 14. 2; 15. 1, et al., *saepe*. Sometimes **昔者** = yesterday, I. ii. 7. 1; II. ii. 2. 2, 3; III. ii. 1. 2; IV. i. 24. 2. Sometimes I have left it untranslated.

星
hsing
A star. **星辰**, IV. ii. 26. 3.

春
ch'un
(1) The spring. **春** = in the spring, I. ii. 4. 5; VI. ii. 7. 2. (2) **春秋**, the title of a work by Confucius, III. ii. 9. 8, 11, et al. (3) A name, III. ii. 2. 1.

曷
ho
How? I. ii. 8. 7.

昏
hun
Dusk, VII. i. 23. 3. Redoubled, = darkness, i. e. ignorance, VII. ii. 20. 1. It is made either with **氏** or with **民**.

昭
cháo
昭昭, brightness, —clear intelligence, VII. ii. 20. 1.

是
shih
(1) This, these. *Passim*. It often has the whole preceding clause or sentence for its antecedent, = *this is*. It might often be translated also—in *this case*. Observe its peculiar force at the end of a sentence, affirming strongly what has been said in it, I. ii. 10. 3; VII. ii. 15, et al. We have **若是**, **猶** (and **由**) **是**, and **如是**, —all = thus, such;—observe II. i. 2. 23. **是故** and **是以** = therefore. (2) To be, VI. i. 15. 1, 2, et al. (3) Right, III. i. 5. 2, 4; VII. ii. 37. 11. To approve, II. i. 6. 4, 5, et al.

時
shih
(1) Time, times; at—in—the time, I. i. 5. 4; ii. 5. 5; II. i. 1. 9, 11, 13; 4. 2, 4, et al., *saepe*. The proper times or seasons, I. i. 3. 3, 4; 7. 24; VII. i. 22. 2. Seasonable, I. ii. 11. 2; III. ii. 5. 4; VII. i. 40. 2. Timeous, —a characteristic of Confucius, V. ii. 1. 5. **無時**, without reference to time, VI. i. 8. 4. **有時**, sometimes, V. ii. 5. 1. **天時**, opportunities of time afforded by Heaven, II. ii. 1. 1, 2. (2) **時** = **是**, this, I. i. 2. 4; ii. 3. 3. (3) A surname, II. ii. 10. 3, 4.

晏
yen
The surname of a minister of Ch'i, I. ii. 4. 4, 5; II. i. 1. 1, 2, 5.

晉
tsin
The name of a State, **晉國**, I. i. 5. 1, et al. —**晉人**, V. i. 9. 2, et al. —**晉平公**, V. ii. 8. 4. —**晉文**, I. i. 7. 1, 2, et al.

晝
cháu
(1) The day-time, by day, III. i. 3. 2; IV. ii. 18. 2. **旦晝**, *id.*, VI. i. 8. 2. (2) The name of a town, II. ii. 11; 12.

普
p'ü
Great, vast. **普天之下**, under the whole heaven, V. i. 4. 2.

智
chih
(1) The principle of, or man's capacity for, knowledge, II. i. 6. 5; IV. i. 27. 2; VI. i. 6. 7; 9. 3; VII. i. 21. 4. (2) Knowledge, wisdom; wise; to be wise, I. ii. 3. 1; II. i. 1. 9; 2. 19, 25, et al., *saepe*.

景
ching
(1) An honorary epithet, **齊景公**, I. ii. 4. 4, 10, et al. (2) A surname, **景春**, III. ii. 2. 1. —**景丑氏**, II. ii. 2. 4, 5.

皙
hsi
The designation of Tsang Shán's father, IV. i. 19. 3; VII. ii. 36; 37.

暇
hsiá
Leisure, I. i. 7. 22; III. i. 4. 8. **閒暇**, II. i. 4. 2, 4. **暇日**, I. i. 5. 3.

暢
ch'ang
暢茂, luxuriant, III. i. 4. 7.

暮 *mù*
The evening, II. ii. 6. 1. **暮暮**, the dusk of the evening, VII. i. 23. 3.

暴 *pào*
(1) Violence, oppression, cruelty, VI. i. 6. 2: VII. ii. 8. 1. Oppressive, III. i. 3. 13; II. 9. 5, 7. To oppress, IV. i. 2. 4: V. i. 3. 3. Applied to the mind, II. i. 2. 9, 10. **自暴**, to do violence to one's nature, IV. i. 10. 1. So **暴** alone, VI. i. 7. 1. (2) A name, I. ii. 1. 1.

暴 *pù*
(1) To dry or bleach in the sun, III. i. 4. 13. **暴** = to warm genially, VI. i. 9. 2. (2) To exhibit, V. i. 5. 5, 6.

曠 *k'wang*
Empty; to leave empty, IV. i. 10. 3. **曠** = unmarried, I. ii. 5. 5.

THE 73RD RADICAL, 日.

日 *yüeh*
To say. *Passim*. Often the nominative is not expressed, and must be supplied from the context. In this case, **日** sometimes = it is said. It is also used in descriptive accounts, and = is called, means.

曲 *ch'ü*
Crooked. Observe **無曲防**, VI. ii. 7. 3.

To trail after one, I. i. 3. 2.

更 *k'iang*
(1) To change = to reform, II. ii. 9. 4. It was originally made from **丙** and **支**. (2) A name, III. ii. 4. 1. — VII. i. 43. 1, 2.

書 *shü*
(1) A writing, — of a covenant, VI. ii. 7. 3. Writings, books, V. ii. 8. 2. (2) The *Shü-ching*, I. ii. 8. 7; 11. 1: III. i. 1. 5; II. 5. 2, 4; 9. 3, 6: V. i. 4. 4: VI. ii. 5. 4. Observe VII. ii. 8. 1.

曾 *ts'ang*
A surname, **曾子**, I. ii. 12. 2: II. i. 2. 6, 7, 8, *et al.*, *saepe*. **曾皙**, see **皙**, — **曾元**, IV. i. 19. 3. — **曾西**, II. i. 1. 3, 4.

曾 *ts'ang*
A particle, indicating the present complete tense, II. i. 1. 3: V. i. 9. 3.

會 *hui*
To assemble; the assembly of, VI. ii. 7. 3. To meet, = to engage in battle, II. i. 2. 5.

會 *kwei*
To calculate, enter accounts, V. ii. 5. 4.

曹 *ts'ao*
The name of an ancient principality, used as a surname, VI. ii. 2, 1.

THE 74TH RADICAL, 月.

月 *yüeh*
(1) The moon, II. ii. 9. 4: VII. i. 24. 2. (2) A month, months, I. i. 6. 6: II. ii. 5. 1, *et al.* **月** = every month, III. ii. 8. 2.

有 *yü*
(1) To have, possess. *Passim*. (2) The impersonal substantive verb, there is, there was. Also *passim*. It is often diffi-

cult to determine to which of these meanings we shall refer particular examples.

有之, and **未之有**, at the end of sentences, are to be noted, I. i. 3. 4; 7. 5, 24, *et al.*, *saepe*. **有爲**, to have doing, to be capable of achievement, II. ii. 2. 7: III. i. 1. 4: IV. ii. 8. 1: V. i. 3. 3: VII. i. 29.

有餘 = and more, VII. ii. 38. 1, 2, 3, 4, *et al.* **有司**, see **司**. Observe V. i. 7. 2.

(3) The surname of one of Confucius's disciples, II. i. 2. 25, 28: III. i. 4. 13. (4)

有廩, the principality of Shun's brother, V. i. 3. 2, 3.

有 *yü*
The 4th tone. And; again, III. ii. 9. 7: V. i. 4. 1; 5. 7; 6. 1.

朋 *p'ang*
朋友, friends, II. i. 6. 3: III. i. 4. 8: IV. ii. 30. 4.

服 *fü*
(1) Clothes, V. i. 8. 3: VI. ii. 2. 5. **衣服**, III. ii. 8. 3: VII. i. 86. 2. (2) To wear, V. ii. 2. 5. To wear mourning, IV. ii. 3. 2, 3, 4. (3) To subdue, I. i. 7. 17: II. i. 3. 2: IV. ii. 16. 1. (4) To submit, IV. i. 7. 5: V. i. 3. 2. (5) To be obnoxious to, IV. i. 14. 3.

朕 *ch'än*
I (not yet the imperial we), V. i. 2. 3 (N.B.); 7. 9.

望 *wang*
(1) To look to from a distance; to look for, to hope; expectation, example, what is looked for or to, I. i. 3. 2; 6. 2, 6; II. 11. 2: II. ii. 12. 5: III. ii. 5. 4, 7: IV. ii. 20. 3; 31. 1: VII. i. 9. 5. **望見**, VII. i. 86. 1; II. 23. 2. **仰望**, IV. ii. 33. 1. **守望**, III. i. 3. 18. (2) **望望然**, = with a high air, II. i. 9. 1. (3) **太公望**, a counsellor of Wän and Wü, VII. ii. 38.

朝 *ch'ao*
The morning; in the morning, I. ii. 5. 5: II. ii. 2. 1; 6. 1: III. ii. 1. 4: IV. ii. 28. 7: VI. ii. 9. 3; 14. 3.

朝 *ch'ao*
(1) A sovereign's court, I. i. 7. 18, *et al.* (2) To appear in court, to do homage to, I. ii. 4. 5: II. ii. 2. 1, 5: V. i. 4. 1: VI. ii. 7. 2. **朝覲**, V. i. 5. 7. To make to appear at court, to give audience to, I. i. 7. 16: II. i. 1. 8; 2. 24. (3) Court (adjective), II. i. 9. 1: V. ii. 1. 1. (4) **朝舞**, the name of a place, I. ii. 4. 4.

朝 *ch'ao*
A round year, VII. i. 39. 1.

期 *ch'i*
= to model one's self on, VI. i. 7. 5, 6.

其 *chi*
A round year, VII. i. 39. 1.

期 *ch'i*
= to model one's self on, VI. i. 7. 5, 6.

THE 75TH RADICAL, 木.

木 *mü*
(1) A tree, trees, I. i. 7. 16, 17; II. 7. 1; 9. 1, *et al.* Wood, a piece of wood, II. ii. 7. 1: VI. ii. 1. 5. **材木**, supplies of wood, I. i. 3. 3. (2) In a name, III. ii. 7. 2.

未 *wei* Not yet. *Passim*.

末 *mo* The extremity; the point, the top, I. i. 7. 10: VI. ii. 1. 5.

本 *pán* (1) The root. The lower end, VI. ii. 1. 5. **本** = a spring, IV. ii. 18. 2, 3. Source, origin, III. i. 5. 3: IV. i. 5. 1; 19. 2. What is radical, essential, IV. ii. 26. 1. Observe **反其本**, I. i. 7. 17, 23. (2) Proper, VI. i. 10. 8: V. ii. 5. 5 (*N.B.*)

朱 *chú* (1) Vermilion colour, VII. ii. 37. 12. (2) In names, **朱萊**, VII. ii. 38. 2—**丹朱**, V. i. 6. 2.—**楊朱**, III. ii. 9. 9.

杙 *wú* **檮杙**, the name under which the annals of Ch'ü were composed, IV. ii. 21. 2.

李 *lǐ* A plum-tree, III. ii. 10. 1.

材 *ts'ái* Fine trees, VI. i. 8. 8. **材木**, supplies of wood, I. i. 8. 3.

杞 *ch'i* (1) A species of willow, VI. i. 1. 1, 2. (2) A surname, VI. ii. 6. 5.

束 *shù* To bind, VI. ii. 7. 3.

杠 *chiang* A small bridge, IV. ii. 2. 3.

杯 *pei* A cup, VI. i. 18. 1.

杵 *ch'ü* A wooden pestle, VII. ii. 8. 3.

東 *tung* The east, on the east; eastern, I. i. 8. 1; 5. 1; ii. 11. 2: II. i. 8. 2: III. ii. 5. 4, 5: IV. ii. 38. 1: V. i. 4. 1: VI. i. 2. 1, 2; ii. 1. 8 (*N.B.*): VII. ii. 4. 3. **東山**, VII. i. 24. 1. **東海**, IV. i. 13. 1: VII. i. 22. **東夷**, IV. ii. 1. 1. Observe **東郭氏**, II. ii. 2. 2.

枉 *wang* To bend, make crooked, III. ii. 1. 1, 3, 5: V. i. 7. 7.

林 *lin* A forest, I. i. 8. 3.

果 *kwo* (1) Certainly, really, indeed, IV. ii. 33: VI. i. 5. 3, 5. (2) To carry into effect; resolute to execute, I. ii. 16. 3: II. ii. 2. 5: IV. ii. 11.

果 *wo* Used for **嫖**, a female attendant, VII. ii. 6.

枝 *chih* A branch of a tree, I. i. 7. 11.

柝 *t'o* A watchman's rattle, V. ii. 5. 3; 6. 3.

柳 *liú* (1) A willow-tree, VI. i. 1. 1, 2. (2) In designations, **柳下惠**, II. i. 9. 2, 3, *et al.*—**泄柳** and **子柳**, II. ii. 11. 3: III. ii. 7. 2: VI. ii. 6. 3.

校 *hsiáo* (1) A kind of seminary, III. i. 3. 10. (2) **校人**, a pond-keeper, V. i. 2. 4.

校 *chiao* To compare, III. i. 3. 7.

栗 *lì* **齊栗**, full of awe, V. i. 4. 4.

格 *ko* To correct, IV. i. 20.

根 *kán* To be rooted, VII. i. 21. 4.

桃 *t'áo* A surname, VII. i. 35. 1.

桀 *chieh* The last sovereign of the Hsiá dynasty; is sometimes = a tyrant, I. ii. 8. 1: IV. i. 9. 1, 3: V. i. 6. 4: VI. ii. 2. 5; 6. 2; 9. 1, 2; 10. 7.

桎 *chih* **桎梏**, handcuffs and fetters, VII. i. 2. 4.

桐 *tung* (1) A species of tree, probably belonging to the *euphorbiae*, VI. i. 13. 1, Bretschneider, *Paulownia*. (2) The name of the place where Tang's grave was, V. i. 6. 5: VII. i. 31.

桑 *sang* The mulberry-tree, I. i. 3. 4; 7. 24: II. i. 4. 3: VII. i. 22. 2.

桓 *huan* (1) An honorary epithet, **齊桓** and **桓公**, I. i. 7. 1, 2: II. ii. 2. 8, 10: IV. ii. 21. 3: VI. ii. 7. 3.—**季桓子**, V. ii. 4. 7. (2) A surname, **桓司馬**, V. i. 8. 3.

杯 *pei* I. q. **杯**, a cup, VI. i. 1. 1, 2.

梁 *liang* (1) A bridge,—of a large size, IV. ii. 2. 3. (2) A weir, I. ii. 5. 3. (3) The name of a State, I. i. 1. 1; 2. 1, *et al.* (4) A name, VI. ii. 6. 5. (5) **梁山**, the name of a mountain, I. ii. 15. 1.

梃 *t'ing* A stick, a staff, I. i. 4. 3; 5. 3.

梏 *kü* (1) Handcuffs, **桎梏**, see **桎**. (2) To fetter, VI. i. 8. 2. Ch'ao Ch'ü explains it here by **亂**.

梧 *wú* The same as the **桐** above, VI. i. 14. 3.

梓 *tsze* (1) A species of tree, the wood of which is most valuable, VI. i. 13. 1 (Bretschneider, *Catalpa*). (2) A carpenter, who makes articles of furniture, III. ii. 4. 3, 4: VII. ii. 5.

條 *t'iao* (1) **條理**, 'discriminated and regulated,'—spoken of a concert, and = 'the blended harmony,' V. ii. 1. 6. (2) **鳴條**, the name of a place, IV. ii. 1. 1.

械 *hsieh* **械器**, various utensils, III. i. 4. 5.
槩 *li* A spade, or shovel, III. i. 5. 4.

棄 *ch'i* To abandon, throw away, spurn, I. i. 8. 2; ii. 6. 1: VII. i. 29; 85. 6, *et al.* To be rejected, IV. i. 14. 2. **棄田**, to throw fields out of cultivation, III. ii. 9. 5. **自棄**, to throw one's self away, abandon one's self to work wickedness, IV. i. 10. 1.

棗 *tsao* The date, **羊棗**, VII. ii. 86. 1, 2, now commonly called from the appearance of the fruit **羊矢棗**.

棘 *chi* (1) **棘棘**, a sour date-tree, VI. i. 14. 3. (2) **垂棘**, the name of a place in Tsin, V. i. 9. 2.

棠 *t'ang* The name of a place, where the princes of Ch'i kept a granary, VII. ii. 23. 1.

椀 *ch'üan* A wooden bowl, VI. i. 1. 1, 2.

棲 *hsü* A bed, a couch, V. i. 2. 3.

棺 *kuan* An inner coffin, **棺槨**, I. ii. 16. 2: II. ii. 7. 2.

槨 *ko* An outer coffin, **棺槨**, see above.

楊 *yang* The surname of the heresiarch **楊朱**, III. ii. 9. 9, 10, 14: VII. i. 26. **楊** = Yangism and Yangists, VII. ii. 26. 1, 2.

楚 *ch'ü* The name of a State, I. i. 5. 1, 3; 7. 16, 17; ii. 6. 1; 18. 1, *et al.*, *saep.* **楚人**, I. i. 7. 17: III. ii. 6. 1: VI. i. 4. 4.

業 *yeh* (1) An inheritance, the foundation of an inheritance, I. ii. 14. 3. (2) **業** = instruction. **受業於門**, VI. ii. 2. 6. (3) Partly finished, VII. ii. 80. 1.

極 *chi* An extremity (in a painful sense), I. ii. 1. 6. To push to extremities, IV. ii. 8. 4.

榮 *zung* Glory, II. i. 4. 1: VII. i. 82.

榑 *shü* **榑題**, the projecting ornaments round the eaves of great buildings, VII. ii. 84. 2.

構 *kau* **構怨**, to excite resentment, I. i. 7. 14.

槁 *kao* Dry; withered, I. i. 6. 6: II. i. 2. 16: III. ii. 10. 3.

樓 *lau* A high gallery, **岑樓**, the pointed peak of a high building, VI. ii. 1. 5. See note *in loc.*

楸 *r* A sour date-tree, VI. i. 14. 3.

樂 *le* (1) To be happy, to rejoice; to delight in, I. i. 2. 1, 2, 3, 4; ii. 1. 4, 6, 7, 8: IV. i. 8. 4; 8. 1, *et al.*, *saep.* A delight, VII. i. 20. 1, 2, 3, 4, 5, *et al.* Pleasure, in a bad sense, I. ii. 4. 8: II. i. 4. 4, *et al.* **般樂**, II. i. 4. 4: VII. ii. 84. 5. (2) **樂歲**, good years, I. i. 7. 21, 22: III. i. 8. 7.

樂 *yo* (1) Music, I. ii. 1. 1, 2, 3, 4, 5, 6, 7; 4. 10: II. i. 2. 27: IV. i. 27. 2: VII. ii. 87. 12. (2) **樂正**, a double surname, I. ii. 16. 2, 3, *et al.*—V. ii. 8. 2.

樹 *shü* (1) To plant,—of trees, I. i. 8. 4; 7. 24: VII. i. 22. 2, 3. To sow,—of grain, III. ii. 10. 3: VI. i. 7. 2. **樹藝**, III. i. 4. 8. (2) Appointed, legitimate, VI. ii. 7. 3. The tone with these meanings was different anciently from that of the character in its common acceptance of *trees*.

機 *chi* A spring, a contrivance, VII. i. 7. 2.

橐 *to* A sack open at both ends, I. ii. 5. 4.

橫 *hung* Perverse, lawless; unreasonable; unreasonably, lawlessly, III. i. 4. 7; ii. 9. 9: V. ii. 1. 1. **橫逆**, perversity and unreasonableness, IV. ii. 28. 4, 5, 6.

榘 *chia* The name of a tree, supposed to be the same as the **梓**, but not yet fully identified, VI. i. 14. 3.

檢 *chien* To regulate, to restrict, I. i. 8. 5.

榘 *t'ao* **榘**, see **杙**, IV. ii. 21. 2.

蘗 *nieh* Sprouts, VI. i. 8. 1.

權 *ch'wan* (1) The weight of a steel-yard. **權** = to weigh, I. i. 7. 13. (2) The exigency of circumstances, IV. i. 17. 1: VII. i. 26. 3.

THE 76TH RADICAL, 欠.

次 *ts'ze* Next,—in order or degree, V. ii. 2. 7, 9: VI. ii. 14. 3: VII. ii. 87. 2, 7. To be next, to come next to, II. i. 2. 9, 10: IV. i. 14. 3: VII. ii. 14. 1.

欣 *hsin* **欣欣然**, smiling-like, I. ii. 1. 7.

欲 *yü* To desire, like, wish, I. i. 2. 4; 7. 15, 16, 17, 18, 23, *et al.*, *saepissime*. Desires, IV. ii. 80. 2: VII. ii. 85.

欺 *ch'i*
To impose on; to be imposed on, III. i. 4. 17: V. i. 2. 4.

飲 *K'an*
飲然, without elation, VII. i. 11.

敵 *shü*
敵血, to smear the sides of the mouth with blood, VI. ii. 7. 3.

歌 *ko*
To sing, IV. i. 8. 2: VI. ii. 6. 5 (indicating singing in some peculiar style). Used actively, 謳歌, V. i. 5. 7; 6. 1.

歎 *f'an*
To sigh, VII. i. 36. 1.

飲 *chüeh*
To drink, to sip, III. i. 2. 4. 流飲, to swill down, VII. i. 46. 2.

歡 *kuan*
Pleased. 歡樂, to rejoice in, I. i. 2. 3.

THE 77TH RADICAL, 止.

止 *chih*
(1) To stop, desist, —spoken of walking, retiring from office, &c., I. i. 8. 2; ii. 16. 3; II. i. 2. 22: III. ii. 5. 4: VI. ii. 13. 8. To stay, reside; to remain, I. ii. 11. 2: II. ii. 7. 1: V. ii. 1. 1. (2) Active, to stop, I. ii. 11. 4: II. i. 9. 2.

正 *chêng*
(1) To correct, rectify; to be rectified; correct; what is correct, II. i. 7. 5; 9. 1: III. i. 8. 13; ii. 2. 2, 3; 9. 6, 13, et al., saepe. To make straight, V. i. 7. 7. What may be correctly ascribed to, VII. i. 2. 1, 3, 4. (2) To have a purpose in the mind, II. i. 2. 16: VII. ii. 38. 2. (3) 樂正, a double surname; —see 樂.

此 *ts'ze*
This, these. *Passim.* 如此, and 若此, thus, so, such, are common.

步 *pü*
A pace, I. i. 8. 2: V. ii. 1. 7.

武 *wü*
(1) Firmness, martial vigour. 威武, III. ii. 2. 3. (2) 武王, the first sovereign of the Ch'ou dynasty, I. ii. 8. 6; 8. 1; 10. 3, et al., saepe. (3) 武丁, a sovereign of the Shang dynasty, II. i. 1. 8. (4) 武城, name of a place, IV. ii. 31. 1. (5) 武成, a Book of the Shü-ching, VII. ii. 3. 2.

歲 *shüi*
A year, the years; the character of a year as good or bad, I. i. 8. 5: II. ii. 13. 4: VII. ii. 38. 1, 2, 3, 4. 樂歲, I. i. 7. 21, 22: III. i. 8. 7: VI. i. 7. 1 (富歲). 饑歲, I. ii. 12. 2: II. ii. 4. 2.

歷 *li*
To pass over, = to change, IV. ii. 27. 3. 歷 = for a period of, V. i. 6. 2.

歸 *kuoi*
To return, II. i. 2. 16; ii. 10. 1, 2; 12. 5, et al., saepe. Used actively, = to repay, VII. i. 30. 2. To turn to, come to, I. i. 6. 6; ii. 11. 2; 15. 1: III. ii. 5. 4; 9. 9, et al., saepe.

THE 78TH RADICAL, 歹.

死 *sz*
To die; death; the dead, I. i. 3. 5; 4. 6; 7. 4, 6, 7. 8, et al., saepe. To die for, I. ii. 12. 3. 死亡, I. i. 7. 21, 22: IV. i. 3. 4; 9. 5.

夭 *yao*
To die at an early age, VII. i. 1. 3.

殃 *yang*
Calamities, I. ii. 10. 2: VII. ii. 27. 1. To bring calamities on, to destroy, VI. ii. 8. 2.

殄 *f'ien*
To exhaust, extirpate. 殄 = to remove, VII. ii. 19. 3.

殆 *lai*
(1) Perilous, in a dangerous condition, V. i. 4. 1. (2) A particle, I apprehend, is near to, I. i. 7. 17: VII. ii. 23. 1; 30. 2. Followed by 於, IV. ii. 31. 1.

殉 *hsün*
To bury along with the dead, to sacrifice, VII. ii. 1. 2. 殉 = to accompany, VII. i. 42. 1, 2.

殊 *shü*
To be different, VI. i. 7. 1, 5.

殍 *p'iao*
To die of hunger, VII. ii. 27. 1.

殖 *chih*
繁殖, to swarm, III. i. 4. 7.

殘 *ts'an*
To oppress, treat cruelly, I. ii. 12. 2. 殘 = a ruffian, an oppressor, oppressors, I. ii. 8. 3: III. ii. 5. 5, 6.

殛 *chi*
According to Chü Hsi, to cut off. ? to imprison, V. i. 3. 2.

THE 79TH RADICAL, 殳.

殷 *yin*
The dynasty so called, II. i. 1. 8, 10, et al., saepe. 殷人, the founder of the Yin dynasty, III. i. 8. 6.

段 *tsuan*
A surname, III. ii. 7. 2.

殺 *shá*
To kill, put to death, I. i. 3. 5; 4. 2; 6. 4, 6, et al., saepissime. Observe III. ii. 3. 3, and VII. ii. 10.

毀 *hui*
(1) To pull down; to break, I. ii. 5. 1, 2; 11. 3: III. ii. 4. 5: IV. i. 8. 4; ii. 31. 1. (2) To blame, reproach, IV. i. 21.

THE 80TH RADICAL, 母.

母 *mü*
A mother; 父母, parents, I. i. 5. 4; 7. 21, 22, et al., saepe. 民父母, the parent of the people, —spoken of a ruler, I. i. 4. 5; ii. 7. 6: III. i. 8. 7. 母鷄, 母彘, brood hens, brood sows, VII. i. 22. 2.

每 *mei*
Every, IV. ii. 2. 5.

THE 81st RADICAL, 比.

比
pí

(1) To compare, II. i. 1. 3: VI. ii. 1. 7.
比於, to be compared with, I. ii. 4. 4.
(2) 比干, an uncle of the tyrant Châu,
II. i. 1. 8: VI. i. 6. 3.

比
pí

The 4th tone. (1) For, on behalf of,
I. i. 6. 1: II. ii. 7. 4. (2) And when . . . ,
I. ii. 6. 1. (3) To classify, III. i. 4. 18.
(4) To bend to the will of, act as a partizan,
III. ii. 1. 5. (5) To join together, to collect,
V. ii. 4. 5.

THE 82ND RADICAL, 毛.

毛
máo
毫
háo

Hair, VII. i. 26. 1.

Fine hair, 秋毫, = what is very
small, I. i. 7. 10. 一毫, = the least,
one thread of ten filaments of silk being
called a 毫, II. i. 2. 4.

THE 88th RADICAL, 氏.

氏
shì

Family, I. ii. 16. 3. 夏氏后, the
sovereigns of the Hsia dynasty, the family,
i.e. of the great Yü, the prince of Hsia.
季氏, IV. i. 14. 1. 景丑氏, II.
ii. 2. 4. 東郭氏, II. ii. 2. 2. 楊
氏, 墨氏, III. ii. 9. 9.

民
mín

The people, — usually in distinction
from rulers and superior men. *Passim.*
Observe the phrases—丘民, VII. ii.
14. 2; 天民, VII. i. 19. 3; 凡民,
VII. i. 10. 1: V. ii. 4. 4; 蒸民, VI. i.
6. 8; 庶民, I. i. 2. 3: VII. ii. 37. 13;
黎民, I. i. 8. 4; 7. 24. 民 = mankind,
II. i. 2. 23, 27, 28.

氓
máng

People, — settling in a State from other
States, II. i. 5. 5: III. i. 4. 1, 2: V. ii. 6. 2.

THE 84th RADICAL, 气.

氣
chì

(1) The air, breath, VI. i. 8. 2. (2) Air,
= carriage, VII. i. 86. 1. (3) Specially
deserving of notice is its use in II. i. 2. 8,
9, 10, 11, 12, 13, 14, = energy, the passion-
nature.

THE 85th RADICAL, 水.

水
shuǐ
永
yǒng
汜
fàn

Water, waters, I. ii. 5. 5; 10. 4; 11. 3,
et al., saepe. 水 = cold water, VI. i. 5. 5.

Perpetually, always, II. i. 4. 6: IV. i. 4.
3: V. i. 4. 3.

Water overflowing. 汜濫於, to
inundate, III. i. 4. 7; ii. 9. 3.

求
chóu

(1) To seek for; to ask for; to seek, I.
i. 7. 9, 15, 16, 17; ii. 9. 1, *et al., saepissime.*
(2) The name of one of Confucius's dis-
ciples, IV. i. 14. 1.

汗
wù

(1) Impure, vile, mean, II. i. 9. 2: III.
i. 8. 13: V. i. 9. 3; ii. 1. 3: VI. ii. 6. 2:
VII. ii. 37. 11. (2) A pool, 汗池, III.
ii. 9. 5.

汗
wù

Low. To rank one's self low, II. i. 2. 25.
Perhaps some of the instances under
汗, wù, should be read as wù, particularly
III. ii. 9. 5, VII. ii. 37. 11, and one or two
others.

汝
zǔ

(1) You, thou, IV. ii. 31. 1: V. i. 2. 3:
VII. ii. 31. 3. (2) Name of a stream, III.
i. 4. 7.

江
chiang

The river by eminence, — the Yang-tzse,
III. i. 4. 7, 13; ii. 9. 4. ? VII. i. 16. 1.

池
ch'ih

A pond, I. i. 2. 4; 8. 3: III. ii. 9. 5:
V. i. 2. 4. A moat, I. ii. 18. 2: II. ii. 1. 3.

決
ch'üeh

(1) To lead forth a stream, III. i. 4. 7:
VI. i. 2. 1. The waters of a stream over-
flowing, VII. i. 16. (2) To bite things
through with the teeth, VII. i. 46. 2.

沐
mù

Properly, to wash the hair; 沐浴, to
bathe, IV. ii. 25. 2.

沒
mò

To die, pass away, III. i. 4. 13; ii. 9. 5.

沈
shàn

A surname, II. ii. 8. 1, 2. 沈猶, a
double surname, IV. ii. 31. 1.

沓
tà

沓沓, dilatory, IV. i. 1. 11, 12.

沛
pèi

(1) A thick marshy jungle, III. ii. 9. 5.
(2) 沛然, vehemently, overwhelm-
ingly, like the sudden fall of rain, or
overflow of water, I. i. 6. 6: IV. i. 6. 1:
VII. i. 16.

沮
chü

The 3rd tone. To stop, I. ii. 16. 3.

河
ho

(1) The Yellow river, III. ii. 9. 4. 河
東 and 河內, I. i. 8. 1; 河西, VI.
ii. 6. 5. (2) 九河, the nine branches
of the 河, which Yü regulated, III. i. 4.
7. 南河, the most southern of these,
V. i. 5. 7. (3) May be used for a river
generally, II. i. 2. 28: VII. i. 16.

油
yü

油然, the appearance of thick
clouds, I. i. 6. 6.

沼
chào

A pond, I. i. 2. 1, 3. 靈沼, the name
given to king Wän's pond, I. i. 2. 3.

治
ch'ì

To govern, regulate; to manage; to
attend to, I. i. 7. 22; ii. 5. 3; 6. 2; 9. 2:
II. i. 4. 3; 6. 2; ii. 10. 7; 13. 5 (平治),
et al., saepe.

治
chih

The 4th tone. To be well governed; where management and regulation take their effect, I. ii. 6. 3; II. i. 2. 22; III. i. 4. 7; ii. 9. 2; IV. i. 4. 1; V. i. 5. 6; ii. 1. 1, 2; VI. ii. 7. 2; 18. 8.

泄
i

泄泄, to be at one's ease, IV. i. 1. 10, 11.

泄
hsieh

(1) To slight, neglect, IV. ii. 20. 4. (2) A surname, II. ii. 11. 3; III. ii. 7. 2.

泉
ch'uan

A spring of water, II. i. 6. 7; III. ii. 10. 3; VII. i. 29. 泉原, IV. ii. 18. 2.

法
fá

(1) Laws, IV. i. 1. 3, 4, 8. 法—the law of right, VII. ii. 38. 3. 法—to enforce the laws, = to tax, II. i. 5. 2. 法家, families attached to the laws or constitution, VI. ii. 15. 4. (2) An example; to serve as an example, be imitated, II. i. 1. 7; III. i. 8. 11; IV. i. 1. 2; 2. 2; ii. 28. 7.

The name of a stream, a tributary of the Hwái, III. i. 4. 7.

The perspiration starting, III. i. 5. 4.

泗
se泌
ch'i

To weep; the silent shedding of tears, III. i. 2. 5; IV. ii. 38. 1, 2; V. i. 1. 1, 2; VI. ii. 8. 2.

泣
ch'i

To lead, conduct, III. i. 4. 7; ii. 9. 4.

注
chú

Extravagant, III. ii. 4. 1.

泰
t'ai洋
yang

洋洋, = at ease, or in the abundant water, V. i. 2. 4.

洒
hsi

To wipe away, I. i. 5. 1.

洚
chiang

Waters flowing out of their course, 洚水, spoken of the great inundation, III. ii. 9. 3; VI. ii. 11. 4.

洪
hung

Overflowing; vast. 洪水, used like the above, III. i. 4. 7; ii. 9. 3, 11; VI. ii. 11. 4.

活
huo

To live, II. i. 4. 6; IV. i. 8. 5; VII. i. 28. 3.

洽
hsia

To permeate, imbue. Followed by 於, II. i. 1. 7.

滂
wá

A pool, I. i. 8. 3.

流
liú

(1) To flow, II. i. 1. 12; III. i. 4. 7; VI. i. 2. 1; VII. i. 18. 3; 24. 3. 流俗, current customs,—in a bad sense, VII. ii. 37. 11; but not so 流風, II. i. 1. 8.

Observe I. ii. 4. 6, 7, 8. (2) To float, VII. i. 46. 2. (3) To banish, V. i. 8. 2. (4) 流獸, see 獸, VII. ii. 8. 3.

To dig, to deepen, V. i. 2. 3.

浚
hsün淳
pá

淳然, rapidly; the appearance of springing up, I. i. 6. 6; VI. i. 7. 2.

浩
há

(1) The appearance of vast waters, 浩然, resolutely, II. ii. 12. 5. 浩然之氣, the vast flowing passion-nature, II. i. 2. 11, 12. (2) 浩生, a double surname, VII. ii. 25. 1.

浪
lang

滄浪, the name of a stream, IV. i. 8. 2.

浴
yü

沐浴, to bathe, IV. ii. 25. 2.

海
hái

The sea; seas, II. i. 2. 28; III. i. 4. 7, et al. 海—the sea-shore, I. ii. 4. 4; VI. ii. 15. 1.

四海 and 四海之內 are expressions for the kingdom, III. ii. 5. 3, 7; IV. i. 8. 3; 6. 1; V. i. 4. 1; VI. ii. 13. 7; VII. i. 21. 2. So 海內, without the 四, I. i. 7. 17. 東海, IV. i. 18. 1; VII. i. 22. 1. 北海, I. i. 7. 11; IV. i. 18. 1; V. ii. 1. 1; VII. i. 22. 1.

洧
wei

The name of a stream, IV. ii. 2. 1.

洩
mei

To defile, be defiled, II. i. 9. 1, 2; V. ii. 1. 3.

消
hsiao

To diminish, to decay away, III. ii. 9. 4; VI. i. 8. 3.

涉
shih

To wade, IV. ii. 2. 3.

涕
ti

Tears, IV. i. 7. 2; VI. ii. 8. 2.

涸
k'ü

To be dried up, IV. ii. 18. 3.

涼
liang

涼涼, cold and distant, VII. ii. 37. 9.

浙
hsi

The water in which rice is being washed, V. ii. 1. 4; VII. ii. 17.

淇
ch'i

The name of a stream, a tributary of the Yellow river, VI. ii. 6. 5.

淑
shü

Virtuous. Used actively, to make virtuous, to improve, IV. i. 9. 6; ii. 22. 2; VII. i. 40. 5.

淫
yin

Licentious, unregulated, II. i. 2. 17; III. ii. 9. 10, 13. To make dissipated, III. ii. 2. 3.

深
shän

Deep (both literally and metaphorically); deeply, I. i. 5. 3; ii. 10. 4; II. ii. 1. 3; III. i. 2. 4; IV. ii. 14. 1; VII. i. 14. 1; 16. 1; 18. 2.

淮
huái

The name of a river, which flows through Ho-nan and An-hüi, III. i. 4. 7; ii. 9. 4.

淳
shün

淳于, a double surname, IV. i. 17. 1; VI. ii. 6. 1.

淵 *yüan*
(1) A gulf, an abyss, IV. i. 9. 3. (2) The designation of Confucius's favourite disciple, II. i. 2. 18, 20: III. i. 1. 4.

混 *k'uan*
I. q. 滾. 混混, the appearance of water flowing freely from a spring, IV. ii. 18. 2.

清 *ch'ing*
Clear, pure; purifying, IV. i. 8. 2, 3: V. ii. 1. 1, 5.

淹 *yen*
To reside long, V. ii. 4. 6.

渴 *k'o*
To be thirsty, to suffer from thirst, II. i. 1. 11: VII. i. 27. 1, 2.

湍 *t'uan*
湍水, water whirling round, VI. i. 2. 1.

游 *yü*
子游, the designation of one of Confucius's disciples, II. i. 2. 20: III. i. 4. 1, 3.

湯 *t'ang*
(1) Warm water, things hot, VI. i. 5. 5. (2) The founder of the Yin dynasty, I. i. 2. 4; ii. 8. 1; 8. 1; 11. 1, 2, et al., saepe.

源 *yüan*
源源, incessantly, V. i. 8. 3.

準 *chun*
Level. The instrument,—the level, IV. i. 1. 5.

溝 *k'au*
A ditch,—made in dividing the fields, 4 feet wide, and the same depth, V. i. 7. 6; ii. 1. 2. 溝壑, I. ii. 12. 2: II. ii. 4. 2: III. i. 8. 7; ii. i. 2: V. ii. 7. 5. 溝澮, IV. ii. 18. 3.

溢 *yi*
To overflow, VII. ii. 14. 4. To spread forth,—spoken of instruction, IV. i. 6. 1.

溱 *ch'än*
The name of a stream, IV. ii. 2. 1.

滄 *ts'ang*
滄浪, see 浪, IV. i. 8. 2.

溺 *ni*
To drown, to be drowned, I. i. 5. 5: IV. ii. 29. 4: VI. i. 7. 1. To go to ruin, IV. i. 9. 6. To be drowning, IV. i. 17. 1, 2, 3.

滅 *mieh*
To extinguish; extinguished, III. ii. 9. 6.

滋 *tsze*
To increase, II. i. 1. 7: VI. ii. 6. 3.

滑 *kü*
滑釐, a name, VI. ii. 8. 4.

滕 *t'ang*
The name of a State, I. ii. 18. 1; 14. 1; 15. 1: II. ii. 6. 1, 2, et al.—滕文公, I. ii. 18. 1; 14. 1; 15. 1: III. i. 1. 1; 8. 1; 4. 1.—滕定公, III. i. 2. 1.—滕更, VII. i. 43. 1, 2.

滯 *chi*
Congealed, impeded, 濡滯, dilatory, II. ii. 12. 1.

滸 *hü*
Banks, I. ii. 5. 5.

灑 *t'ä*
The name of a stream, III. i. 4. 7.

漁 *yü*
To be a fisherman, to catch fish, II. i. 8. 4.

漢 *han*
The name of a river, a large branch of the Yang-tze, in Hü-pei, III. i. 4. 7, 13; ii. 9. 4. 雲漢, the Milky Way, V. i. 4. 2.

潔 *chieh*
To be clean, pure; what is clean, III. ii. 8. 3: IV. ii. 25. 1: VII. ii. 14. 4; 37. 7, 11. To keep pure, V. i. 7. 7.

漿 *chiang*
Congee. ? any beverage, I. ii. 10. 4; 11. 3: III. ii. 5. 5.

潤 *zun*
To moisten and nourish, VI. i. 8. 1.

潤澤
= to modify and adjust, III. i. 8. 20.

潦 *lao*
行潦, rain-pools, II. i. 2. 28.

澤 *chai*
(1) A marsh; marshy thickets, III. i. 4. 7; ii. 9. 5: IV. i. 1. 6. 澤 = a pond, I. ii. 5. 3. (2) Favours, benefits; beneficial influence, II. ii. 12. 1: IV. i. 1. 2; ii. 8. 3, 4; 22. 1: V. i. 6. 2; 7. 6; ii. 1. 2: VII. i. 9. 6. (3) 埳澤, the name of a gate, VII. i. 86. 3.

澮 *kuai*
A small ditch, tributary to a 溝, IV. ii. 18. 3.

激 *chi*
To dam up, VI. i. 2. 3.

濁 *chü*
Muddy, IV. i. 8. 2, 3.

濕 *shih*
I. q. the character in the text of II. i. 4. 1, = what is low and wet.

濟 *chi*
With the 3rd tone. The name of a stream, III. i. 4. 7.

濟 *chi*
In the 3rd tone. (1) To ferry, convey across, II. ii. 12. 1, 4. (2) To succeed, II. i. 5. 6.

濡 *zu*
Impeded, 濡滯, see 滯, II. ii. 12. 1.

濫 *lan*
汜濫, to overflow, inundate, III. i. 4. 7; ii. 9. 3.

濯 *cho*
(1) To wash, III. i. 4. 13: IV. i. 8. 2, 3. Observe IV. i. 7. 6. (2) 濯濯, sleek and fat, I. i. 2. 3. But the same phrase is used for the denuded appearance of a bare mountain, in VI. i. 8. 1. (3) 子濯 is used as if it were a surname in IV. ii. 24. 2.

濱 *pin*
The brink of water, a coast, IV. i. 18. 1: V. ii. 1. 1: VII. i. 22. 1; 35. 6. Observe 率土之濱, V. i. 4. 2.

滌 *yo*
To clear the course of rivers, III. i. 4. 7.

網
wǎng

Large waves, VII i 24. 2.

THE 96TH RADICAL, 火.

火
huǒ

Fire, I ii 10. 4; 11. 3; II i 6. 7; III i 4. 7; ii 5. 5; VI i 13. 1; VII i 23. 3.

災
zāi

Calamity, I i 7. 17; IV. i 1. 9.

炙
chì

(1) Roast meat, VI i 4. 5; VII ii 36. (2) To be warmed—immediately affected—by, VII ii 15. 1.

炭
tàn

Charcoal, 塗炭, II i 9. 1; V. ii 1. 1.

烈
liè

(1) To set fire to, III i 4. 7. (2) Enterprising, energetic, III ii 9. (3) 功烈, meritorious achievement, II i 1. 3. (4) ? acknowledged, brightly recognised, V. ii 4. 4.

烏
wū

A surname, VI ii 2. 3.

烹
pēng

To boil, to cook, V. i 2. 4. 割烹, cookery, V. i 7. 1, 8.

焚
fān

To burn, consume with fire, III i 4. 7; V. i 2. 3.

焉
yān

The 2nd tone. A final particle. *Passim*. (1) At the end of sentences, giving a liveliness to the style, especially where the closing member is brief, perhaps only one word, as in II. ii. 2. 4;—or where it is interrogative, introduced by 何 or some similar character. (2) Correlative clauses are often terminated by 焉, as in VI i 7. 8. (3) It is common at the end of clauses, to which we expect a sequel, as in I. i 7. 12; ii 7. 4, *et al.*, *saepissime*. (4) Seems to be used for 乎, in VII i 34.—焉 often follows adjectives instead of 然, though not in Mencius, unless in V. i 2. 4; and it certainly partakes of the meaning of that character, and = a lively affirmative *so!*

焉
yān

The 1st tone. An interrogative particle. How? It stands at the beginning of the clause or member of the sentence to which it belongs, unless where another particle or the nominative immediately precedes, I. i 7. 20; ii 16. 3; II. i 7. 2; 9. 2; ii 8. 5, *et al.*, *saepe*. 焉 = whither, IV. i 13. 2.

無
wú

No, not, without. *Passim*. 無 is the opposite of 有, both in its personal and impersonal usages, = not to have, to be without,—and there is—are—not. As instances of the relation between it and 有, observe I. i 7. 20, and II. ii 10. 7. 無所 and 無所不 are common. 無不 make a strong affirmation. So,

無弗無非, and 非無 Observe 無時, VI i 5. 4, and 無方, IV. ii 21. 2.

然
rán

1 To burn, to flame up, II i 6. 7. (2) So: just the same: yes. *Passim*. Observe II ii 8. 2, where 然 = accordingly, or they approved. It often occurs at the end of a clause, beginning with 若. We have the combinations—然則, VII i 36. 3-5, *et passim*; 然後, VI ii 15. 3-5, *et saepe*; 然而, VII ii 33. 4; 14. 4; VI ii 4. 5, 6, *et saepe*; 然且, VI ii 8. 8, *et al.*; 雖然, III i 2. 2; 4. 3, *et al.* (3) After adjectives, it = *ly* and forms adverbs, or other adjectives, which in English would end in *ly*, VII ii 37. 6, 9; 34. 1; 21, *et passim*. (4) A surname, III i 2.

煖
ruǎn

Warm; warmly; to be warm.—spoken with reference to clothing, I. i 7. 16; III i 4. 8; VII i 22. 3.

癸
ch'üung

Solitary; sorrowful, I. ii 5. 3.

照
chiao

To shine, illuminate, VII i 24. 2.

煩
fan

What is toilsome, trouble, III i 4. 5.

熄
hsi

To be extinguished, VI. i 18. 1. Metaphorically, III ii. 2. 1; IV. ii 21. 1.

熊
hsiung

A bear, VI. i 10. 1.

熟
shü

To be ripe; to be brought to maturity, III i 4. 8; VI. i 7. 2; 19. 1.

熱
zo

Hot; what is hot, I. ii 10. 4; IV. i 7. 6. 熱中, to burn within, V. i 1. 5.

燔
fan

I. q. 燔, the flesh of sacrifice, VI ii 6. 6.

燕
yen

The 1st tone. The name of a State, I. ii 10. 1, 3; 11. 1, 3 (*N.B.*), 4; II. ii 8. 1, 2. 燕人, II. ii 9. 1.

營
ying

To plan,—a building, I. i 2. 3. 營窟, artificial caves, III. ii 9. 3.

爛
lan

糜爛, to boil to a mass, VII. ii 1. 2.

爨
ts'wan

To cook. Chü Hsi says, 'to light a fire,' III. i 4. 4.

THE 87TH RADICAL, 爪.

爭
ch'ang

To strive for, IV. i 14. 2.

爰
yüan

A particle, found at the beginning of clauses, and quoted from the Shih-ching. And so, and, I. ii 8. 6; 5. 4, 5.

爲
wei

Passim. (1) To be, I. i. 1. 4; 7. 20; II. 2. 3; 8. 1; 4. 5, 6, *et al.*, *saepissime*. At the beginning of clauses, 爲 continuing what precedes, often = *who is, who was*. Before nouns of relation and proper names, it = *to play, to be in the position*, I. ii. 4. 2; II. i. 1. 4; II. 2. 10, *et al.*, *saepe*. So in the phrase 其爲人也. 以爲, with and without intermediate words, often = *to take to be, to regard, to consider, to be considered*, I. i. 7. 5, 7; II. 2. 2; 11. 3, *et saepe*. Often, however, 以爲 simply = *to be, or to use to make*. (2) To make, to do; to be done, I. i. 2. 3; 7. 10, 11, 12, 13, 16, 17, *et saepissime*. 何爲 and 奚爲 = *why*, I. ii. 5. 4; 11. 2, *et al.* 有爲, see 有. 爲 = *to exercise, to administer, to govern*, II. ii. 4. 4; III. i. 8. 1. The phrase 爲政, to administer government, and sometimes to give law to the kingdom, is frequent, I. i. 11. 1; II. ii. 10. 6; IV. i. 1. 3; 6; 7. 4, *et al.* 爲 = *to establish*, II. ii. 10. 7. So 定爲, III. i. 2. 3; and 設爲, III. i. 3. 10. 爲 = *to seek to be*, III. i. 3. 5—Observe 爲食, 爲飲, II. i. 1. 11; 爲陳, 爲戰, VII. ii. 4. 1; 爲說辭, II. i. 2. 18; 民之爲道, III. i. 3. 3, but 人之有道 in 4. 8 is to be understood differently, through the force of the 有; 爲神農之言, III. i. 4. 1; 爲問, III. i. 5. 5; VII. ii. 21; 不可爲衆, IV. i. 7. 5; 我何以... 爲哉, V. i. 7. 3; 其所爲主, V. i. 8. 4; 爲詩, VI. ii. 8. 2; 難爲水, 爲言, VII. i. 24. 1; 爲之氓, 爲之辭, 爲之兆, II. i. 5. 5; II. 9. 4; V. ii. 4. 6.

The 4th tone. For, in behalf of. Before clauses, it is most conveniently taken as a conjunction, *because*, I. i. 4. 6; 7. 10, 11, 16, *et al.*, *saepissime*. 爲我, for self, the principle of Yang Chü, III. ii. 9. 9; VII. i. 26. 1. Observe 自爲, VI. ii. 6. 1, and 何爲, V. ii. 7. 3. But should not 何爲 and 奚爲 always have the 爲 in the 3rd tone? 爲 = *consequently*, I. ii. 16. 3.

(1) Nobility, noble rank, II. i. 7. 2; II. 2. 6; 8. 1; V. ii. 2. 1 (*N.B.*): VI. i. 16. 1, 2, 3; II. 7. 2. (2) The name of a bird, or birds in general, IV. i. 9. 3.

爲
wei

爵
chiu

父
fu

THE 88TH RADICAL, 父.

(1) A father. *Passim*. The combinations 父子, 父母, and 父兄 are common. 父母 may denote the ruler, as the parent of the people, I. i. 4. 5; II. 7. 6. 父兄 may denote all elder relatives, III. i. 2. 3, 4. (2) 竄父 (3rd tone), the name of one of the remotest ancestors of the Cháu dynasty, I. ii. 5. 5.

THE 89TH RADICAL, 爻.

(1) You, your, I. ii. 12. 2; II. i. 1. 3; 9. 2; V. i. 1. 2; II. i. 3, 7; VII. ii. 4. 5; 81. 3. (2) After adjectives, makes adverbs, i. q. 然, VI. i. 10. 6. (3) A final particle, synonymous with 耳, = *simply, just so*, III. i. 5. 3; IV. i. 9. 1; II. 18. 2; V. i. 2. 3; VII. ii. 88. 4. 云爾, II. ii. 2. 4; III. ii. 5. 7; IV. ii. 24. 1; VII. i. 89. 2. (4) Thus, VI. i. 7. 1. —? III. i. 8. 2, where perhaps 爾 = *you*. (5) I. q. 邇, what is near, IV. i. 11.

爾
r

THE 90TH RADICAL, 爿.

A couch, V. i. 2. 3.

牀
ch'wang

牆
ch'iang

A wall, III. ii. 8. 6; IV. ii. 81. 1 (牆屋): VI. ii. 1. 8; VII. i. 2. 2; 22. 2.

THE 91ST RADICAL, 片.

版築, building-frames, VI. ii. 15. 1.

版
pan

牖
yü

A window, VII. ii. 80. 1. 牖戶, spoken of a nest, II. i. 4. 3.

THE 92ND RADICAL, 牙.

易牙, a famous cook of antiquity, VI. i. 7. 5.

牙
ya

THE 93RD RADICAL, 牛.

(1) A cow, an ox; cattle, I. i. 7. 4, 6, 7, 8; II. ii. 4. 3; III. ii. 5. 2, *et al.* (2) 牛山, the name of a hill, VI. i. 8. 1. (3) 冉牛, one of Confucius's disciples, II. i. 2. 18, 20.

牛
niu

刍
zhu

牧
mu

Full, II. i. 2. 3.

(1) To feed, to tend, II. ii. 4. 3. (2) To browse on, VI. i. 8. 1. (3) Pasture, II. ii. 4. 3. (4) 人牧, a shepherd of men, a ruler, I. i. 6. 6. (5) 牧宮, name of a palace, V. i. 7. 9. (6) A surname, V. ii. 8. 2.—VII. ii. 87. 4.

(1) Things, substances, I. i. 7. 13; III. i. 4. 18; 5. 3; IV. ii. 19. 2; 28. 4; VI. i. 4. 5; 8. 3; 9. 2; 15. 2; II. 5. 4 (articles): VII.

物
wu

i. 4. 1; 24. 3; 46. 1. 2 The inferior creatures this meaning is included in some of the above examples, VII. i. 46. 1. (3) 物 = others, IV. i. 7. 2: VII. i. 19. 4.— Observe 有物, 有則, VI. i. 6. 8.

牲
shēng
(1) Cattle—embracing oxen, sheep, and pigs, and sometimes more kinds, V. i. 9. 1. (2) Cattle set apart for sacrifice, victims, VI. ii. 7. 3. Generally in connexion with 犧, which see.

輕
K'ang
A name, VI. ii. 4. 1.

牽
ch'ien
To lead forward, to drag, I. i. 7. 4.

犀
hsi
The rhinoceros, III. ii. 9. 6.

犧
hsi
A victim, called 犧 as being 'spotless,' 犧牲, III. ii. 3. 3; 5. 2: VII. ii. 14. 4.

THE 94TH RADICAL, 犬.

犬
ch'üan
A dog, dogs, I. ii. 15. 1: IV. ii. 3. 1: V. ii. 6. 4: VI. i. 3. 3; 7. 5; 11. 3.

犯
fan
To violate, IV. i. 1. 8: VI. ii. 7. 3.

狂
k'uang
Ambitious, ardent, VII. ii. 37. 1, 2, 3, 4, 5, 7.

狄
ti
The wild tribes on the North, I. ii. 14. 2; 15. 1: III. i. 4. 16 (戎狄); ii. 9. 11 (夷狄), 12 (戎狄). 北狄, I. ii. 11. 2: III. ii. 5. 4: VII. ii. 4. 3.

To be near to, VII. i. 31. 1.

狎
hsiá
The fox, III. i. 5. 4.

狗
k'au
A dog, dogs, I. i. 8. 4, 5; 7. 24: II. i. 1. 10.

狩
shau
巡狩, a sovereign's tour of inspection, I. ii. 4. 5: VI. ii. 7. 2. 狩 is explained by 守, and = the fiefs.

狸
li
Joined with 狐. ? the wild cat, III. i. 5. 4.

狼
lang
(1) A wolf, IV. i. 17. 1: VI. i. 14. 4. (2) 狼戾 = to lie about in abundance, III. i. 3. 7.

Fierce, III. ii. 9. 11.

猶
yü
(1) As; to be as, I. i. 7. 16: II. i. 1. 8, 13; 4. 1; 6. 6, et al., saepissime. (2) Still, yet, I. ii. 2. 2; 11. 4: II. i. 1. 5, 7, et al., saepe. Observe 且猶... 而况, II. ii. 2. 10; 7. 4. (3) In a double surname, IV. ii. 31. 1.

獄
yü
訟獄者, litigants, V. i. 5. 7; 6. 1.

猥
ch'üan
Cautiously-decided, VII. ii. 37. 2, 7.

獨
tü
Only; alone, I. i. 2. 4; 7. 10, 12; ii. 1. 4: II. ii. 7. 3, 4, et al., saepe. Old and childless, solitary, I. ii. 5. 3. In solitude, retirement, VII. i. 9. 6, et al. Peculiar, VII. ii. 36. 2.

羆
Asün
羆羆, a tribe of northern barbarians, I. ii. 3. 1.

獲
huo
(1) To get, obtain; catch, III. ii. 1. 4: V. ii. 2. 9. 獲於—to get the confidence of, IV. i. 12. 1. (2) A name, VI. ii. 2. 3.

獵
lieh
To hunt, 田獵, I. ii. 1. 6, 7: VII. ii. 34. 2. ? 獵較, V. ii. 4. 5, 6.

獸
shüu
A brute animal; a wild animal, I. i. 4. 5; ii. 4. 7: III. i. 4. 7; ii. 9. 11: IV. i. 9. 2. 獸音, to nourish as a dog or a horse, VII. i. 37. 1. 禽獸, birds and beasts, irrational animals, is common, I. i. 7. 8, 10, 12: III. i. 4. 7, 8, et al. 鳥獸, I. i. 2. 4: III. ii. 9. 4. 走獸, quadrupeds, II. i. 2. 28.

An otter, IV. i. 9. 3.

猷
fá
An honorary epithet, V. ii. 3. 2.

THE 95TH RADICAL, 玄.

玄
hsüan
Sky-colour. 玄 = dark silks, III. ii. 5. 5.

率
hsi
(1) To follow; following, along, I. ii. 5. 5; IV. i. 1. 4 (率由): V. i. 4. 2. (2) To lead (shuái), I. i. 4. 4, 5: II. i. 5. 6: III. i. 4. 6, 18; ii. 5. 2; 9. 9: IV. ii. 14. 2: VI. i. 1. 2.

率
lú
彀率, the limit to which a bow should be drawn, VII. i. 41. 2.

THE 96TH RADICAL, 玉.

玉
yü
A gem, a precious stone, jade, I. ii. 9. 2; 15. 1: VI. i. 3. 2: VII. ii. 28. 1. Used for the 'musical stone,' V. ii. 1. 6.

王
wang
(1) A king, kings. Passim. 三王, the founders of the three ancient dynasties, VI. ii. 7. 1, 3, et al. 王者, one who is a true king, I. ii. 5. 2; 14. 2: II. i. 1. 11, et al., saepe. 王政, true royal government, I. ii. 5. 3: III. ii. 5. 7. So, 王道, I. i. 3. 3. On the meaning of 王, see II. i. 3. 1. It follows the names of States and honorary epithets. (2) A surname, V. ii. 3. 3.—III. ii. 1. 4.—VI. ii. 6. 5.—II. ii. 6. 1.

王
wang

The 4th tone. To exercise the royal authority (active and neuter), I. i. 3. 4; 5. 2; 7. 2, 3, 5, 9, 10, 11, 24; ii. 1. 8; 4. 3; 5. 4, 5: II. i. 1. 6, 7, 10; 2. 1; 5. 6; ii. 2. 8: III. ii. 1. 1: IV. i. 9. 4, 5; ii. 16. 1: V. i. 6. 5: VI. ii. 4. 6: VII. i. 20. 1, 5.

珠
chú
班
pan

A pearl, I. ii. 15. 1: VII. ii. 28.
To distribute, arrange, V. ii. 2. 1. Order, rank, II. i. 2. 23.

理
lǐ

(1) 條理, see 條, V. ii. 1. 6. (2) The mental constitution, VI. i. 7. 8. (3) To depend on, VII. ii. 19. 1.

琢
chó

To cut and polish a gem, I. ii. 9. 2.

琅
lang

琅邪, the name of a place, I. ii. 4. 4.

琴
ch'in

(1) The harpsichord or lute, V. i. 2. 3: VII. ii. 6. (2) A surname, VII. ii. 37. 4.

璞
p'o

A gem unwrought, I. ii. 9. 2.

璧
pi

An auspicious gem, which was fashioned round, V. i. 9. 2.

環
huan

(1) To surround, II. ii. 1. 2. (2) A name, V. i. 8. 1, 2, 4.

THE 97TH RADICAL, 瓜.

瓢
p'iao

A gourd; a gourd dish, IV. ii. 29. 2.

THE 98TH RADICAL, 瓦.

瓦
wa

A tile, III. ii. 4. 5.

甑
tsing

An earthenware pot or pan, used for steaming, III. i. 4. 4.

THE 99TH RADICAL, 甘.

甘
kan

Sweet. 甘=sweet food, I. i. 7. 16. 甘, to count sweet, or readily, VII. i. 27. 1.

甚
shin

Excessive; an exceeding degree; exceeding, I. i. 7. 17; ii. 1. 1, 3; 14. 1, et al., saepe. 甚於... more, in a greater degree, than... II. i. 1. 11: VI. i. 10. 2, 3, 5. 已甚者, extraordinary things, IV. ii. 10. Observe I. i. 7. 13.

THE 100TH RADICAL, 生.

生
shing

(1) To produce; to be produced,—spoken of men and things, II. i. 2. 15, 17, 23, 27, 28; 5. 6: III. i. 5. 3; ii. 9. 2, et al., saepe. (2) Life; to live; to grow; living, I. i. 8. 3: IV. ii. 24. 2: V. i. 2. 4: VI. i. 8. 1, 2; 10. 1, 2, 3, 4, 5, 6: VII. i. 21. 4; 23. 3, et al. 生道, a way of life, i. e. calculated to foster life and happiness, VII. i. 12. 1. (3) To be born, to be born in, III. ii. 3. 6: IV. ii. 1. 1, 2: VII. ii.

37. 9. 先生, master, a respectful way of speaking to or of an individual, IV. i. 24. 2; ii. 31. 1: VI. ii. 4. 2, 4, 5, 6. (4) In a double surname, VII. ii. 25. 1. (5) In a name, VII. ii. 88. 3.

產
ch'an

(1) Livelihood, I. i. 7. 20, 21, 22: III. i. 4. 12. (2) A native, III. i. 8. 3. 產=breed, V. i. 9. 2. (3) 子產, a designation, IV. ii. 2. 1: V. i. 2. 4.

甥
shing

A son-in-law, V. ii. 8. 5.

THE 101ST RADICAL, 用.

用
yung

(1) To use; to be used, I. i. 3. 1, 3; 4. 6; 7. 10, et al., saepissime. (2) Used for 以. Initial, =for, on the part of, V. ii. 3. 6; 用=thereby, I. ii. 5. 4: III. ii. 5. 6.

THE 102ND RADICAL, 田.

田
t'ien

(1) A field, fields, I. i. 3. 4; 7. 24: III. i. 8 (N.B.). 7, 9, 13, 18, 19, et al., saepe. 圭田=the holy field, III. i. 8. 16. 田疇, VII. i. 28. 1. 田野, IV. i. 1. 9: VI. ii. 7. 2. 田里, IV. ii. 8. 3, 4: VII. i. 22. 3. 乘田, the office held by Confucius in charge of the public fields, V. ii. 5. 4. (2) 田 and 田獵, to hunt, I. ii. 1. 6, 7: III. ii. 1. 2: V. ii. 7. 5: VII. ii. 84. 2.

由
yü

(1) From, proceeding from, I. i. 7. 4; ii. 16. 1: II. i. 1. 8; 2. 1, 27; 6. 4; 9. 3, et al., saepissime. (2) By, to proceed by, to walk in, III. ii. 2. 3; 8. 6; 9. 4, et al., saepe. (3) Used for 猶, in both its meanings of as and still, I. i. 6. 6; 7. 3; ii. 1. 3: II. i. 1. 6; ii. 12. 5, et al. (4) 由由然, at his ease, II. i. 9. 2: V. ii. 1. 3. (5) The name of 子路, III. ii. 7. 4.—In the name 警由, V. i. 8. 2.

甲
chiá

(1) A coat of mail; =defensive armour, I. i. 8. 2; 5. 3; 7. 14: IV. i. 1. 9. (2) 大甲, the name of a Book in the Shû-ching, II. i. 4. 6: IV. i. 8. 5: V. i. 6. 4: VII. i. 31. 1.

申
shin

(1) To inculcate especially, repeatedly, I. i. 3. 4; 7. 24. (2) A surname, II. ii. 11. 3.

男
nan

(1) A male, IV. i. 17. 1: V. i. 1. 3; 2. 1; ii. 6. 6. (2) A title of nobility, V. ii. 2. 3, 4, 5.

界
chieh

A border, boundaries, II. ii. 1. 4: III. i. 8. 13.

畏
wei

To fear, to dread, I. i. 6. 2; ii. 3. 2, 3; 11. 1, 3: II. i. 1. 3; 2. 5; 4. 2: III. i. 1. 4; ii. 5. 7: V. ii. 4. 4: VII. i. 14. 3; ii. 4. 5; 34. 2.

noun precedes. 衆皆, VII. ii. 23. 2; 37. 11. Observe II. i. 6. 7: III. i. 4. 5.

皜皜, white and glistening, III. i. 4. 13.

皜皜如, placid and content-like, VII. i. 13. 1.

皮 THE 107TH RADICAL, 皮.

(1) The hides of animals; the skin with the hair on, I. ii. 15. 1: VI. i. 9. 11; ii. 7. 6.

(2) A name, VII. ii. 27. 4.

皿 THE 108TH RADICAL, 皿.

A vessel, 器皿, III. ii. 3. 3.

盈 (1) To fill; full, III. ii. 9. 9: IV. i. 14. 2; ii. 18. 2, 3: VII. i. 24. 3. The full amount, III. i. 8. 7. (2) In a name, III. ii. 8. 1.

盆成, a double surname, VII. ii. 29. 1.

益 (1) To add to; more, I. ii. 10. 4: VI. ii. 8. 7; 15. 2. (2) Of advantage, profitable, II. ii. 2. 16: VI. ii. 6. 3: VII. i. 8. 1, 2. (3) A minister of Shun and Yü, III. i. 4. 7: V. i. 6. 1, 2, 4, 6.

盍 Why not; would it not be better to... I. i. 7. 23: II. ii. 10. 3: IV. i. 18. 1; ii. 31. 1, 2: VII. i. 22. 1; ii. 37. 1.

盎 An appearance of fullness, VII. i. 21. 4.

盛 Complete, great; flourishing state, II. i. 1. 10; 2. 28: V. i. 4. 1: VI. ii. 7. 3: VII. ii. 33. 2.

成 The 1st tone. A vesselful, III. ii. 3. 3; 5. 2: VII. ii. 14. 4.

盜 A robber, III. ii. 10. 3: V. ii. 4. 5.

盟 To covenant solemnly, VI. ii. 7. 3.

監 To oversee, II. ii. 9. 2, 3.

盡 (1) To exhaust, to carry out to the utmost degree, in the way of doing or thinking, I. i. 3. 1; 7. 17: II. ii. 9. 2: III. i. 2. 4: V. ii. 4. 5: VI. i. 6. 7: VII. i. 1. 1; 2. 3; 8. Observe 自盡, III. i. 2. 2, and 盡於人心, II. ii. 7. 2. (2) All, IV. ii. 33. 1: VII. i. 36. 1. Entirely, III. i. 4. 3: VII. ii. 3. 1.

目 THE 109TH RADICAL, 目.

The eye, I. i. 7. 16: II. i. 2. 4: III. i. 5. 4; ii. 10. 1: IV. i. 1. 5; ii. 30. 2: V. ii. 1. 1: VI. i. 7. 7, 8; 15. 2: VII. ii. 24. 1.

直 (1) Straight; to be straight; to make straight, III. ii. 1. 1, 3, 5: IV. i. 1. 6: V. ii. 7. 8. Metaphorically, to correct; rectitude, II. i. 2. 13: III. i. 4. 8; 5. 2. (2) Only, I. i. 3. 2; ii. 1. 2: II. ii. 7. 2.

相 (1) Mutually; may often be translated by one another, I. i. 4. 5; ii. 1. 6, 7; 4. 10, et al., saepissime. (2) A name, III. ii. 4. 2, 3.

相 To assist, to act as prime minister to; a prime minister, II. i. 1. 8; 2. 1: III. ii. 9. 6: V. i. 5. 7; 6. 2, 5; 9. 3: VI. ii. 5. 1, 3.

眈眈然, distressed-like, III. i. 3. 7.

省 To inspect, I. ii. 2. 5: VI. ii. 7. 2.

省 To be sparing of, I. i. 5. 3.

眊 Dull, to be dull, IV. i. 15. 1.

眩 瞑眩, see 瞑, III. i. 1. 5.

眸子, the pupil of the eye, IV. i. 15. 1, 2.

衆 Many, numerous; a multitude; the multitude, I. i. 7. 17; ii. 1. 4; 11. 4, et al., saepe.

眊然, mild-like, VII. i. 21. 4.

睦 To be harmonious, III. i. 3. 18.

眈 To look aside, III. i. 5. 4.

瞑眩, to throw into a state of confusion,—medicine in its beneficial operation, yet causing distress, III. i. 1. 5.

眊眊, with eyes askance, I. ii. 4. 6.

瞭 To be clear, IV. i. 15. 1.

瞽瞍, the name of Shun's father, IV. i. 23. 2: V. i. 2. 3; 4. 1, 2, 4: VI. i. 6. 3: VII. i. 35.

瞽 See above.

瞞 To watch, to spy, IV. ii. 32; 33. 1.

瞞 To watch, III. ii. 7. 3.

矜 THE 110TH RADICAL, 矜.

To reverence, 矜式, II. ii. 10. 3.

矢 THE 111TH RADICAL, 矢.

An arrow, I. ii. 5. 4: II. i. 7. 1, 3: III. ii. 1. 4: IV. ii. 24. 2: V. ii. 7. 8.

矣 A final particle, found *passim*. It gives definiteness and decision to statements. Where the last clause of a sentence or paragraph is introduced by 則, 斯, or

亦 it generally ends with **矣**. After **而已** it may be looked for. After single adjectives and other words its force is both decisive and exclamatory.

知 To know, to understand. *Passim*. **知** = to acknowledge, i.e. to know and employ, VII. i. 9. 2.

知 The 4th tone. Used for **智**, to be wise; wise; wisdom. **知者**, VII. i. 46. 1.

知慮, VI. ii. 13. 2. **術知**, VII. i. 18. 1.

矩 A square,—the carpenter's instrument so called, IV. i. 1. 1, 5; 2. 1: VI. i. 20. 2: VII. ii. 5.

短 Short, I. i. 7. 13; III. i. 1. 5 (*N.B.*); 4. 17. To shorten, VII. i. 89. 1.

THE 112TH RADICAL, **石**.

石 (1) A stone, a rock, VII. i. 16. (2) **石丘**, the name of a place, VI. ii. 4. 1.

破 To break, to split. Used for the blows of an axe, strong and well aimed, III. ii. 1. 4.

磽 Stony ground; poor in soil, VI. i. 7. 2.

磯 Stones in a river, interrupting and fretting the current, VI. ii. 8. 4; there

不可磯 = what will admit of no contradiction.

THE 113TH RADICAL, **示**.

To show, indicate, V. i. 5. 4, 5.

社 The spirits of the land, or their altars. Always in the phrase **社稷**, the tutelary spirits of a country, and may be used for the country itself, IV. i. 8. 3: VII. i. 19. 2; ii. 14. 1, 3, 4.

To sacrifice; to sacrifice to, III. ii. 5. 2: IV. ii. 25. 2. **祭祀**, sacrifices, VI. ii. 10. 4: VII. ii. 14. 4.

祐 Happiness, prosperity, I. ii. 8. 6.

祇 Reverent, reverently, V. i. 4. 4.

祖 **先祖**, ancestors, III. i. 2. 3.

(1) A spirit. **百神**, all spiritual beings who are sacrificed to, V. i. 5. 6. Spiritual,—mysterious, VII. i. 13. 3; ii. 25. 8. (2) **神農**, one of the most ancient sovereigns, III. i. 4. 1.

神 (1) A spirit. **百神**, all spiritual beings who are sacrificed to, V. i. 5. 6. Spiritual,—mysterious, VII. i. 13. 3; ii. 25. 8. (2) **神農**, one of the most ancient sovereigns, III. i. 4. 1.

祥 Auspicious, IV. i. 18. 4; ii. 17.

祥 Auspicious, IV. i. 18. 4; ii. 17.

祭 To sacrifice or make offerings to; sacrifices; sacrificial, III. i. 2. 2, 3; ii. 3. 3: IV. ii. 33. 1: V. i. 5. 6; ii. 4. 6: VI. ii. 6. 6 (*N.B.*)

祭祀, see **祀**

裸 I. q. **灌** To pour out a libation, IV. i. 7. 5.

祿 Emolument, revenue, salary, I. ii. 5. 3: II. ii. 8. 1; 14. 1: III. i. 8. 8, 13; ii. 10. 5: V. ii. 2. 1, 6, 7, 8, 9; 3. 5: VII. ii. 33. 2. To grant to, to endow, V. i. 7. 2.

禁 To forbid, prohibit; prohibitions, I. ii. 2. 3; 5. 3: VI. ii. 7. 3: VII. i. 35. 3, 4; 89. 4.

禍 Calamity, II. i. 4. 4, 5. **禍** = an outbreak, attack, IV. ii. 31. 1. Used as a verb, VI. i. 1. 2.

福 Happiness, II. i. 4. 5, 6: IV. i. 4. 3.

To withstand, oppose; to hinder; to ward off, I. i. 6. 6; 7. 3, 18: II. i. 1. 10; 7. 2: VII. i. 16; ii. 8. 1. To stop and rob, V. ii. 4. 4, 5.

禪 To resign, give over to another, V. i. 6. 7.

(1) What is proper; the principle of propriety; the rules of ceremony and politeness in accordance therewith, I. i. 7. 22; ii. 16. 1: II. i. 2. 27; 6. 5; 7. 3, *et al.*, *sapissime*. To be polite to, III. i. 8. 4: VII. i. 48. 1, *et al.* **禮貌**, a polite demeanour, VI. ii. 14. 3. The same, used as a verb, IV. ii. 80. 1. (2) The Book of Rites, II. ii. 2. 5: III. ii. 3. 3. The Ritual Usages, III. ii. 2. 2.

THE 114TH RADICAL, **內**.

禹 The great Yü, the founder of the Hsia dynasty, II. i. 8. 2: III. i. 4. 7, 9; ii. 9. 4, 11, *et al.*, *saepe*.

禽 Birds, III. ii. 1. 4. In the phrase **禽獸**, birds and beasts, irrational animals, sometimes applied metaphorically to men, I. i. 7. 8, 10, 12: III. i. 4. 7, 8; ii. 1. 5; 9. 5, 9: IV. ii. 19. 1; 28. 6: VI. i. 8. 2.

THE 115TH RADICAL, **禾**.

私 Private; privately, III. i. 8. 9, 19: IV. ii. 22. 2 (*N.B.*): VII. i. 40. 5. **以其私**, II. ii. 8. 1. As a verb, to be selfishly attached to, to monopolize, II. ii. 10. 6: IV. ii. 80. 2.

秉 To grasp, maintain. **秉夷**, VI. i. 6. 8.

(1) The autumn; in the autumn; autumnal, I. i. 7. 10; ii. 4. 5: III. i. 4. 13: VI. ii. 7. 2. (2) **春秋**, a historical Work, compiled by Confucius, III. ii. 9. 8, 11: IV. ii. 21. 1, 2: VII. ii. 2. 1. (3) A name, VI. i. 9. 3.

科 (1) A hollow,—in the bed of a stream, IV. ii. 18. 2: VII. i. 24. 3. (2) **科** = lessons, **設科**, VII. ii. 80. 2.

秦 The name of a State, I. i. 5. 1, 3; 7. 16: V. i. 9. 1, 3: VI. i. 12. 1; ii. 4. 3, 5, 6. **秦人**, VI. i. 4. 4, 5.—V. i. 9. 1, 3: VI. ii. 6. 4.

移 To remove, I. i. 8. 1: III. ii. 2. 3: VI. ii. 7. 2. To alter, VII. i. 36. 1.

稅 To be taxed, II. i. 5. 4. **稅** 歛 all taxes, I. i. 5. 3: VII. i. 23. 1. **貢稅** = revenues, V. i. 8. 3.

稅 I. q. **脫**. To loose, put off, VI. ii. 6. 6.

稗 A kind of spurious grain, **稗莠**, VI. i. 19.

稚 The young, III. i. 8. 7.

種 To sow, III. i. 4. 4.

種 The 3rd tone. Seed, VI. i. 7. 2; 19.

稱 (1) To style, to pronounce, to speak of, III. ii. 9. 1: IV. ii. 30. 1: VII. ii. 37. 10. (2) To praise, III. i. 1. 2: IV. ii. 18. 1. (3) To lift up, = to proceed to, III. i. 8. 7.

稱 The 4th tone. To correspond, to be equal to, II. ii. 7. 2.

稷 (1) The spirits presiding over the grain or agriculture of a country. **社稷**, see **社**. (2) **后稷**, the title of Shun's minister of agriculture, III. i. 4. 8. The **后** is dropped, and **稷** becomes a proper name, IV. ii. 29. 1, 2, 3, 4.

稻 Paddy, III. ii. 5. 2.

稼 To sow, II. i. 8. 4: III. i. 4. 8.

稽 (1) To bow down. **稽首**, to bow the head to the ground, V. ii. 6. 4, 5: VII. ii. 4. 5. (2) A name, VII. ii. 19. 1.

穀 A general name for grain, I. i. 8. 3; generally spoken of as **五穀**, the five kinds of grain, III. i. 4. 7, 8, 17: VI. i. 19; ii. 10. 4. But we have also **百穀**, III. i. 8. 2. **穀祿**, the grain available for salaries, III. i. 8. 13.

糶 An honorary epithet, I. ii. 12. 1.—V. i. 9. 1, 3: VI. ii. 6. 4.

積 Stores of straw, grain, &c., in the open air; ricks, I. ii. 5. 4.

稽 To reap, III. i. 4. 8.

穴

hsieh

空

k'ung

空

k'ung

穿

ch'uan

窟

k'ü

窬

yu

窺

k'wei

窮

ch'ung

窮

ch'ung

竊

ch'ieh

THE 116TH RADICAL, 穴.

A hole, III. ii. 8. 6.

Empty, VII. ii. 12.

The 4th tone. **空乏**, to impoverish, VI. ii. 15. 2.

To dig through, VII. ii. 81. 2, 4.

A cave artificially excavated, III. ii. 9. 3.

To leap over,—as if it were **踰**, VII. ii. 81. 2, 4. The dictionary explains it differently, however, and makes it = 'an opening in the wall.'

To peep, to steal a sight, III. ii. 8. 6.

(1) Poor, in poverty and distress, I. ii. 5. 3: V. i. 1. 3: VII. i. 9. 4, 5, 6; 21. 3. **窮乏**, VI. i. 10. 7, 8. **阨窮**, II. i. 9. 2: V. ii. 1. 3. (2) To exhaust, II. ii. 12. 6. See **力**. (3) To be at one's wit's end, II. i. 2. 17.

(1) To steal, VII. ii. 30. 2. (2) Privately, VII. i. 35. 6. (3) Joined with other verbs so as to qualify them deferentially, II. i. 2. 20; ii. 7. 1: IV. ii. 21. 3.

THE 117TH RADICAL, 立.

(1) To stand; to stand erect, I. i. 2. 1; 7. 18: II. i. 5. 1; 9. 1: III. ii. 2. 3: IV. ii. 33. 1: V. i. 4. 1; ii. 5. 5: VII. i. 2. 2; 21. 2; 41. 3. **立**, 而 . . . = quickly, IV. ii. 18. 3; = with indifference, II. ii. 4. 3. To stand fast, to be established, VI. i. 15. 2. (2) To set up; to appoint, to establish; to be set up, appointed, V. i. 8. 1; 6. 5; ii. 1. 1: VII. i. 1. 3; ii. 15. 1.

(1) Anything definite and complete, a lesson, a piece, VII. i. 24. 3. (2) **章** = rule, canons, IV. i. 1. 4. (3) A name, **萬章**, III. ii. 5. 1: V. i. 1. 1, 2, et al., **saep.**—**匡章**, III. ii. 10. 1: IV. ii. 30. 1. **章子**, IV. ii. 30. 2, 3, 5, is peculiar; see on par. 1.

Boys under fifteen. A child, VII. i. 15. 2. A lad, III. i. 4. 17. So **童子**, III. ii. 5. 2, 3.

To exhaust, to carry to the utmost, I. ii. 15. 1: IV. i. 1. 5: V. i. 1. 2.

(1) A principle, principles, II. i. 6. 5, 6, 7. (2) Correct, upright, IV. ii. 24. 2.

THE 118TH RADICAL, 竹.

To laugh, to smile; smiling, I. i. 7. 7, 16: III. ii. 7. 4: IV. i. 16. 1: VI. ii. 3. 2. To laugh at, I. i. 8. 2: VII. ii. 23. 2.

符
fú
A check, or token. **符節**, the two halves of such a token, the fitting of which was an evidence of the holder's authority, IV. ii. 1. 3.

等
táng
A degree, a class, III. i. 5. 3; V. ii. 2. 2. To graduate, to arrange according to merit, II. i. 2. 27.

筋
chín
A sinew, a muscle, VI. ii. 15. 2.

答
tá
To answer, VI. i. 5. 4; ii. 1. 4: VII. i. 40. 4; 43. 1, 2. To respond to,—in conduct, IV. i. 4. 1.

策
ts'í
A slip of bamboo containing writing. **策**—a passage, a piece, VII. ii. 3. 2.

算
suan
To reckon. **無算**, incalculable, VI. i. 6. 7.

箕
chí
(1) The name of a State, **箕子**, II. i. 1. 7. (2) **箕山**, the name of a hill, V. i. 6. 1.

管
kuán
(1) A fife or flute, I. ii. 1. 6, 7. (2) An honorary epithet in **管叔**, II. ii. 9. 2, 3. A surname in **管仲**, and **管夷吾**, II. i. 1. 1, 2, 3, 4, 5; ii. 2. 8, 10; VI. ii. 15. 1.

節
chieh
(1) To regulate, to order according to the proper divisions, IV. i. 27. 2. (2) **符節**, see **符**.

範
fan
A law, a rule. Used as a verb, III. ii. 1. 4.

築
chú
To beat, as in forming mud walls. **築**—to build, I. ii. 18. 2; III. i. 4. 13; ii. 10. 3. **築板**—to fortify, I. ii. 14. 1. **板築** see **築板**.

篡
ts'uan
To usurp; usurpation, V. i. 5. 7: VII. i. 31. 3.

篤
tú
To consolidate, I. ii. 3. 6.

簞
tan
A small basket or dish for holding rice. Always in the phrase **簞食**, I. ii. 10. 4; 11. 3: III. ii. 4. 1; 5. 5: IV. ii. 29. 2: VI. i. 10. 6: VII. i. 84; ii. 11.

簡
chien
(1) To slight, IV. ii. 27. 2, 3. (2) Hasty, VII. ii. 37. 1. (3) An honorary epithet, III. ii. 1. 4.

簿
pú
A register, V. ii. 4. 6.

籍
chí
A record, V. ii. 2. 2: VI. ii. 8. 5.

簫
yo
A musical instrument, pipes, I. ii. 1. 6, 7.

THE 119TH RADICAL, **米**.

米
mí
Rice hulled, II. ii. 1. 3: III. i. 8. 7: VII. ii. 27. 1. See **粟**.

粒
lì
Grains of rice, III. i. 3. 7.

粟
hsi
Rice in the husk. **米粟** II. ii. 1. 3. **粟米**, VII. ii. 27. 1. **粟** alone, I. i. 3. 1: III. i. 4. 4, 5; ii. 4. 3; 10. 3: IV. i. 14. 1: V. ii. 6. 2, 5: VI. ii. 2. 2: VII. i. 23. 3. Medhurst translates it as above, and apparently after K'ang-hsi's dictionary; still the **本草綱目** says that anciently **粟** was the general name for all glutaceous grain. It is now commonly spoken of as millet. I have translated it sometimes by 'grain,' and sometimes by 'millet.'

梁
liáng
Barbadoes millet, VI. i. 17. 3.

粢
tsze
A kind of millet. Always in the phrase **粢盛**, III. ii. 3. 3; 5. 2: VII. ii. 14. 4.

粥
chú
Congee, III. i. 2. 2, 4.

糗
ch'iu
Parched grain, rice or wheat, VII. ii. 6.

糜
mí
To boil rice to a mass. **糜爛**—to tear and destroy, VII. ii. 1. 2.

糞
fan
To manure; the manuring, III. i. 3. 7: V. ii. 2. 9. The rendering of the sentence in the first of these instances is in accordance with the commentaries, but it may be doubted.

糧
liáng
Provisions of grain, I. ii. 4. 6; 5. 4.

糴
t'í
To purchase grain, VI. ii. 7. 3. All the commentaries explain here as if it meant 'to sell grain.' The meaning is—'Do not prevent our sale and their purchase.'

THE 120TH RADICAL, **糸**.

紂
ch'au
Epithet of the last sovereign of the Yin dynasty, I. ii. 8. 1, 3: VII. i. 22. 1, et al., saepe.

約
yo
(1) To form alliances, VI. ii. 9. 2. (2) What is most important, II. i. 2. 6, 8. (3) Compendious, VII. ii. 32. 1.—In IV. ii. 15, the term combines the ideas of condensation and importance.

納
ná
To pay over, V. i. 3. 3.

紛
fan
紛紛然, confusedly, III. i. 4. 5.

素
sù
(1) Of white, undyed, silk, III. i. 4. 4. (2) For nothing, without doing service, VII. i. 82. 1.

索
so
Ropes of grass, III. i. 3. 2.

紫
tsze
Reddish blue, VII. ii. 37. 12.

累
léi
I. q. **繫累**, to put in confinement, I. ii. 11. 3.

紹 *shào* To continue. **紹** = to continue to serve, III. ii. 5. 5.

紵 *chán* To twist, VI. ii. 1. 8; VII. i. 89. 2.

終 *chung* (1) The end. Finally, as the final issue, VI. i. 16. 3; 18. 2; ii. 4. 5. (2) To complete, V. ii. 4. 6; VII. i. 89. 4. To stop, end (active and neuter), V. ii. 1. 6; 8. 4. (3) Perpetual, the whole. **終日**, the whole day, III. ii. 1. 4. **終歲**, III. i. 3. 7. **終不**, never, III. i. 2. 1. **終身**, all the life, IV. i. 9. 5; ii. 28. 7; 80. 5. V. i. 1. 5; VII. i. 5; 85. 6; ii. 6. Observe this phrase in I. i. 7. 21, 22, and IV. ii. 38. 1.

絕 *chüeh* To cut short, III. i. 1. 5. To cut, to stop intercourse with, II. ii. 11. 4; IV. i. 7. 2.

給 *kéi* To supply. **不給**, a deficiency in the crop, I. ii. 4. 5; VI. ii. 7. 2.

絮 *hsü* Rejected floss-silk. **絲絮**, III. i. 4. 17.

統 *t'ung* A thread of connexion. **統** = a beginning, I. ii. 14. 3.

絲 Silk from the silkworm. See **絮**.

綏 *sui* To give tranquillity to, III. ii. 5. 5.

經 *ching* (1) To define, to plan, I. i. 2. 3; III. i. 8. 13. (2) The unchanging standard, VII. ii. 27. 13.

緩 *huan* To delay; not to be urgent about, III. i. 8. 2; VII. ii. 27.

綢 *ch'au* **綢繆**, to intertwine, weave together, II. i. 4. 3.

維 *wei* A particle,—used as the copula, III. i. 8. 12; V. i. 4. 3.

綯 *t'áo* To twist. **索綯**, III. i. 8. 2.

綽 *ch'ó* **綽綽然**, freely, at ease, II. ii. 5. 5.

綿 *mien* A surname, VI. ii. 6. 5.

緣 *yüan* From. **緣木** = to climb a tree, or on a tree, I. i. 7. 16, 17.

緦 *sze* The mourning worn for three months, VII. i. 46. 2.

縮 *hsü* **縮** = upright, II. i. 2. 7.

縷 *lü* Threads. **麻縷**, III. i. 4. 17. **布縷**, VII. ii. 27. 1. Here it probably means cloth of silk.

績 *chi* Merit, doing, V. i. 2. 3.

繁 *fan* To abound. **繁殖**, III. i. 4. 7.

纒 *sáo* To unwind a cocoon, III. ii. 3. 3.

繆 *máu* (1) **網繆**, see **網**. (2) An honorary epithet, interchanged with **繆**, and read *má*, II. ii. 11. 3; V. ii. 6. 4; 7. 4; VI. ii. 6. 3.

織 *chih* To weave, III. i. 4. 1, 4; ii. 10. 4.

繡 *hsiú* Embroidered garments, VI. i. 17. 3.

繩 *sheng* A line, string,—used with reference to a carpenter's line, IV. i. 1. 5; VII. i. 41. 2.

繫 *chi* To bind. **繫** = to yoke, V. i. 7. 2.

繳 *cho* To adjust a string to an arrow, to draw it back after it has been discharged, VI. i. 9. 3.

繼 *chi* To continue; to be continued, I. ii. 14. 3; II. i. 1. 7; IV. i. 1. 5; 18. 2; ii. 20. 5; V. i. 6. 2, 4 (**繼世**), 7; ii. 6. 4, 5. **繼此**, after this, II. ii. 10. 2. **繼而** . . . , immediately after, II. ii. 14. 3.

櫻 *ying* Strings to tie on a cap, IV. i. 8. 2, 3. To tie on, IV. ii. 29. 6, 7.

纒 *lü* Hempen threads, III. ii. 10. 4.

THE 121ST RADICAL, **缶**.
To be wanting, III. ii. 9. 6.

THE 122ND RADICAL, **网**.
(1) To catch in a net, II. ii. 10. 7. To entrap, I. i. 7. 20; III. i. 8. 3; V. i. 2. 4.
(2) None, not. **罔不**, V. ij. 4. 4.

罕 *han* Seldom, VI. i. 9. 2.

罟 *kú* A net for catching fish, I. i. 8. 3.

罪 *tsüi* (1) A crime, offence; a fault, I. i. 7. 4, 6, 7, 20; ii. 2. 13; II. ii. 4. 3, 4, *et al.*, *saope*. **罪人**, and sometimes **罪** alone, sinners, criminals, I. ii. 8. 7; 5. 3; V. i. 8. 2; VI. ii. 7. 1, 2, 3, 4. **得罪於** . . . , to offend against, IV. i. 6; ii. 80. 5. (2) To condemn, I. i. 8. 5; III. ii. 9. 8.

置 *chih* (1) To place, III. ii. 6. 1. To appoint, I. ii. 11. 4. **變置**, to displace and appoint others, VII. ii. 14. 3, 4. (2) A stage, a post station, **置郵**, II. i. 1. 12.

罰 *fá* Punishment, III. ii. 5. 4. **刑罰**, I. i. 5. 3; **罰** = penalties, fines.

罷
pá

To make to cease, to stop, VI. ii. 4. 3, 5, 6.

羊
yang

THE 123RD RADICAL, 羊

The sheep or goat, I. i. 7. 4, 6, 7, 8; II. ii. 4. 3; III. ii. 5. 2; V. i. 1. 3; 2. 3; 9. 1; ii. 5. 4; 6. 6; VI. i. 8. 1. 羊羴, sheep-dates, a kind of persimmon, VII. ii. 36. 1, 2.

美
mei

(1) Good, admirable; beautiful; beauty, I. ii. 1. 6, 7; 16. 2; II. i. 7. 2; ii. 2. 4; 7. 1 (美然, too good), 2; VI. i. 7. 8; 8. 1, 2; 10. 7; 19. 1; VII. i. 41. 1; ii. 25. 5; 36. 2.

羞
hsü

To be ashamed; the feeling of shame, II. i. 6. 4, 5; 9. 2; III. ii. 1. 5; IV. ii. 33. 2; V. ii. 1. 3; VI. i. 6. 7.

羣
ch'ün

A flock, a company, VII. ii. 19. 3.

羨
hsien

An overplus, III. ii. 4. 3.

義
iRighteousness; our consciousness of what is righteous, and the determinations thereof; what is right. *Passim*. The combinations of 仁義, and 禮義, are very common.羹
käng

Soup, V. ii. 8. 4. 豆羹, VI. i. 10. 6; VII. i. 84; ii. 11.

羸
lei

Meagre, feeble, II. ii. 4. 2.

羽
yü

THE 124TH RADICAL, 羽

(1) Feathers, a feather, I. i. 7. 10; ii. 1. 6, 7; VI. i. 8. 2; ii. 1. 6. (2) 羽山, the name of a mountain, V. i. 8. 2.

羿
i

A famous archer of antiquity, IV. ii. 24. 1; VI. i. 20. 1; VII. i. 41. 2.

翹
shih

Only, VI. ii. 1. 7.

習
hsi

To practise, do habitually, VII. i. 5.

翟
ti

The name of the heresiarch Mo, III. ii. 9. 9, 10, 14.

翼
yí

Wings. Used as a verb, to give wings to, to assist, III. i. 4. 8.

老
láo

THE 125TH RADICAL, 老

To be old; old; the old, I. i. 7. 12, 24; ii. 5. 3; 12. 2; 15. 1; II. ii. 4. 2; III. i. 8. 7; ii. 5. 2; IV. i. 18. 1, 2; V. i. 4. 1; VI. ii. 7. 2, 3; VII. i. 22. 1, 2, 3.

考
k'áo

(1) A deceased father, V. i. 4. 1. (2) To examine, II. ii. 18. 4; VI. i. 14. 1; VII. ii. 37. 6 (夷考).

者
chê*Passim*. (1) He (or they) who; this (or that), these (or those) who (or which). It is put after the words (verbs, adjectives, nouns), and clauses to which it belongs,I. i. 1. 4; 8. 1, 4; 4. 6; 5. 1, 3, 6, et al., *saeptissime*. Observe 賢者, I. i. 2. 1, 2;

ii. 4. 1; 16. 1, et al.; 使者, V. ii. 6. 4; 墨者, III. i. 5. 1, 2, et similia. (2) After

若 with intervening words, phrases where a numeral is used, and many other cases, 者 is equivalent to one, this, these. E.g. 若寡人者, 'such an one as I,' I. i. 7. 4; 誠有百姓者,

ibid. 6; 嬖人有臧倉者, there was one Tsang Ts'ang, I. ii. 16. 3; 三

聖者, III. ii. 9. 13; 二者, IV. i. 2. 2.—This seems to be the proper force of

the character, so that it is an emphatic demonstrative by which the mind is made to pause on what has just been said. (3)

It stands at the end of the first member of a clause or sentence, when the next gives a description or explanation of the

subject of the other, terminated generally by the particle 也, but not always, I. i.

7. 9, 12; ii. 4. 2, 3; III. i. 8. 6, 7, et *passim*. (4) 也者, at the end of the first member

of a sentence, resume a previous word or statement, and lead on to an explanation

or account of it. E.g. II. i. 9. 1. Observe VII. ii. 16.—This case and the preceding

may easily be brought under (2). (5) 者也 occur continually at the end of

sentences, preceded generally in a previous clause by 者, and for the most part

the force of 者 in (1) is apparent, I. i. 1. 5; ii. 8. 2; II. i. 1. 10, 11, et *passim*. (6)It forms adverbs with 昔 and 古, I. ii. 4. 4; II. ii. 7. 2, et al., *saepe*.耆
ch'i

Old, aged, I. ii. 15. 1.

耆
shih

The 4th tone. To relish; a relish, VI. i. 4. 5; 7. 5, 8.

而
r

THE 126TH RADICAL, 而

Passim. A conjunction, meaning *and*, and *yet*, which latter signification is oftennearly or altogether = *but*. Its use, however, is very idiomatic, and it cannot

always be literally translated into English. 而已, and 而已矣,

are very common. So is 然而, = 'so, and yet' . . . Observe 繼而, II. ii. 14.

3; 既而, V. i. 7. 4; 從而, VI. i. 8. 1, et sim.; also 由 . . . 而來, II. ii. 13. 4,

et al.; 而誰, V. i. 7. 5. Its use after 得 is to be noted. E.g. IV. ii. 2. 4; V. i. 4. 1, 4.

THE 127TH RADICAL, 耒.

耒
lěi

A plough-handle, 耒耜 III. i. 4. 2; ii. 8. 5.

耕
kāng

To plough; to cultivate the ground, I. i. 5. 3, 4; ii. 4. 5; III. i. 4. 3, 4, 5, 6, 7, 8, 11, et al., saepe. 耕者 = husbandmen, I. i. 7. 18; ii. 5. 3; 11. 2: II. i. 5. 4. 耕 = to labour, to do work, VII. i. 32. 1.

耘
yūn

To weed, II. i. 2. 16.

耜
sì

A ploughshare. 耒耜 see 耒.

耨
nào

To weed, I. i. 5. 3, 4.

耩
jiāng

A harrow. 耩 = to cover the seed, VI. i. 7. 2.

THE 128TH RADICAL, 耳.

耳
ěr

(1) The ear, I. i. 7. 16: III. ii. 10. 1: IV. i. 1. 5: V. ii. 1. 1: VI. i. 7. 6, 8; 15. 2: VII. ii. 24. 1. (2) A final particle, simply, only, just, I. i. 8. 2; ii. 1. 2: II. ii. 10. 2, 7: III. i. 4. 11: IV. i. 22; ii. 80. 2: VI. i. 6. 7; 10. 5; 17. 1; ii. 2. 3, 7: VII. ii. 7. 耳 = indeed, I. i. 8. 1 (?).

聘
pīng

To invite or call forth men of worth by presents, V. i. 7. 3, 4.

聖
shèng

Sage (= 'great and capable of transforming'), VII. ii. 25. 7; sagemess; a sage, II. i. 1. 8; 2. 18, 19: III. ii. 9. 9, 10, 13: IV. ii. 1. 4: V. ii. 1. 5, 6, 7: VII. ii. 25. 7, 8. 聖人, II. i. 2. 17, 20, 22, 25, 28, et al., saepe.

聚
jù

To collect, to be collected, II. i. 1: IV. i. 1. 9; 9. 1.

聞
wén

To hear; to become acquainted with by report, I. i. 7. 1, 2, 4, 8, 16, 17; ii. 1. 4, 6, 7, et al., saepissime. 多聞, extensive information, V. ii. 7. 3. 多聞識 id., VI. ii. 13. 2.

聞
wén

The 4th tone. Reputation, notoriety, IV. i. 1. 2; ii. 18. 3: VI. i. 17. 3.

聰
cōng

Acuteness of hearing, IV. i. 1. 1.

聲
shēng

A sound; a voice, I. i. 7. 8; ii. 1. 6, 7: II. i. 2. 4: III. i. 4. 13: V. ii. 1. 6: VI. i. 7. 6, 8; ii. 15. 3: VII. i. 14. 1; 86. 3. 聲音, I. i. 7. 16: VI. ii. 18. 8 (= language).

聲
shēng

聲 = music, VII. ii. 22. 1; 87. 12. Reputation, II. i. 6. 3: IV. ii. 18. 3 (聲聞): VII. i. 14. 1.

職
zhí

An office; the duties of office, I. ii. 4. 5: II. i. 4. 2; ii. 5. 5 (N.B.): V. i. 1. 2; ii. 3. 4; 6. 3; 7. 9 (N.B.): VI. ii. 7. 2.

聽
tīng

To hear, to listen to; to hear and follow, I. i. 7. 16; ii. 7. 4, 5: II. ii. 11. 3: IV. i. 8. 3; 15. 2; ii. 8. 3, 4, et al. 聽政, to administer the government, IV. ii. 2. 1. Compare III. i. 2. 4.

THE 129TH RADICAL, 聿.

聿
yù

So,—a continuative particle, I. ii. 5. 5. The dictionary, however, explains the character here by 自, himself.

肆
sì

And so, though, VII. ii. 19. 3.

THE 180TH RADICAL, 肉.

肉
ròu

Flesh, meat, I. i. 8. 4; 4. 4; 7. 8, 24: III. ii. 5. 2; 9. 9; 10. 5: IV. i. 14. 2; 19. 3; ii. 33. 1: V. ii. 6. 4, 5: VI. ii. 6. 6: VII. i. 22. 2, 3.

肖
xiào

不肖, not equal to, degenerate; incompetency, II. ii. 7. 1: IV. ii. 7. 1: V. i. 6. 2: VI. ii. 6. 2.

肢
zhī

A limb. 四肢, VII. ii. 24. 1.

肥
fēi

Fat (adj.), I. i. 4. 4: III. ii. 9. 9. Rich food, I. i. 7. 16. Rich, spoken of soil, VI. i. 7. 2.

肩
jiān

The shoulders, III. ii. 7. 4: VI. i. 14. 4.

育
yù

To cherish and train, VI. ii. 7. 3: VII. i. 20. 4. To be maintained and nourished, III. i. 4. 8.

背
bèi

The back, VI. i. 14. 4: VII. i. 21. 4.

胥
xū

Mutually, I. ii. 4. 6; 5. 5: IV. i. 9. 6: V. i. 1. 3 (N.B.)

胡
hú

A surname, I. i. 7. 4.

胸
xiōng

I. q. 胸. The breast, IV. i. 15. 1.

脅
xié

The ribs. 脅 = to shrug up, III. ii. 7. 4.

脩
xiū

I. q. 脩, to cultivate, improve, I. i. 5. 3: VI. i. 16. 2, 3: VII. i. 1. 3; 9. 6; ii. 32. 1. To repair, IV. ii. 81. 1. 脩 = to do, I. ii. 4. 4.

能
néng

To be able; can. As the auxiliary, *passim*; but it is often used absolutely, e.g. I. i. 7. 10, 11; ii. 16. 3: V. i. 9. 3, et al., saepe. 能 alone, and 能者, men of ability, II. i. 4. 3; 5. 1. Ability, VII. i. 15. 1. 能 = to amount to, V. ii. 2. 4.

腹
fù

The belly, IV. ii. 8. 1: VI. i. 14. 6: VII. i. 27. 1.

膏
gāo

膏 = fat meat, VI. i. 17. 3. 膏澤, rich favours, IV. ii. 8. 3. 4.

膚
fū

(1) The skin, VI. i. 14. 1, 6. 體膚 and 膚 alone, = the body, II. i. 4; ii. 7. 4: VI. ii. 15. 2. (2) Admirable, IV. i. 7. 5.

膺
yīng

To smite, III. i. 4. 16; ii. 9. 12.

膾
kuài

Minced meat, VII. ii. 36. 2.

膠
jiāo

A surname, II. i. 1. 8: VI. ii. 15. 1.

臂
pèi

The arm, the lower arm, VI. ii. 1. 8: VII. i. 39. 2; ii. 23. 2.

THE 131ST RADICAL, 臣.

臣
ch'ān

A minister, an officer of a court, I. i. 7. 14, 16; ii. 4. 10; 6. 1; 7. 1; 8. 2, *et al.*, *saepissime*. 君臣 in correlation often occur. In the first person, 'I, your minister,' I. i. 7. 2, 4, 5, *et al.* In a wider sense, subjects, II. i. 1. 8: III. ii. 5. 5. To employ as a minister, II. ii. 2. 8, 9, *et al.*

To rest, to sleep, II. ii. 11. 2, 3.

A surname, I. ii. 16. 1, 3.

THE 132ND RADICAL, 自.

自
zì

(1) From, as a preposition, I. ii. 11. 2: II. i. 2. 23, 27; 3. 2, *et al.*, *saepissime*. According as, V. i. 5. 8. (2) Self, of all persons. Generally joined with verbs in a reflex sense. We have 自反, 自失, 自怨, 自艾 &c. &c., II. i. 2. 7; 4. 4, 5, 6; 6. 6; 9. 2, *et al.*, *saepissime*. Observe 自爲, II. ii. 5. 3: VI. ii. 6. 1.

Smells, odours, VII. ii. 24. 1.

臭
ch'āu

皐
k'āo

皐陶, a minister of Shun, III. i. 4. 9, *et al.*

THE 133RD RADICAL, 至.

至
chih

(1) To come, to arrive at; sometimes = to, till, I. i. 8. 5; 7. 12; ii. 1. 6: II. ii. 2. 4; 9. 1, *et al.*, *saepissime*. 至於, to come to, as to, is very common; e.g. I. ii. 2. 3; 9. 2; 10. 2: VII. ii. 38. 1, 2, 3, 4, *et al.* (2) Most, forming the superlative degree; the utmost degree, II. i. 2. 13: IV. i. 2. 1; 12. 3, *et al.* Chief, II. i. 2. 9. (3) 日至, the solstice, IV. ii. 26. 3.

致
chih

(1) To carry to the utmost degree, VI. ii. 14. 2, 3: VII. i. 8. 1. 致志, VI. i. 9. 3. (2) To bring about by effort, V. i. 6. 2. 致 = to calculate, IV. ii. 26. 3. (3) To resign, II. ii. 5. 2; 10. 1.

臺
t'ai

(1) A tower, I. i. 2. 3, 4. 靈臺, the name of king Wan's tower, *ibid.* (2)

The designation of a low officer, a servant, V. ii. 6. 4.

臻
chīn

A name, II. ii. 3. 1: VII. ii. 23. 1.

THE 134TH RADICAL, 與.

與
yǔ

(1) With, along with. *Passim*. E.g. I. i. 2. 3; ii. 1. 4, 6, 7, 8: II. i. 9. 1, 2; ii. 2. 4, 5, 7: VII. i. 13. 3; ii. 26. 2. Another preposition, as *from* or *to*, is sometimes required in our idiom. Observe 約與

國, VI. ii. 9. 2; and 與禽獸奚擇哉, IV. ii. 28. 6. (2) And, I. i. 3. 3; 4. 2, 3; 7. 11, *et al.*, *saepissime*. Sometimes it is better to translate by *or*, II. i. 1. 3: VI. ii. 1. 1, 2, 6, 7, *et al.* (3) For, III. ii. 1. 4: IV. i. 9. 1. (4) To give, to give to, I. i. 6. 5, 6: V. i. 5. 1, 2, 3, 4, 5, 6, *et al.*, *saep.* (5) To help, II. i. 7. 5. (6) Than, V. i. 7. 4.

The 4th tone. To share in; to be concerned about, III. i. 4. 11: IV. ii. 31. 1: V. ii. 1. 2: VII. i. 20. 1, 5. VI. i. 18. 1 is marked with this tone, but Chū Hsi explains by 助, 'to assist,' as in (5) above.

與
yǔ

與
yǔ

The 2nd tone. *Passim*. A final particle, interrogative, and also with exclamatory force. It implies generally that the speaker has a well-formed idea on the subject of the question in his own mind, and that he wishes to express his own surprise, or to involve an opponent in difficulty, I. i. 7. 4, 10, 12, 14, 16, 17; ii. 1. 4, 7; 5. 3; 7. 3; 16. 1, *et al.*, *saepissime*.

興
hēing

(1) To arise, II. ii. 13. 3: IV. i. 1. 9: VI. i. 6. 2. (2) To rouse one's self, to be aroused, IV. i. 13. 1: VII. i. 10; 22. 1; ii. 15; 37. 13. 興之, to raise itself—spoken of grain, I. i. 6. 6. (3) To raise, I. i. 7. 14. 興發, to open the granaries, I. ii. 4. 9. (4) To flourish, IV. i. 3. 2.

舉
chū

(1) To lift, to raise, I. i. 7. 10: III. i. 5. 4; ii. 5. 7: VI. ii. 2. 3. 舉 = to promote; to be lifted up, promoted, III. i. 4. 7: V. i. 9. 3; ii. 6. 4, 6: VI. ii. 15. 1. 舉 = to allege, insist on, VII. i. 26. 4; ii. 37. 11. 舉 = to take, I. i. 7. 12. 舉 = to complete, I. ii. 10. 2. (2) All, I. ii. 1. 6, 7: II. ii. 12. 5: VI. i. 7. 3.

舊
chiū

Old, ancient, III. i. 3. 12: IV. i. 1. 4. 舊 = former, IV. ii. 3. 2.

THE 135TH RADICAL, 舌.

舌
shé

The tongue, III. i. 4. 14.

舍
shé

(1) To lodge in a booth, I. ii. 4. 9. 舍館, a lodging-house, IV. i. 24. 2. (2) Only, III. i. 4. 2 (? N.B.) (3) A name, II. i. 2. 5, 6, 8.

舍
shě
(1) To neglect, pass over, I. ii. 7. 2; 9. 1, 2: II. i. 2. 16, 21; 13. 5 (= besides). **舍己**, to give up his own views, II. i. 8. 3. To give over, to cease, IV. ii. 13. 2. (2) To let go, I. i. 7. 4: V. i. 2. 4. (3) To discharge, as arrows, III. ii. 1. 4. The dictionary gives this instance under the 3rd tone.

舒
shū
The name of a State, III. i. 4. 16; ii. 9. 12.

THE 136TH RADICAL, 舛.

舜
shùn
The ancient emperor, so called, II. i. 2. 26; 8. 3; ii. 2. 4, *et passim*.

舞
wǔ
To make postures, **手之舞之**, IV. i. 27. 2.

THE 137TH RADICAL, 舟.

般
pān
To be abandoned to pleasure, **般樂**, II. i. 4. 4: VII. ii. 84. 2. Read without the aspirate, it is the name of Yen Hui's son, V. ii. 8. 3.

THE 138TH RADICAL, 良.

良
liáng
(1) Good, III. ii. 1. 4: IV. i. 15. 1: VI. i. 8. 3 (**良心**, the good natural heart); 17. 1; ii. 9. 1, 2. **良** = intuitive, VII. i. 15. 1. (2) **良人**, the goodman, a husband, IV. ii. 88. 1. (3) A name, III. ii. 1. 4.

THE 139TH RADICAL, 色.

色
sè
(1) The countenance, the looks, I. i. 4. 4; ii. 1. 2, 7: III. ii. 7. 4; 9. 9: V. ii. 9. 2, 4: VI. ii. 15. 3: VII. ii. 11. **豫色**, II. ii. 13. 1; **顏色**, VI. ii. 13. 8. (2) Colour, colours; sights, I. i. 7. 16: V. ii. 1. 1: VI. i. 4. 1; 7. 8: VII. ii. 24. 1. (3) The appetite of sex, VI. ii. 1. 2, 7. Beautiful women—a euphemism, I. ii. 6. 5: V. i. 1. 4, 5. Observe VII. i. 21. 4, where **色** = manifestations; and 88, where it = functions.

艷
yàn
艷然, flushed-like, II. i. 1. 3.

THE 140TH RADICAL, 艸.

艾
ài
(1) The mugwort, or moxa, IV. i. 9. 5. (2) Beautiful, **少艾**, beautiful young women, V. i. 1. 5. (3) To rule, to correct, V. i. 6. 5: VII. i. 11. 5. In this sense, it is interchanged with **父**, and should be read i.

芥
jiè
The mustard plant. But it is used as simply = grass, IV. i. 23. 1; ii. 8. 1.

芒
máng
芒芒然, tired-like. ? Stupid-like, II. i. 2. 16.

芸
yún
L. q. **耘**. To weed, VII. ii. 32. 3.

芻
chóu
(1) Grass, pasturage, II. ii. 4. 3. **芻者**, grass-cutters, I. ii. 2. 2. **負芻**, grass-carriers, IV. ii. 31. 1. (2) The flesh of grass-fed animals, VI. i. 7. 8.

苗
miáo
(1) Growing corn, I. i. 6. 6: II. i. 2. 16: VII. ii. 37. 12. (2) **三苗**, the name of an ancient State, near the Tung-t'ing lake, V. i. 8. 2.

豨
hī
A pig-pen, VII. ii. 26. 2.

苟
gǒu
(1) If, I. i. 1. 4; 7. 20; ii. 14, *et al.*, *saepe*. (2) Improper, without some apparent cause, VI. i. 10. 2; ii. 6. 6.

若
ruò
(1) As, such as; to be as (i. e. like, and sometimes equal to), I. i. 7. 4, 16, 17, 18, *et passim*. As if; seeming to be, I. i. 7. 6: II. i. 9. 1; ii. 2. 5, *et al.*, *saepe*. **宜若**... **然**, 'may rightly be deemed to be so,' occurs several times. As to, I. i. 7. 20; ii. 14. 3: II. ii. 8. 5: VII. ii. 88. 1, 2, 3, *et al.*, *passim*. **乃若**, IV. ii. 28. 7: VI. i. 6. 5. **不若**, **莫若**, **豈若**... **哉**, all = is it not the better plan to..., I. ii. 1. 4: IV. i. 7. 4: V. i. 7. 3, 4. **相若**, III. i. 4. 17. **辟若**, VII. i. 29. (2) If, I. i. 7. 7; ii. 11. 3, *et al.*, *saepe*. (3) = to conform to virtue, V. i. 4. 4. (4) The name of one of Confucius's disciples, II. i. 2. 25, 28, *et al.*

若
ruò
To embitter, to be embittered, I. i. 7. 22: VI. ii. 15. 2.

英
yīng
Surpassing, the first among a thousand, VII. i. 20. 4.

茁
zhuó
Vigorous-looking, V. ii. 5. 4.

茂
mào
暢茂, luxuriant, III. i. 4. 7.

范
fàn
The name of a city of Ch'i, VII. i. 36. 1.

茅
máo
Coarse, wild grass, III. i. 8. 2: VII. ii. 21. 1 (N. B.)

兹
zī
This, these, II. ii. 12. 1: III. ii. 8. 1 (**今兹**): VII. ii. 19. 2.

茹
rú
To eat, VII. ii. 6.

荆
jīng
The name of a rude tribe or State, III. i. 4. 16; ii. 9. 12.

草
cǎo
Grass, III. i. 2. 4. **草木** = vegetation, III. i. 4. 7. **草萊**, see **萊**. **草芥**, IV. i. 23. 1. **草莽**, see **莽**. **草** = herbs, VII. ii. 6.

蕡
fēi
A kind of spurious grain. **蕡稗**, VI. i. 19.

荒 (1) **荒蕪**, overgrown with grass and weeds, VI. ii. 7. 2. (2) Wild, ruinously addicted to hunting, I. ii. 4. 6, 7, 8.

莅 To come forth and descend to. **莅** = to govern, I. i. 7. 16.

莊 (1) A surname, I. ii. 1. 1, 2. (2) The name of a street in the capital of Ch'i, III. ii. 6. 1.

莒 The name of an ancient State, I. ii. 3. 6.

莘 An ancient name for the territory of **魏** in the time of Ch'au, V. i. 7. 2.

莠 A useless plant growing amid corn, and like it. ? Darnel, VII. ii. 37. 12.

殍 I. q. **殍** To die. **餓殍**, I. i. 8. 5; 4. 4: III. ii. 4. 9.

莫 (1) Not; not to be, not to have, i. q. **無**, I. i. 5. 1; ii. 12. 1: II. i. 8. 5; ii. 2. 4, 9, et al., *saepissime*. Often it = no one, and in this case it generally attracts the object of the following verb to itself, I. i. 7. 3; ii. 12. 2: II. i. 1. 10; 2. 27; 7. 2: III. i. 8. 14; 4. 17, et al., *saepe*. **莫不** and **莫非** are strong affirmations, = there is nothing (or none) but ..., I. i. 6. 6: II. i. 1. 8: IV. i. 20; ii. 5, et al. **莫若**, see **若**. So **莫如**, II. i. 4. 2; 7. 4, et al. (2) **子莫**, a worthy and thinker of Lù, VII. i. 26. 3.

莽 **莽** = grass, plants, V. ii. 7. 1.

I. q. **災**. Calamities, IV. i. 8. 1.

Vegetables, V. ii. 8. 4.

Grassy marshes. ? Bogs, III. ii. 9. 4.

Pulse, VII. i. 23. 3.

A grassy level, II. i. 2. 28.

(1) Fields lying fallow; commons, IV. i. 14. 3. (2) A surname, VII. ii. 88. 2.

Buds; to bud, VI. i. 8. 1; 9. 2.

The 4th tone. A surname, VI. ii. 6. 5.

(1) Ten thousand, I. i. 1. 4; ii. 9. 2; 10. 2, 4: II. i. 1. 13; 2. 4, 7; ii. 10. 3, 5: III. i. 4. 18; ii. 10. 5: VI. i. 10. 7; ii. 10. 3. In several of these examples, the phrase is **萬乘之國**, applicable properly only to the royal domain, but used pre-

tentiously of the great fiefs. **萬** = all, VII. i. 4. 1. (2) A surname. **萬章**, III. ii. 5. 1: V. i. 1. 1, 2, et al., *saepe*.

To descend, **但落** = to decease, V. i. 4. 1.

(1) To be manifested, III. ii. 9. 9. (2) To know clearly, VII. i. 5.

The name of an ancient State. **葛** and **葛伯**, I. ii. 8. 1; 11. 2: III. ii. 5. 2, 4.

葵丘, the name of a place, VI. ii. 7. 3.

To bury, inter, II. ii. 7. 1: III. i. 2. 2, 5; 5. 2, 4.

(1) To wear on the head, IV. ii. 25. 1. (2) A name. **逢蒙**, IV. ii. 24. 1; **咸丘蒙**, V. i. 4. 1, 2.

(1) All, **蒸民**, VI. i. 6. 8. (2) I. q. **蒸**, to steam, III. ii. 7. 2.

(1) To cover, V. i. 2. 3. (2) A particle, continuative and sometimes illative, I. i. 7. 17; ii. 4. 9: III. i. 5. 4: V. ii. 3. 4; 6. 4.

The name of a place, II. ii. 6. 1: III. ii. 10. 5.

Five times, fivefold, III. i. 4. 18: VI. i. 6. 7.

The name of a State, VII. ii. 18.

To obscure, cloud over, keep in the shade, II. i. 2. 17: VI. i. 15. 2.

蕘者, fuel-gatherers, I. ii. 2. 2.

A straw-basket, VI. i. 7. 4.

Great, **蕩蕩乎**, how vast! III. i. 4. 11.

Overgrown with weeds. **荒蕪**, see **荒**.

Thin. **薄** = mean, shabby, V. ii. 1. 3: VII. i. 44. 1; ii. 15. 1. **薄** = slight, IV. ii. 24. 1. **薄** = a spare simplicity, III. i. 5. 2. **薄** = to make light, I. i. 5. 3: VII. i. 23. 1.

(1) The name of a State, I. ii. 14. 1: II. ii. 8. 1, 4. (2) A surname, III. ii. 6. 2.

To present, to introduce, V. i. 5. 5, 6; 6. 1, 2.

(1) Firewood, I. i. 7. 10: VI. i. 18. 1. **采薪之憂** = 'a little sickness,' II. ii. 2. 3. (2) Grass, plants, IV. ii. 31. 1.

The death of a prince, III. i. 2. 1, 4.

落

著

葛

葵

葬

蒙

蒸

蓋

蓋

蕘

蕘

蔡

蔽

蕘

蕘

蕘

蕘

蕘

薄

薄

薄

薛

薦

薪

蕘

莽

菑

菜

蒹

菽

萃

萊

萌

華

萬

萬

藉 *tsé* 藉 = mutual dependence, a borrowing of services, III. i. 8. 6.

藏 *ts'ang* To lay up, to deposit, I. i. 7. 18: II. i. 5. 2: V. i. 8. 2.

藐 *miao* To despise, VII. ii. 84. 1.

藝 *yi* I. q. **藝**. **樹藝** to cultivate, III. i. 4. 18.

藥 *yo* Physic, III. i. 1. 5.

蘇 *su* To revive, I. ii. 11. 2.

藁 *lo* A kind of basket, III. i. 5. 4.

THE 141st RADICAL, 虍.

虎 *hü* (1) A tiger, III. ii. 9. 6: VII. ii. 23. 2. **虎賁** = life-guards, VII. ii. 4. 4. (2) A name, III. i. 8. 5.

虐 *nio* To oppress, tyrannize over; oppressive, I. ii. 4. 6; II. 3: II. i. 1. 11: III. i. 8. 7.

處 *ch'ü* The 3rd tone, a verb. (1) To reside in, to dwell, III. ii. 10. 5: V. i. 7. 3, 4; ii. 1. 1, 3: VI. ii. 6. 5: VII. i. 85. 6. Observe **處守**, VI. ii. 5. 1. **處室**, IV. ii. 83. 1. **處仁**, to dwell in love, V. i. 6. 5; but the same in II. i. 7. 2 is different. (2) To live in retirement; unemployed, III. ii. 9. 9: V. ii. 1. 4. (3) **處子**, an unmarried daughter, VI. ii. 1. 8. (4) To manage as business, an occasion for, II. ii. 8. 5.—In, III. i. 4. 1, **與之處**, 'gave him a place to reside in,' perhaps **處** is the 3rd tone.

虛 *hsü* Empty, VII. ii. 12. 1. Used adverbially, VII. i. 87. 3.

虞 *yü* (1) **驩虞如**, joyful and pleasant-like, VII. i. 18. 1. (2) To measure, to reckon. **不虞**, unexpected, that cannot be reckoned on, IV. i. 21. (3) **虞人**, a forester, III. ii. 1. 2: V. ii. 7. 5, 6, 7. (4) **虞** = Shun,—said in the dictionary to be the surname that arose from him, V. i. 6. 7. (5) The name of a State, V. i. 9. 2: VI. ii. 6. 4. **虞公**, V. i. 9. 3. (6) A name, II. ii. 7. 1; 18. 1.

號 *hao* A name or mark. **號** = argument, VI. ii. 4. 4.

號 *hao* The 1st tone. To cry out. **號泣**, V. i. 1. 1, 2.

號 *ko* The name of a State, V. i. 9. 2.

THE 142ND RADICAL, 虫.

蚋 *zui* **蚋** = **蚋** abbreviated. A gnat, III. i. 5. 4.

蚓 *yin* An earthworm, III. ii. 10. 2, 3, 6.

蚤 *tsao* Interchanged with **早**. Early in the morning, IV. ii. 83. 1.

蛇 *shé* A snake, III. ii. 9. 3, 4.

蚘 *ch'ih* A surname, II. ii. 5. 1, 2, 3. But the dictionary does not mention the character as such.

蟪 *ts'áo* Dung-worms, III. ii. 10. 1.

蠅 *ying* A fly, III. i. 5. 4.

蠹 *ü* An insect that eats through wood. **蠹** = the appearance of being worn away, VII. ii. 22. 2.

蠶 *tsan* The silkworm. To keep silkworms, III. ii. 8. 3. To nourish silkworms on, VII. i. 22. 2.

蠻 *man* The wild tribes of the South, III. i. 4. 14.

THE 143RD RADICAL, 血.

血 *hsieh* Blood, VI. ii. 7. 3: VII. ii. 8. 3.

THE 144TH RADICAL, 行.

行 *hsing* (1) To go; to set out; to proceed, I. ii. 4. 6: II. i. 1. 12, *et al.*, *saepe*. To make to go, to lead, VI. i. 2. 3; ii. 14. 2. To advance, in contrast with **止**, 'to stop,' I. ii. 16. 3. **行潦**, rain-pools, II. i. 2. 28.

補行, to assist on the journey, or expedition, II. ii. 6. 1. (2) To do, perform; to carry out, to practise; to be practised, carried out, I. i. 4. 5; 7. 9, 23; ii. 5. 2, 4; 9. 1, *et al.*, *saepe*. This meaning is kindred to the above, and derived from it. The way regulates the conduct. **行道**, 'to carry out principles,' often occurs, but **行道之人**, VI. i. 10. 6, is literally 'a tramp.' Observe the two meanings in IV. ii. 19. 2.—Observe also **行拂**, VI. ii. 15. 2; **行乎**, IV. ii. 1. 3, and II. i. 1. 3; **與有行**, V. i. 9. 3; **足以行矣, 而不行**, and **行可**, V. ii. 4. 6, 7. (3) A name, III. i. 4. 1, 3.—IV. ii. 81. 1.

行 *hsing* The 4th tone. Actions, conduct;—always as a noun, I. ii. 4. 8: II. i. 2. 18: III. ii. 9. 5, 7, 13: IV. ii. 11: V. i. 5. 4, 5; 7. 7: VI. ii. 2. 5: VII. i. 16. 1; ii. 88. 2; 87. 6, 9. Medhurst, Williams, and Wade

give the pronunciation as here represented; but according to K'ang-hsi's dictionary, it should be expressed by *háng*.

行
háng The 2nd tone. **公行**, a double surname, IV. ii. 27. 1.

衍
yen A name, III. ii. 3. 1.

術
shú An art, a contrivance, I. i. 7. 8; VI. ii. 16; VII. i. 18. 1; 24. 2. **術**—a profession, II. i. 7. 1.

衛
wei The name of a State, IV. ii. 24. 2; 81. 2; V. i. 8. 1, 2, 3. **衛靈公**, and **孝公**, V. ii. 4. 7.

衡
háng I. q. **橫**. Crosswise. **衡**—disorderly; perplexed, I. ii. 8. 7; VI. ii. 15. 3.

THE 145TH RADICAL, **衣**.

衣
i Clothes; robes, II. i. 9. 1; III. i. 4. 8; ii. 9. 5; V. ii. 1. 1; VII. ii. 6. **衣服**, III. ii. 8. 3; VII. i. 86. 2. **衣**—grave-clothes, I. ii. 16. 2.

The 4th tone. To wear, I. i. 8. 4; 7. 24; III. i. 4. 1, 4; VII. i. 22. 2.

To decay, become small and feeble, III. ii. 9. 5, 7; V. i. 6. 1; VI. ii. 14. 2, 3.

A shroud, I. ii. 16. 2.

袂
fan To strip up the sleeve, to bare the arm, **袒袂**, II. i. 9. 2; V. ii. 1. 3.

Embroidered robes, VII. ii. 6.

被
p'i The 4th tone. To be covered with. **被**—to be affected by, to receive, IV. i. 1. 2; V. i. 7. 6; ii. 1. 2. **被**—to wear, to have to wear, VII. ii. 6.

The 2nd tone. I. q. **披**. **被髮**, the hair dishevelled, unbound, IV. ii. 29. 5, 6.

A name, V. ii. 8. 2.

裋
ch'ang Naked. **裸裋**, II. i. 9. 2; V. ii. 1. 3.—There must be a difference in the meaning of the two terms, but I have not found it indicated.

裕
yü Abundance of clothes; abundance generally. **有餘裕**—'yea, and more,' II. ii. 5. 5.

補
pü To mend clothes. To mend or repair generally; to supply; to assist, I. ii. 4. 5, 10; III. i. 1. 5; ii. 4. 3; VI. ii. 7. 2; VII. i. 18. 3 (N.B.)

裸
lo Naked. **裸裋**, see **裋**.

裹
k'uo

To tie or wrap up, I. ii. 5. 4.

褫
hsi

To put off the upper garment. **袒褫**, see **袒**.

褊
pien

Narrow. **褊小**, I. i. 7. 6; III. i. 8. 14.

褐
ho

Cloth of hair; coarse cloth, II. i. 2. 4, 7; III. i. 4. 1, 4.

襄
hsiang

(1) An honorary epithet. **梁襄王**, I. i. 6. 1. (2) **子襄**, the designation of a disciple of Ts'ang Shān, II. i. 2. 7.

襲
hsi

To take by surprise, II. i. 2. 15 (N.B.)

THE 146TH RADICAL, **西**.

西
hsi

(1) The west; on the west; western, I. i. 5. 1; ii. 5. 5; II. i. 8. 2; VI. i. 2. 1, 2; ii. 6. 5. **西伯**, the chief of the West—king Wān, IV. i. 18. 1; VII. i. 22. 1, 3. **西夷**, I. ii. 11. 2; III. ii. 5. 4; IV. ii. 1. 2; VII. ii. 4. 3. (2) **西子**, a famous beauty, IV. ii. 25. 1. (3) Part of the designation of the grandson of Ts'ang Shān, II. i. 1. 3, 4.

要
yáo

The 1st tone. (1) To seek for, II. ii. 6. 3; VI. i. 16. 3. **要**—to seek an introduction to, V. i. 7. 1, 8; 9. 1. (2) **要**—to intercept, II. ii. 2. 3; III. ii. 5. 2; V. i. 8. 3.

覆
fü

(1) **反覆**, repeatedly; to repeat, V. ii. 9. 1, 4; VI. i. 8. 2. (2) **顛覆**, to overturn, V. i. 6. 5.

覆
fau

To cover, overspread, III. i. 1. 5.

THE 147TH RADICAL, **見**.

見
chien

To see. *Passim*. **望見**, to see from a distance, VII. i. 86. 1; ii. 23. 2. Very often it—to visit, e.g. I. i. 1. 1; II. ii. 10. 2; III. ii. 7. 1, 2, 3. **見於**..., to have an interview with—spoken of a ruler, V. ii. 7. 4. It forms the passive voice, III. ii. 5. 5; VII. ii. 29.

見
hsien

(1) To appear, to be seen, II. ii. 12. 6; III. i. 5. 2; VII. i. 21. 4; 2. 11. (2) To become illustrious, VII. i. 9. 6. (3) To have an interview with, an audience of..., I. ii. 1. 1, 2; 16. 2; II. ii. 4. 4; 6. 1; V. i. 4. 4 (N.B.)

規
k'wei

A compass, the instrument so called, IV. i. 1. 1, 5; 2. 1; VI. i. 20. 2; VII. ii. 5. 1.

視
shih

To regard, to look at,—often—to consider, II. i. 2. 4, 5; IV. ii. 8. 1; 20. 3, et al. To see, I. ii. 8. 5; 12. 1; V. ii. 1. 1; 7. 8, et al. **視朝**, to hold a court, to give audience, II. ii. 2. 1. **視**—equal to, V. ii. 2. 5.

覩
tü

To see, VI. ii. 6. 5.

親
ch'in

(1) To love, show affection to, I. ii. 12. 3: III. i. 5. 3: IV. i. 11. 1, *et al.*, *saep.* Mutual affection, III. i. 2. 2; 3. 18 (親睦); 4. 8. To be loved, IV. i. 4. 1. (2) To be near, to approach, II. ii. 7. 4: VII. ii. 15. To touch one another, IV. i. 12. 1. Intimate, I. ii. 7. 1. (3) In person, personally, V. i. 7. 4: VI. ii. 1. 3. (4) Relatives. Very often it is used of parents, I. i. 1. 5: II. ii. 7. 5: IV. i. 11; 12. 1; 19. 1, 2, 4, *et al.* But it is also used more widely, VII. i. 34; 45; ii. 7. 親戚, II. i. 1. 4, 5.

觀
chin

To wait on a superior, to appear at court, 朝觀, V. i. 5. 1; 6. 1.

覲
chien

A name, III. i. 1. 4.

覺
chiáo

To understand, apprehend; to make to understand, to instruct, V. i. 7. 5; ii. 1. 2.

觀
kuan

To view, contemplate; to discern, II. i. 2. 26; 6. 4; ii. 7. 2: III. i. 2. 5; 8. 9; ii. 7. 4: IV. i. 14. 2; 15. 2; ii. 38. 2: V. i. 8. 4: VII. i. 24. 1, 2. To make a visit of inspection, I. ii. 4. 4.

THE 148TH RADICAL, 角.

角
chiáo

(1) A horn, VII. ii. 4. 5. (2) 角招, the name of a piece of music, I. ii. 4. 10.

解
chiek

To remove, II. ii. 9. 2 (*N.B.*): V. i. 1. 4. To relieve, to unloose, II. i. 1. 13.

疎
sü

覲疎, the appearance of fearing death, I. i. 7. 4, 6.

覲
hü

See above.

THE 149TH RADICAL, 言.

言
yen

A word, words; a saying, I. ii. 8. 4; 5. 4, *et passim*. To speak, say; to speak of, I. i. 7. 9, 16; ii. 1. 5; 6. 3, *et saepissime*.

言語, VII. ii. 33. 2. 言 = to mean, meaning, I. i. 7. 12: VI. i. 17. 3. 爲言 = means, VII. ii. 4. 6; but in VII. i. 24. 1 the same phrase = to think anything of the words of others. 言 = to cherish, think of, II. ii. 4. 1, *et al.* This usage is only found in some quotations from the Shih-ching.

有言, to have a saying, or to say, *saep.* But in IV. i. 10. 1 it = to have speech.

To calculate, V. ii. 5. 4.

計
chi

To calculate, V. ii. 5. 4.

討
fáo

To punish; to order to be punished, VI. ii. 7. 2. To put to death, III. ii. 9. 6.

訕
i

訕訕, the appearance of being self-conceited, VI. ii. 13. 8.

訓
hsün

(1) To instruct, V. i. 6. 5. (2) 伊訓, the name of a Book in the Shü-ching, V. i. 7. 9.

訕
shan

To revile, IV. ii. 33. 1.

託
to

To entrust, I. ii. 6. 1. 託 = to accept a stated support from, V. ii. 6. 1.

訟
sung

To contend, wrangle. 訟獄者, litigants, V. i. 5. 7; 6. 1.

訢
yin

訢然, cheerfully, VII. i. 35. 6.

設
shé

To establish, 設爲, III. i. 3. 10. 設科, to institute instruction, VII. ii. 30. 2. 設心, to settle in one's mind, IV. ii. 30. 5.

許
hsü

(1) To allow, to accede to, I. i. 7. 10. To promise, II. i. 1. 1. (2) A surname, III. i. 4. 1, 3, 4, 5, 17, 18.

諛
pi

One-sided, only half the truth, II. i. 2. 17: III. ii. 9. 13.

試
shih

To try. 嘗試, to try to follow, I. i. 7. 19. 試劍, sword-exercise, III. i. 2. 4.

詩
shih

A piece of poetry; an ode. Generally, with reference to some piece of the Shih-ching, I. ii. 4. 10: II. i. 4. 3: IV. ii. 21. 1: V. i. 4. 2; ii. 8. 2: VI. i. 6. 8; ii. 3. 1, 2. 詩云 and 詩曰 are the forms of quotation from the Shih-ching. *Passim*.

詭
kuéi

Deceitful; deceitfully, III. ii. 1. 4.

詳
hsiang

(1) Particulars, V. ii. 2. 2: VI. ii. 4. 4. Minutely, IV. ii. 15. 1. (2) A name, II. ii. 11. 3.

誅
chü

To cut off, to put to death, I. ii. 8. 3; 12. 1: III. ii. 9. 6: V. i. 3. 2; 7. 9; ii. 4. 4, 5: VI. ii. 7. 3.

誓
shih

湯誓 and 太誓 are the names of Books in the Shü-ching, I. i. 2. 4.—III. ii. 5. 6: V. i. 5. 8.

語
yü

言語, words, VII. ii. 33. 2. A saying, V. i. 4. 1. 語 = speech, language, III. ii. 6. 1.

語
yü

To tell, speak to about . . . , I. i. 6. 2; 7. 11; ii. 1. 1, 2: II. ii. 11. 3; 12. 1: VII. i. 9. 1.

誣
wü

To delude, III. ii. 9. 9.

誦
sung

To repeat, croon over, VI. ii. 2. 5. To relate, II. ii. 4. 4.

誨
hüi

To instruct, to teach, VI. i. 9. 3; 20. 2; ii. 16 (教誨).

誠
ch'ang

(1) To be sincere; sincerity, IV. i. 12. 1, 2 (*N.B.*), 3: VII. i. 4. 2. (2) Really, truly, indeed, I. i. 6. 6; 7. 6, 7, 11: II. i. 1. 2; 8. 2; ii. 12. 7: III. i. 2. 5; 4. 3; 5. 4: V. i. 2. 4; 4. 1.

說 *shuo* To speak of, discuss, III. ii. 9. 10 (說者): IV. ii. 15. 說辭, II. i. 2. 18. To explain, explanation, V. i. 4. 2; ii. 4. 5. Speakings, = doctrines, III. ii. 9. 5, 7, 9, 13.

說 *shui* To counsel, V. i. 7. 6: VI. ii. 4. 3, 4, 5, 6: VII. ii. 84. 1.

說 *yueh* I. q. 悅. To be pleased, I. i. 7. 9; ii. 4. 10 (傳說, see 傳).

誰 *shui* Who, whom, I. i. 5. 5; 6. 6: II. i. 4. 3; ii. 13. 5: III. ii. 6. 2, et al.

詔 *ch'ian* Abbreviated for 調. To flatter; flatteringly, III. ii. 7. 4: VI. ii. 13. 8.

諄 *chun* 諄諄然, repeatedly and specifically, V. i. 6. 3.

談 *tan* To talk with, converse, IV. ii. 33. 1: VI. ii. 8. 2.

論 *lun* To discuss, to consider, V. ii. 8. 2.

請 *ch'ing* To request, to beg; to beg leave. Sometimes, especially in the first person, it is merely a polite way of expressing a purpose, I. i. 3. 2; 5. 6; 7. 13, 19; ii. 1. 5; 8. 5; 15. 3; 16. 1, et al., saepe. Observe II. ii. 10. 2; 11. 3: V. ii. 4. 3.

諛 *yü* To flatter, 面諛之人, sycophants, VI. ii. 13. 8.

諫 *chien* To reprove, to remonstrate; admonitions. It is often followed by 於, II. ii. 5. 2; 12. 6: IV. ii. 8. 3, 4: V. i. 9. 2, 3; ii. 9. 1, 4.

諱 *hui* To avoid, to conceal, VII. ii. 86. 2.

諺 *yen* A common saying, I. ii. 4. 5.

諾 *no* A reply, affirmative and immediate, I. ii. 10. 1: II. ii. 2. 5.

諸 *chü* (1) Not merely one; all, I. i. 7. 16; ii. 7. 4, 5: II. ii. 10. 3. (2) A preposition. In, from, on, to, &c., I. i. 7. 12; ii. 7. 5, et al., saepissime. (3) As an interrogative, generally, 諸 = 之乎. Yet once we have the 乎 expressed, V. i. 8. 1; and 諸 remains = 之, which it is in II. ii. 12. 4, where there is no interrogation, I. i. 7. 4; ii. 1. 2; 2. 1; 5. 1 (N.B.); 8. 1, et al., saepissime. (4) 諸侯, see 侯. (5) 諸馮, the name of a place, IV. ii. 1. 1.

謀 *mau* To consult, take counsel, I. ii. 11. 1, 4. A counsel, a plan, I. ii. 13. 2. Counselling, II. ii. 2. 7.

(1) To address, to say to, I. ii. 5. 1; 6. 1; 10. 2: II. i. 2. 7, 16; ii. 4. 1; 5. 1; 10. 3, et al., saepissime. To tell to, to inform, III. ii. 1. 4. (2) To say; to speak of, I. i.

6. 17: II. i. 6. 3, 6, et al., saepe. 謂 = to suppose, III. ii. 6. 2. (3) To call; to be called, I. i. 2. 3; ii. 4. 7; 8. 3: VII. ii. 87. 3, 4, 5, 8, et passim. Observe 之謂, which occurs continually, e.g. I. i. 7. 9: II. i. 3. 2; 4. 6: VII. ii. 23. 2, 3, 4, 5, 6, 7, 8. Sometimes, where 之謂 followed by a particle, terminates the sentence, we can explain the characters without insisting on a peculiar idiom. At other times we can explain them by understanding 所 before 謂; but in a multitude of cases we have simply to accept the idiom. 謂之, which also is frequent, is different. 謂 = to mean, meaning, II. ii. 2. 6: VI. i. 7. 8, et al. 何謂, what do you mean, what is meant, II. i. 2. 17: III. i. 5. 3: IV. ii. 24. 2, et al.—Observe I. ii. 7. 1: VI. ii. 1. 6.

謨 *mu* To plan; plans, III. ii. 9. 6: V. i. 2. 3.

謳 *au* To sing,—in some peculiar, abrupt manner, VI. ii. 6. 5. 謳歌 to sing (active and neuter), V. i. 5. 6; 6. 1.

謹 *chin* To give careful attention to, I. i. 3. 4; 7. 24.

讖 *tai* To detest, V. ii. 4. 4.

讖 *chi* To inspect. 讖而不征, I. ii. 5. 3: II. i. 5. 3.

識 *shih* To know, I. i. 7. 4; ii. 7. 2: II. ii. 2. 1, 3; 10. 2; 12. 1: V. i. 2. 3; 4. 1; ii. 6. 4: VI. i. 4. 3; 10. 7, 8; ii. 6. 5, 6. To understand, VI. ii. 8. 4. 多聞識, of much information, VI. ii. 13. 2.

警 *ching* To warn, III. ii. 9. 3.

譬 *p'i* To compare, 譬則..., V. ii. 1. 7.

議 *i* To discuss, indulge in discussions, III. ii. 9. 9.

譽 *yü* Praise, IV. i. 21: VI. i. 17. 3.

讀 *tü* To read, V. ii. 8. 2.

變 *p'ien* To change; to be changed, I. ii. 1. 2; 11. 2: II. i. 1. 8; ii. 14. 2: III. i. 4. 12, 16; ii. 5. 4: V. ii. 9. 2: VI. ii. 6. 5; 9. 3: VII. i. 7. 2 (= versatile); 41. 2; ii. 14. 3, 4.

讒 *ch'an* To calumniate, VI. ii. 13. 8. To revile, I. ii. 4. 6.

(1) An enemy, IV. ii. 8. 1, 4. (2) 復讐, to avenge, III. ii. 5. 3. (3) In a name, V. i. 8. 2.—The character is also written 讎.

讓
zang (1) To reprimand; reproof, VI. ii. 7. 2. (2) To yield, to decline, VII. ii. 11. **辭讓**, modesty and complaisance, II. i. 6. 4, 5.

谷
kú THE 150TH RADICAL, **谷**
A valley, III. i. 4. 15.

谿
ch'í A mountain-stream; a river, II. ii. 1. 4.

豆
táu THE 151st RADICAL, **豆**
A wooden vessel, or dish, **豆羹**, VI. i. 10. 6: VII. i. 84; ii. 11.

豈
ch'í How. *Passim*. It is generally followed by **哉**, at the end of the sentence; e.g. I. i. 2. 4; 6. 16; ii. 10. 4.

豕
shih THE 152ND RADICAL, **豕**
The swine, VII. i. 16. **豕交之**, to treat one as a pig, VII. i. 37. 1.

豚
t'un A young pig, I. i. 8. 4; 7. 24: III. ii. 7. 3: VII. ii. 26. 2.

象
hsiang (1) The elephant, III. ii. 9. 6. (2) To resemble, to make to resemble, I. i. 4. 6. (3) The name of Shun's brother, V. i. 2. 3; 8. 1, 2, 3: VI. i. 6. 3.

豢
huan Grain-fed animals, VI. i. 7. 8.

豪
háo The first among a hundred, **豪傑之士**, III. i. 4. 12: VII. i. 10.

豫
yü (1) To be pleased, satisfied, II. ii. 13. 1, 5: IV. i. 28. 2. (2) To make an excursion, I. ii. 4. 5.

豹
páo THE 153rd RADICAL, **豹**
(1) The leopard, III. ii. 9. 6. (2) A name, VI. ii. 6. 5.

豺
ch'ái A kind of wolf, **豺狼**, IV. i. 17. 1.

貉
mái (1) A general name for the barbarous tribes of the north, VI. ii. 10. 2, 4, 7. (2) A surname, VII. ii. 19. 1.

貌
mào Aspect, demeanour, IV. i. 16. **禮貌**, a polite demeanour, VI. ii. 14. 2, 3; used verbally, IV. ii. 80. 1.

貝
ch'ü THE 154TH RADICAL, **貝**
An honorary epithet, V. i. 8. 3.

負
fü (1) To carry on the back, I. i. 8. 4; 7. 24: III. i. 4. 2: IV. ii. 81 (N.B.): VII. i. 85. 6. (2) To take refuge in, VII. ii. 28. 2. (3) **負夏**, the name of a place, IV. ii. 1. 1.

財
ts'ái (1) Wealth, money; expense, I. i. 7. 7: II. ii. 7. 3: III. i. 4. 10, et al. **財用**,

VII. ii. 12. 3. **貨財**, IV. i. 1. 9; ii. 80. 2. (2) I. q. **材**, talents, VII. i. 40. 3.

貢
kung (1) To levy a tax, III. i. 8. 6, 7. **貢稅**, revenues, V. i. 8. 3. (2) **子貢**, the designation of one of Confucius's disciples, II. i. 2. 18, 19, 25, 27: III. i. 4. 13.

貧
p'in Poverty, I. ii. 16. 2: III. ii. 2. 3: V. ii. 5. 1, 2, 3.

貨
huo (1) Goods, property; wealth, I. ii. 5. 4: V. ii. 4. 4. **貨財**, see **財**. (2) To bribe; a bribe, II. ii. 8. 5. (3) A name, III. ii. 7. 3.

貫
kwoan I. q. **慣**. To be accustomed, III. ii. 1. 4.

責
tsé or ch'ái To reprove, to be reprov'd, IV. i. 22. The responsibility of reproving, II. ii. 5. 5. To urge to—implying more or less of reproof, IV. i. 1; 18. 4; ii. 80. 3, 4.

貳
r Double, III. i. 4. 17. Double-minded, VII. i. 1. 3. **貳**=supplemental, V. ii. 8. 5.

費
pi The name of a city and small territory, **費惠公**, V. ii. 8. 3.

貴
kwei (1) Noble, being in an honourable condition; honour, V. i. 1. 4; 8. 2; ii. 8. 1; 9. 1: VI. i. 17. 1, 2: VII. i. 43. 2; ii. 14. 1 (N.B.) **富貴**, II. ii. 10. 6: III. ii. 2. 3: IV. ii. 83. 1, 2. **貴賤**, VI. i. 14. 2. (2) To esteem noble, to give honour to, II. i. 4. 2: III. i. 5. 2: V. ii. 8. 6, et al.

To diminish, degrade, VI. ii. 7. 2.

賤
pien To borrow, III. i. 8. 7. The dictionary, however, says that the character, meaning to borrow, should be read *t'ai* (old 4th tone), and that, pronounced *t'ai*, it means to lend.

賁
pun (1) **虎賁**=life-guards, VII. ii. 4. 4. (2) A name, II. i. 2. 2.

To rely on, IV. ii. 14. 1.

賚
tsze A stationary trafficker or merchant, I. i. 7. 18.

賈
kü (1) A price, III. i. 4. 17, 18. (2) A name, II. ii. 9. 2.

賈
ch'ü To injure, do violence to; to play the thief with, II. i. 6. 6: IV. i. 2. 2; ii. 80. 4: VI. i. 1. 2: VII. i. 26. 4. Seditious; villainous, III. ii. 9. 11: IV. i. 1. 9. An injurer,—may be rendered by 'a thief,' IV. i. 1. 13: VI. ii. 9. 1: VII. ii. 87. 8, 10, 11. **殘賊之人**, I. ii. 8. 3.

賓
pin A guest, V. ii. 8. 5: VII. ii. 24. 2. **賓旅**, VI. ii. 7. 3.

賜
ts'ze
To give, present a gift; a gift, III. ii. 7. 3; V. ii. 4. 2, 5. **賜** = to give pay, and **賜於** . . . , to receive pay, V. ii. 6. 3.

賢
hchien
(1) Admirable, possessed of talents and virtue; to be talented and virtuous; the possession of talents and virtue. *Passim*. E.g. I. ii. 7. 3, 4; 16. 1; II. i. 4. 2; 5. 1; 9. 2. As a verb, = to praise, IV. ii. 29. 1. (2) To surpass, be superior, II. i. 1. 3; 2. 6, 26.

賤
chien
Mean; a mean condition, III. ii. 2. 3 (**貧賤**): VI. i. 14. 2, 3. **賤** = bad, the worst, III. ii. 1. 4. As a verb, to consider mean; to make mean, II. ii. 10. 7: III. i. 5. 2; ii. 8. 6: VI. i. 14. 5; 17. 2.

賦
fú
To exact, IV. i. 14. 1. To pay a tax, III. i. 8. 15.

質
chi
A pledge, an introductory present, III. ii. 8. 1, 4: V. ii. 7. 1.

賴
lái
To depend on, = be good, VI. i. 7. 1.

贍
shan
To avail for, be adequate to, I. i. 7. 22: II. i. 8. 2.

贐
chin
A gift to a traveller for the expenses of his journey, II. ii. 3. 3.

THE 155TH RADICAL, 赤.

赤
ch'ih
赤子, an infant, III. i. 5. 3. **赤子之心**, the child-heart, IV. ii. 12.

赧
nan
赧赧然, red and blushing, III. ii. 7. 4.

赫
hé
To blaze with anger, I. ii. 3. 6.

THE 156TH RADICAL, 走.

走
ts'au
To run; to run to, I. i. 8. 2: IV. i. 9. 2. To gallop, I. ii. 5. 5. **走獸**, quadrupeds, II. i. 2. 28.

赴
fú
To come, I. i. 7. 18.

起
ch'i
To arise; to rise, II. i. 2. 17: III. i. 8. 11; ii. 9. 10: IV. ii. 33. 1: VII. i. 25. 1, 2. To begin with, II. i. 1. 8. **興起**, to be aroused, VII. ii. 15.

超
ch'ao
To leap over, I. i. 7. 11.

越
yüeh
(1) To go beyond, exceed with, I. ii. 3. 7. (2) **越** = to roll over (**顛越**), V. ii. 4. 4. (3) The name of a State, IV. ii. 31. 1. **越人**, VI. ii. 8. 2.

趙
ch'ao
The name of a part of Tsin, and the clan name of its chief, VI. i. 17. 2. In III. ii. 1. 4, **趙簡子** is, perhaps, 'the officer Chien of Ch'ao.'

趨
ch'ü
To run, to hasten, II. i. 2. 10, 16; ii. 2. 3: VII. ii. 23. 2. **其趨**, their aim, VI. ii. 6. 2.

THE 157TH RADICAL, 足.

足
tsü
(1) The foot, IV. i. 8. 2, 3; ii. 3. 1: VI. i. 7. 4. (2) To be sufficient; enough, I. i. 7. 5, 10, 12, 16, 21, 22; *et passim*. May sometimes be conveniently translated by 'to be able,' e.g. VII. i. 22. 2. **足** = abundant, VII. i. 23. 3. **饜足**, to satiate one's self, IV. ii. 33. 1. As a verb, **不我足**, do not count me sufficient to . . . , III. i. 2. 4.

跣
chih
The name of a famous robber, **盜跣**, III. ii. 10. 3.

距
ch'ü
To resist, to keep at, or banish to, a distance, III. ii. 9. 10, 13, 14: VI. ii. 13. 8. In a name, II. ii. 4. 2, 4.

跡
chi
Foot-prints, III. i. 4. 7.

路
lü
(1) A road, a path, I. i. 3. 4; 7. 24: II. i. 5. 3; ii. 2. 3; 6. 1, 2, *et al.*, *saepe*. On the way, II. ii. 13. 1. As a verb, . . .

而路, and run about on the roads, III. i. 4. 6. **當路** = to obtain the management of the government, II. i. 1. 1. (2) **子路**, a disciple of Confucius, II. i. 1. 3; 8. 1, *et al.*

踐
chien
(1) To tread upon. **踐** = to fulfil, satisfy the design of, VII. i. 33. 1. **踐位**, to occupy the throne, V. i. 5. 7. (2) **句踐**, the name of a famous prince of Yüeh, I. ii. 3. 1, and of an adventurer of Mencius's time, VII. i. 9. 1.

踰
yü
To cross over; to leap over, I. ii. 15. 1: III. ii. 3. 6; 7. 2: IV. ii. 27. 3: VI. ii. 1. 8. To overstep, to exceed, I. ii. 7. 3; 16. 1, 2.

踵
chung
(1) The heel, VII. i. 26. 2. (2) To come to, III. i. 4. 1.

踽
ch'ü
踽踽, the appearance of walking alone, i.e. of acting peculiarly; unsociable, VII. ii. 37. 8.

蹄
ti
The foot-prints of animals, III. i. 4. 7.

蹈
t'ao
蹈 = to dance, **足之蹈之**, IV. i. 27. 2.

蹊
hei
蹊間, foot-paths, VII. ii. 21. 1.

蹙
tsü
Urged, embarrassed, I. ii. 1. 6: V. i. 4. 1.

蹠
hsi
A shoe or sandal of straw, VII. i. 35. 6.

躡
chih
Lq. **躡**, VII. i. 25. 2, 3.

蹙 *tsü* To tread on. **蹙爾** (adverb) = having trampled on, VI. ii. 10. 6.

就 *tsü* Followed by **然** = uneasy-like, II. i. 1. 3. The uneasiness would be indicated by some motions of the feet.

蹶 *chüeh* (1) To stumble, II. i. 2. 10. (2) To overturn, IV. i. 1. 10. In the tonal notes on this latter passage, we are told to read the character *kuó*; but in the dictionary the meaning, 'to overturn,' is given under the other pronunciation.

躍 *yáo* To leap, I. i. 2. 3: VII. i. 41. 3. To make to leap, VI. i. 2. 3.

THE 158TH RADICAL, **身**.

身 *shān* (1) The body, VI. i. 10. 8; 14. 1; ii. 15. 2. (2) One's person, one's self, I. i. 1. 4; 5. 1; ii. 15. 2; 16. 1: III. i. 2. 3; 4. 6; ii. 9. 5; 10. 4, *et al.*, *saepissime*. **修身**, to cultivate one's person; **反身**, self-examination; and **守身**, to keep one's self; e.g. IV. i. 12. 1; 19. 1, 2: VII. i. 1. 3; 4. 2; 9. 6. **身之** = to acquire by effort, be virtuous by endeavour, VII. i. 30. 1. (3) **終身**, all the life. See **終**.

軀 *ch'ü* The body, VII. ii. 29. 1.

THE 159TH RADICAL, **車**.

車 *chü* or *ch'ê* A carriage, I. ii. 1. 6, 7: III. ii. 4. 1: VII. i. 36. 2; ii. 4. 5 (**革車**, 'chariots of war'); 34. 2. Read *ch'ê*, with nearly the same meaning. A waggon-load, VI. i. 18. 1.

軌 *kuéi* Wheel-ruts, VII. ii. 22. 3.

軍 *chün* (1) A host. **三軍**, the armies of a great State, II. i. 2. 5: VI. ii. 4. 5, 6. (2) **將軍**, a general, a commander-in-chief, VI. ii. 8. 1.

軻 *zān* Lq. **仞**. Eight cubits, VII. i. 29.

軻 *k'ó* The name of Mencius, I. ii. 16. 2: V. ii. 2. 1: VI. ii. 4. 4.

較 *chiáo* To struggle. **獵較**, V. ii. 4. 5, 6. But the meaning is not well understood.

載 *tsü* (1) To carry with one in the same carriage, III. ii. 8. 1, 4. (2) To begin, III. ii. 5. 4: V. i. 7. 9. (3) A particle, = **則**, IV. i. 9. 6. (4) To serve, perform duties to, V. i. 4. 4. (5) **載書**, to write articles of agreement, and place them on the victim of the covenant, VI. ii. 7. 3.

載 *tsü* The 3rd tone. A year, V. i. 4. 1; 5. 7.

輔 *fü* To support, to aid, I. i. 7. 19: II. i. 1. 8 (**輔相**); ii. 2. 6; 6. 1 (N.B.): III. i. 4. 8: VI. ii. 9. 2.

輕 *ch'ing* (1) Light, I. i. 7. 13: III. i. 4. 17: VI. ii. 1. 7. **輕** = small, VII. ii. 32. 3. **輕** = least important, VII. ii. 14. **輕** = light clothing, I. i. 7. 16. **輕** = readily, easily, I. i. 7. 21. (2) As a verb. To consider small, VI. ii. 18. 7. To lighten, III. ii. 8. 1: VI. ii. 10. 7. To make light of, to slight, III. ii. 4. 3. **輕身**, to undervalue one's self, I. ii. 16. 1.

輝 *huí* Bright. **光輝**, brightly displayed, VII. ii. 25. 6.

輪 *iün* (1) The wheel of a carriage, VI. ii. 24. 2. (2) A wheelwright. **輪輿**, carriage-wrights, III. ii. 4. 3, 4: VII. ii. 5. 1.

輪 *shü* **公輪**, a double surname, IV. i. 1. 1.

輿 *yü* (1) Properly, the bottom or frame of a carriage or waggon. A carriage; a waggon-load, I. i. 7. 10; ii. 16. 1: VI. ii. 1. 6. (2) A carriage-wright; see **輪**.

轉 *chuan* (1) To turn over. In the phrase **轉於** (or **乎**) **溝壑**, I. ii. 12. 2: II. ii. 4. 2: III. i. 8. 7. (2) **轉附**, the name of a place, I. ii. 4. 4.

THE 160TH RADICAL, **辛**.

A name, III. i. 4. 2.

A transgression. **不辜**, innocent, II. i. 2. 24.

(1) I. q. **僻**. Depraved; moral deflection, I. i. 7. 20: III. i. 8. 3. (2) I. q. **闢**. To open up, to bring under cultivation, I. i. 7. 16: II. i. 1. 10: IV. i. 1. 9; 14. 3: VI. ii. 7. 2; 9. 1. (3) To remove from the way, IV. ii. 2. 4. (4) A name, III. i. 5. 1.

To twist, III. ii. 10. 4. The pronunciation and meaning are taken from the tonal notes and Chü Hsi. The dictionary does not give them.

I. q. **避**. To avoid, III. ii. 7. 2; 10. 5: IV. i. 13. 1: VI. i. 10. 2, 3, 4: VII. i. 22. 1.

I. q. **譬**. **辟若**, may be compared to, VII. i. 29.

To discriminate, VI. i. 10. 7.

(1) Language, words, II. i. 2. 17: III. ii. 9. 10, 13. **辭** = a sentence, V. i. 4. 2. **以辭**, in express words, V. ii. 4. 3. The

words of a message, II. ii. 8. 3, 4. **辭**
命, messages, speeches, II. i. 2. 18; 9. 1.
爲之辭, to frame apologies for, II.
ii. 9. 4. (2) To decline, refuse, II. ii. 2.
2; 5. 1; 10. 5: III. ii. 1. 4: V. ii. 1. 3; 5.
2, 3: VI. ii. 6. 2. **辭讓**, see **讓**.

辯
pien To dispute, III. ii. 9. 1, 13: VII. ii. 26. 2.

THE 161ST RADICAL, 辰.

辰
ch'ên 星辰, the planets and constella-
tions of the zodiac, IV. ii. 26. 3.

辱
zú To suffer disgrace, I. i. 5. 1: II. i. 4. 1:
IV. i. 9. 5. To disgrace, V. i. 7. 7.

農
náng (1) Husbandry, I. i. 3. 3. **農** alone,
and **農夫**, husbandmen, II. i. 5. 4:
III. i. 4. 5, 9; ii. 8. 5; 4. 3: V. ii. 2. 9.
(2) **神農**, an ancient sovereign, the
father of husbandry, III. i. 4. 1.

THE 162ND RADICAL, 迎.

迎
ying To meet, to receive, I. ii. 10. 4; 11. 8:
III. ii. 5. 5: VI. ii. 14. 2, 3: VII. ii. 23. 2.

迎
ying To go out to meet (as a bridegroom his
bride), VI. ii. 1. 3.

近
chin To be near, to approach; near, II. ii. 6.
2: III. i. 4. 8: IV. ii. 80. 5: V. i. 7. 7:
VI. i. 8. 2: VII. i. 4. 3; 26. 3; ii. 88. 4.

近臣, ministers belonging to a court,
V. i. 8. 4.

迨
t'ai Until. **迨...未** = before, II. i. 4. 3.

迫
p'ai To urge, be urgent, III. ii. 7. 2.

迭
t'ieh Alternately, V. ii. 8. 5.

述
shù **述職**, to give a report of office, I. ii.
4. 5: VI. ii. 7. 2.

迹
ch'í Footsteps, traces, IV. ii. 21. 1.

(1) To pursue, follow after, II. ii. 12. 5:
IV. ii. 24. 2: VII. ii. 26. 2. (2) To go
back upon, VII. ii. 80. 2.

The knob, or ring, of a bell, VII. ii.
22. 2.

退
t'ai To retire,—from a place, an interview,
office, &c., II. i. 2. 22; ii. 5. 5; 14. 2: IV.
i. 1. 12; ii. 81. 1: V. i. 8. 2; ii. 1. 1: VI.
i. 9. 2: VII. i. 44. 2.

送
sung To accompany, escort, III. ii. 2. 2. **送**
死, to perform all the obsequies to the
dead, IV. ii. 18. 1.

逃
t'áo To run away; to run away from, III.
i. 4. 7: VII. i. 35. 6; ii. 26. 1. **目逃**
= to turn the eyes away, when thrust at,
II. i. 2. 4.

逆
ni (1) To oppose, rebel against, IV. i. 7. 1.
Spoken of water in a state of inundation,
III. ii. 9. 3: VI. ii. 11. 4. Unreasonable-
ness, **橫逆**, IV. ii. 33. 4, 5, 6. (2) To
meet with the mind, anticipate, V. i. 4. 2.

逐
chü To pursue, chase, VII. ii. 23. 2.

(1) Throughout. **通** = all, IV. ii. 80.
1: VI. i. 9. 3. **通** = universally acknow-
ledged, III. i. 4. 6. (2) To communicate.
通功, an intercommunication of the
productions of labour, III. ii. 4. 3.

(1) To go away, V. i. 2. 4. (2) An intro-
ductory and continuative particle, IV. i.
7. 6.

速
sù To be quick; quickly, rapidly, I. ii. 11.
4: II. i. 1. 12; 2. 22; ii. 12. 4: III. ii. 8.
3: V. ii. 1. 4: VII. i. 44. 2.

To begin, V. i. 7. 9.

造
ts'áo To go to, arrive at, II. ii. 2. 1, 3. **造**
之,—to make advances in study, IV.
ii. 14.

To meet with, IV. ii. 14. To anticipate
and excite, VI. ii. 7. 4.

A surname, IV. ii. 24. 1.

(1) To unite, IV. i. 14. 3. (2) **連** =
reckless perseverance in a bad course, I.
ii. 4. 6, 7, 8. (3) A name, VI. ii. 5. 2.

進
chin To advance, go forward, I. i. 7. 19: II.
i. 2. 5, 22, et al., saepe. **進** = when ad-
vanced, i. e. in office, II. i. 9. 2: V. ii. 1. 3.
Actively, to advance, bring forward, I. ii.
7. 1, 3. Spoken of the provision of food,
IV. i. 19. 3.

逸 = comfortably, III. i. 4. 8.

To urge, press, V. i. 5. 7.

Evasive, II. i. 2. 17.

A continuative particle. And then,
III. i. 8. 9: IV. ii. 8. 4: VI. ii. 8. 3. **而**
遂, II. ii. 2. 5: III. i. 4. 12.

(1) To meet, VI. ii. 4. 1. **遇** = to inter-
cept, III. ii. 1. 4. (2) To meet and succeed
with, I. ii. 16. 3: II. ii. 12. 1, 3: VI. ii.
4. 3. **不相遇**, to disagree, IV. ii.
80. 3.

遊
yü To wander; to travel, associate with, I. ii. 6. 1; IV. ii. 80. 1; VII. i. 9. 1; 16. An imperial tour, I. ii. 4. 5. **遊**—to be a student of, VII. i. 24.

運
yün To make to go round, =accomplish easily, I. i. 7. 12; II. i. 1. 8; 6. 2. To go round, make a revolution, I. ii. 10. 4.

過
kuo The 3rd tone. (1) To go beyond; to exceed; more than, I. i. 7. 12; II. i. 1. 10; 2. 2; ii. 13. 4; III. ii. 10. 1; IV. ii. 18. 3; ? VI. i. 2. 3; VII. i. 11. (2) To err; faults, transgressions, II. i. 8. 1; ii. 9. 3, 4; III. ii. 1. 5; IV. i. 1. 4; V. i. 6. 5; ii. 9. 1, 4; VI. ii. 3. 4; 11. 2, 4; 15. 3.

過
kuo The 1st tone. To pass by, I. i. 7. 4; III. i. 1. 1; 4. 7; 5. 4; IV. ii. 25. 1; 29. 1; V. i. 8. 3; VII. i. 18. 3; ii. 88. 7.

遏
o To stop, to restrict, I. ii. 8. 6; V. i. 4. 1; VI. ii. 7. 3.

達
ta (1) To reach to, II. i. 1. 10; ii. 7. 2; III. i. 2. 2; 5. 4; V. ii. 2. 4; VII. i. 24. 3. To carry out, to extend, VII. i. 15. 3; 40. 3; ii. 31. (2) To obtain advancement; to be in office, IV. ii. 33. 2; VII. i. 9. 4, 5, 6; 19. 3. To find vent, II. i. 6. 7. (3) To be intelligent, VII. i. 18. 2. (4) Universally acknowledged, II. ii. 2. 6.

道
tao (1) A road, a path, I. i. 3. 4; 7. 24; III. i. 4. 7; IV. i. 8. 5; V. i. 9. 11; VI. i. 8. 2; VII. i. 41. 3. It occurs everywhere with a moral application, meaning the way or course to be pursued, the path of reason, of principle, of truth, &c. E.g. I. ii. 8. 1; II. i. 2. 3, 14; 4. 3; ii. 1. 4; 2. 4, 6, 7; 14. 1. (2) Doctrines, principles, teachings. Also *passim*. E.g. III. i. 4. 3, 12, 14, 18; ii. 1. 5; 2. 3; 4. 4; 9. 5, 7, 9, 10.—This usage and the preceding run into each other. The *principles* underlie the *course*, and the *course* follows from the *principles*. (3) To speak about, discourse, I. i. 7. 2; III. i. 1. 2; 4. 3; VI. ii. 3. 2.

違
wei (1) To oppose, go contrary to, I. i. 3. 3; III. ii. 2. 2. (2) To avoid, escape from, II. i. 4. 6; IV. i. 8. 5. To escape notice, II. i. 2. 27. (3) To be distant from, VI. i. 8. 2.

遠
yüan To be distant; distant, far, II. i. 2. 2, 26; ii. 8. 3; III. i. 4. 1; ii. 9. 4, *et al.* To keep at a distance, V. i. 7. 7. **遠臣**, ministers from a distance, V. i. 8. 4. To consider far, I. i. 1. 2; VI. i. 12. 1.

遠
yüan The 4th tone. To put away to a distance; to keep away from, I. i. 7. 8; III. ii. 9. 6.

適
shih (1) To go to, I. ii. 4. 5; III. i. 4. 17; VI. ii. 7. 2. (2) Only, merely, VI. i. 14. 6.

適
chih I. q. **譴** To blame, remonstrate with, IV. i. 20. 1.

遭
tao To meet with, V. i. 8. 3.

遲
ch'ih **遲遲**, slowly, by-and-by, V. ii. 1. 4; VII. ii. 17.

遵
tsun To follow, IV. i. 1. 4. To follow the line or course of, I. ii. 4. 4; VII. i. 85. 6.

遷
ch'ien To remove, I. ii. 11. 3. To remove to, III. i. 4. 15; IV. ii. 1. 1 (followed by **於**). To transfer to, V. i. 1. 3. Applied morally; —to move towards, V. i. 6. 5; VII. i. 18. 2.

選
hsüan To choose. **選擇**, III. i. 3. 13.

遺
wei It is also pronounced i. (1) To neglect, I. i. 1. 5; VII. ii. 7. 2. To be neglected, **遺佚**, II. i. 9. 2; V. ii. 1. 3. (2) To be left; remaining, II. i. 1. 8; V. i. 4. 2.

遺
wei The 4th tone. To make a present, to present, III. ii. 5. 2.

避
pi To withdraw from, V. i. 5. 7; 6. 1. To avoid, escape from, I. ii. 10. 4.

邇
r What is near; the near, IV. ii. 20. 4.

THE 163RD RADICAL, 邑.

邑
yí A city or town, III. ii. 5. 5. To build a town, I. ii. 15. 1.

邠
pin The name of the ancient seat of the family of Ch'au, I. ii. 14. 2; 15. 1.

邦
pang A State, a country, III. i. 8. 12. Observe **家邦**, I. i. 7. 12.

邪
hsieh (1) Corrupt, depraved; what is not correct, perversity, I. i. 7. 20; II. i. 2. 17; III. i. 8. 3; ii. 9. 5, 7, 9, 10, 13; IV. i. 1. 13; VII. ii. 10. 1; 37. 13. (2) Read **耶**. **琅邪**, the name of a place, I. ii. 4. 4.

郊
chiao The borders of a country; to be situated in the borders, I. ii. 2. 3; 4. 10; VI. i. 8. 1.

郭
kuo (1) An outer wall of fortification. **城郭**, see **城**. **郭** alone, IV. ii. 38. 1.

(2) **東郭**—a double surname, II. ii. 2. 2.

郢
ying **畢郢**, the name of a place, IV. ii. 1. 2.

郵
yü A post-station. **置郵**, II. i. 1. 12.

都
tu (1) A capital, but used for any principal city, II. ii. 4. 4. (2) **都君**, a name given to Shun, V. i. 2. 3. (3) **子都**, the designation of an ancient officer, distinguished for his beauty, VI. i. 7. 7. (4) **公都**, a double surname, belonging to a disciple of Mencius, II. ii. 5. 4; III. ii. 9. 1, *et al.*

鄉
xiāng The name of the State of which Mencius was a native, I. i. 7. 17; ii. 12. 1: III. i. 2. 2, 4: VI. ii. 1. 4; 5. 1, 2, 6. **鄉人**, I. i. 7. 17. **鄉君**, VI. ii. 2. 6.

鄉
xiāng A village, a neighbourhood, III. i. 8. 18: IV. ii. 29. 7, et al. **鄉人**, a villager, II. i. 9. 1: IV. ii. 28. 7: V. ii. 1. 1, 3, et al. **鄉黨**, II. i. 6. 3; ii. 2. 6, et al. **鄉原**, your good people of the villages, VII. ii. 37. 12. **鄉** = place, VI. i. 8. 4.—In this last instance ought we not to read the character in the 4th tone?

鄉
xiāng The 4th tone. I. q. **嚮**. (1) Towards; to be directed to, VI. ii. 9. 1, 2. (2) Formerly, in the former case, VI. i. 10. 8.

鄙
bǐ Mean, niggardly. **鄙夫**, V. ii. 1. 3: VII. ii. 15.

鄭
zhèng The name of a State, IV. ii. 2. 1: V. i. 2. 4: VII. ii. 37. 12. **鄭人**, IV. ii. 24. 2.

鄰
lín A neighbour, III. i. 5. 3; ii. 8. 2. Neighbouring, III. ii. 5. 2. **鄰國**, I. i. 8. 1, 2; ii. 8. 1: II. i. 5. 6: VI. ii. 11. 3. A neighbourhood, **鄉鄰**, IV. ii. 29. 7. It is also written **隣**.

THE 164TH RADICAL, **酉**.

酌
zhuó To pour out wine into the cup, VI. i. 5. 3.

配
pèi To agree, be in harmony, with, II. i. 4. 6: IV. i. 4. 3. To be the mate of, II. i. 2. 14.

酒
jiǔ Wine, spirits, I. ii. 4. 7: III. ii. 5. 2: IV. i. 8. 4 (**強酒**); 19. 3, et al.

醉
zuì To be drunk, IV. i. 8. 4. To be filled, exhilarated, VI. i. 17. 3.

醜
chǒu Fellow. **醜** = of equal extent, II. ii. 2. 9.

醫
yī A physician, II. ii. 2. 3.

費
fèi To consecrate by smearing with blood, I. i. 7. 4.

THE 165TH RADICAL, **采**.

采
cǎi (1) **采色**, variegated colours, I. i. 7. 16. (2) To gather. Observe **采薪之憂**, II. ii. 2. 3.

THE 166TH RADICAL, **里**.

里
lǐ (1) A neighbourhood; a hamlet, II. i. 5. 5; 7. 2. (2) In the phrase **田里**, **里** = a residence, IV. ii. 8. 3, 4: VII. i. 22.

3. (3) A measure of length. At present it is a little more than one-third of an English mile. **方里** is a square *li*, III. i. 8. 19; but square *lis* are often meant, where the **方** is omitted, I. i. 1. 2; 5. 1, 2; 7. 17; ii. 2. 1, 2, 3; 11. 1, et al., *saep.* (4) **百里**, a double surname, V. i. 9. 1, 2: VI. ii. 6. 4; 15. 1.

重
chóng

Heavy, I. i. 7. 13: III. i. 4. 17: VI. ii. 1. 6. Applied metaphorically;—heavy consequences, VII. ii. 7. Heavy charge, V. i. 7. 6; ii. 1. 2. Great, important; precious, I. ii. 11. 3, 4: VI. ii. 1. 1, 2, 6, 7: VII. ii. 32. 3. As a verb,—to make heavy, VI. ii. 10. 7.

野
yě

Wild country, wilds; the country as opposed to the town, the fields, I. i. 4. 4; 7. 18: II. i. 5. 4: III. ii. 9. 9: IV. i. 14. 2: V. i. 7. 2; ii. 7. 1: VII. ii. 23. 2. **田野**, IV. i. 1. 9: VI. ii. 7. 2. **野人**, countrymen, men rude and uncultivated, III. i. 8. 14, 19: V. i. 4. 1: VII. i. 16. 1.

量
liàng

To measure, II. i. 2. 5.

In a name, VI. ii. 8. 4.

THE 167TH RADICAL, **金**.

金
jīn

Metal, metallic, V. ii. 1. 6. In VI. ii. 1. 6 **金** = gold. In IV. ii. 24. 2 **金** = steel. In II. ii. 3. 1 I have translated by silver, but many contend that gold is meant.

釜
fǔ

An iron boiler, without feet, III. i. 4. 4.

鈞
jūn

(1) A weight of thirty catties, I. i. 7. 10: VI. ii. 2. 3. (2) I. q. **均**, all equally, VI. i. 15. 1, 2.

鈎
gōu

A hook or clasp, VI. ii. 1. 6. In the text it is printed **鈎**, which, though used, is not correct.

銳
ruì

Vigorously, with precipitation, VII. i. 44. 2.

鍾
zhōng

The name of a measure, containing sixty-four *táu* (**斗**), or nearly seven hundred weight according to present measures, II. ii. 10. 3: III. ii. 10. 5: VI. i. 10. 7.—See a note on the Life of Mencius.

鐵
tiě

鐵基, a hoe, II. i. 1. 9.

鐮
lián

A name, V. ii. 2. 1.

鎰
yì

A weight, variously estimated at twenty, twenty-four, and thirty *taels*, or Chinese ounces, I. ii. 9. 2: II. ii. 8. 1.

鐘 A bell, I. i. 7. 4; ii. 1. 6, 7.
chung

鐵 Iron. **鐵**—an iron share, III. i. 4. 4.
t'ieh

鑿 **鑿**—a mirror; or a beacon, IV. i. 2. 5.
chien It is more commonly written **鑑**.

鑠 To melt. **鑠**—to infuse, VI. i. 6. 7.
shuo

鑽 To bore, III. ii. 3. 6.
tsuan

鑿 To chisel, or bore. **鑿**—to dig, I. ii. 18. 2. Used metaphorically, IV. ii. 26. 2.
tsao

THE 168TH RADICAL, **長**
and tone. (1) Long; length, I. i. 7. 13: III. i. 1. 5; 4. 17. Tall, VI. ii. 2. 2. (2) To excel, II. i. 2. 11. (3) A surname, V. i. 1. 2; ii. 8. 3.

長 3rd tone. (1) To be grown up, age; old; elders, III. i. 4. 8; ii. 6. 2: IV. i. 11. 1: V. ii. 8. 1: VI. i. 4. 2, 3, 4; ii. 2. 4: VII. i. 15. 2, 3; 48. 2. Eldest, I. i. 5. 1. **長於**, older than, VI. i. 5. 3. As a verb, to give the honour due to age, IV. i. 11: VI. i. 4. 2, 3, 4. **長者**, an elder, I. i. 7. 3. It is twice used by Mencius for himself, II. ii. 11. 4: IV. i. 24. 2. (2) To grow, II. i. 2. 16: VI. i. 8. 3. Well grown, superior, V. ii. 5. 4. (3) To preside over, II. ii. 2. 6. Superiors, officers, I. i. 7. 11; ii. 12. 1, 3. (4) To make long. **長**—to connive at and aid, VI. ii. 7. 4.

THE 169TH RADICAL, **門**
A door; a gate, III. i. 4. 1, 7; ii. 2. 2; 7. 2, 3, et al., saepe. **門戶**, VI. ii. 14. 4. **門**—school, VI. ii. 2. 6: VII. i. 24. 1; 48. 1. **門人**, disciples, III. i. 4. 13: VII. ii. 29. 1.

To shut, III. ii. 7. 2: IV. ii. 29. 7: V. ii. 7. 8. To repress, IV. i. 1. 13.

(1) To be grieved, II. i. 2. 16. (2) Appears in a quotation from the Shû-ching for **警**, violent, reckless, V. ii. 4. 4. (3) The surname of one of Confucius's disciples, II. i. 2. 18, 20.

閑—to defend, III. ii. 9. 10.

閒暇, to be at leisure, II. i. 4. 2, 4.

A space, an interval, II. ii. 18. 3: IV. ii. 7. 1: VII. ii. 21. . . . **之間**, the space between, I. i. 6. 6: III. ii. 6. 1: IV. i. 18. 4; ii. 18. 3: VII. i. 25. 3. So **於** (or **于**) . . . **之間**, II. i. 2. 13: VI. ii. 15. 1:

VII. i. 18. Among, IV. ii. 38. 1. **爲閒**, in a little, III. i. 5. 5: VII. ii. 21. But in some editions, **閒** in these two instances is put in the third tone. The K'ang-hsi dictionary simply says that **閒** is the vulgar form of **閒**.

閒
chien

3rd tone. (1) To occupy the space between, I. ii. 18. 1. (2) To blame, IV. i. 20. (3) **一閒**, one interval, VII. ii. 7. (4) **得閒**, to find an opportunity, VI. ii. 5. 2.—It is more correct to write **閒**, and not **間**.

闕
yen

闕然, eunuch-like, VII. ii. 37. 8.

關
kuan

A frontier gate; a pass, I. ii. 2. 3; 5. 3: II. i. 5. 3: III. ii. 8. 1: V. ii. 5. 3; 6. 3: VII. ii. 8. 1.

關
wan

To bend a bow, VI. ii. 8. 2.

THE 170TH RADICAL, **阜**.

阨
i

Straits; to be in circumstances of distress, V. i. 8. 3. **阨窮**, II. i. 9. 2: V. ii. 1. 3.

阱
ching

A pit-fall, I. ii. 2. 3.

防
fang

A raised dyke, an embankment, VI. ii. 7. 3.

阻
chü

An obstruction, a difficult pass. **險阻**, III. ii. 9. 4.

阿
o

To flatter, II. i. 2. 25.

附
fü

(1) To be attached to. **附庸**, the name of certain small principalities, V. ii. 2. 4. To join one's self to, III. ii. 5. 5. To add to, VII. i. 11. (2) **轉附**, the name of a place, I. ii. 4. 4.

陋
läu

Mean and low, IV. ii. 29. 2.

降
chiang

(1) To send down, to confer,—spoken of Heaven, VI. i. 7. 1; ii. 15. 2. To produce, I. ii. 8. 7. (2) To descend, come down, I. ii. 11. 2: III. ii. 5. 4.

陰
yin

(1) To be dark and cloudy, II. i. 4. 3. (2) **陰**—the north side, V. i. 6. 1.

陵
ling

(1) A high mound, a height, **丘陵**, III. ii. 1. 5: IV. i. 1. 6. (2) **於陵**, the name of a place, III. ii. 10. 1, 5, 6.

陳
ch'än

(1) To set forth, II. ii. 2. 4: IV. i. 1. 13. (2) A surname, II. ii. 8. 1; 10. 4: VI. ii. 14. 1: VII. ii. 23. 1.—III. ii. 1. 1.—II. ii. 9. 2.—III. ii. 10. 1, 2, 3, 5, 6: VII. i. 34. 1.—III. ii. 4. 2, 3, 12. (3) The name of a State, VII. ii. 18; 87. 1: V. i. 8. 3.

陳 ^{chán}
陶 ^{táo}
The marshalling of an army, VII. ii. 4. 1.

(1) To make pottery, II. i. 8. 4: VI. ii. 10. 3, 6. A potter, III. i. 4. 5. (2) 鬱陶, anxiously, V. i. 2. 3.

陶 ^{yáo}
皇陶, a minister of Shun, III. i. 4. 9: VII. i. 85. 1; ii. 88. 1.

陷 ^{xiàn}
To fall into a pit. 陷 = to be involved, to be sunk, I. i. 7. 20: II. i. 2. 17: III. i. 8. 3: IV. i. 9. 5. Used actively, 一陷溺, I. i. 5. 5: VI. i. 7. 1.

陸 ^{lù}
平陸, the name of a place, II. ii. 4. 1: VI. ii. 5. 1, 2, 6.

陽 ^{yang}
(1) The sun, III. i. 4. 13. (2) A surname, III. i. 8. 5; ii. 7. 3. (3) 南陽, the name of a place, VI. ii. 8. 3.

A corner, III. ii. 9. 6.

隅 ^{yú}
階 ^{chieh}
Steps, or stairs, leading up to a hall, IV. ii. 27. 3. A ladder, V. i. 2. 3.

隕 ^{yīn}
To fall down; to let fall, VII. ii. 19. 3.

隘 ^{yái}
Narrow-minded, II. i. 9. 3.

隙 ^{chí}
A crevice, 穴隙, III. ii. 8. 6.

際 ^{chí}
交際 and 禮際 gifts of princes to secure friendship, or procure intercourse, V. ii. 4. 1, 5. 際可, a proper reception, V. ii. 4. 7.

險 ^{xiǎn}
隱 ^{yīn}
Difficult and dangerous positions, II. ii. 1. 4: III. ii. 9. 4.

(1) To conceal, II. i. 9. 2: V. ii. 1. 3. (2) To be pained by, sympathize with, I. i. 7. 7. 惻隱之心, the feeling of commiseration, II. i. 6. 3, 4, 5: VI. i. 6. 7. (3) To lean upon, II. ii. 11. 2. In this meaning, it ought to be read in the 3rd tone.

THE 172ND RADICAL, 隹.

集 ^{chí}
To collect; to be collected, II. i. 2. 15: IV. ii. 18. 3. Altogether, I. i. 7. 17. 集大成, a complete concert, V. ii. 1. 6.

雉 ^{chih}
雌 ^{sui}
Pheasants. 雉者, pheasant-catchers, I. ii. 2. 2.

Though. *Passim*. Sometimes, especially when no verb is expressed, we may translate conveniently by *even*, *even in the case of*. E.g. II. i. 2. 7; 4. 2: III. i. 3. 9.

雞 ^{chú}
A chicken. But 一匹雞 is understood of a duckling, VI. i. 2. 3.

雞 ^{chí}
Fowls, I. i. 3. 4; 7. 24: III. ii. 8. 2: VI. i. 11. 3: VII. i. 22. 2 (母雞, 'brood hens'). 雞鳴, cocks crow, II. i. 1. 10; but 雞 = at cock-crowing, VII. i. 25. 1, 2.

離 ^{lí}
(1) To be separated, I. i. 5. 4; ii. 1. 6: VII. ii. 27. 1. 離 = to be alienated, IV. i. 18. 4. (2) To leave, forsake, II. i. 2. 17: VII. i. 9. 4, 5. (3) A surname, IV. i. 1. 1.

To go away from, III. ii. 4. 5. But the character may be read in the same tone as above.

難 ^{nan}
To be difficult; to find it difficult; what is difficult, II. i. 1. 8; 2. 2, 12: III. i. 4. 10; ii. 8. 6: IV. i. 1. 13; 6; 11: V. i. 2. 4: VI. ii. 2. 7: VII. i. 24. 1.

The 4th tone. To dispute, IV. ii. 28. 6.

THE 173RD RADICAL, 雨.

雨 ^{yǔ}
Rain, I. i. 6. 6; ii. 11. 2: II. i. 4. 3: III. ii. 5. 4: IV. ii. 18. 3: VI. i. 7. 2; 8. 1: VII. i. 40. 2.

The 4th tone. To rain upon, III. i. 3. 9.

雪 ^{hsüeh}
(1) Snow, VI. i. 8. 2. (2) 雪宮, the name of a palace, I. ii. 4. 1.

(1) Clouds, I. i. 6. 6; ii. 11. 2. (2) 雲漢, 'The Milky Way,' the name of an ode in the *Shih-ching*, V. i. 4. 2.

A rainbow, I. ii. 11. 2.

A name, III. ii. 8. 1.

露 ^{lù}
Dew. 雨露, VI. i. 7. 2; 8. 1.

To become chief and arbiter among the princes, II. i. 3. 1: VI. ii. 6. 4. To raise to become such, II. i. 1. 5; 2. 1: III. ii. 1. 1. 霸者, such a chief, VII. i. 18. 1. 五霸, VI. ii. 7. 1, 2, 3: VII. i. 80. 1.

靈 ^{ling}
(1) 靈丘, the name of a place, II. ii. 5. 1. (2) 靈臺, 靈沼, 靈囿, the names of-king Wán's tower, pond, and park, I. i. 2. 3. The 靈 may be variously translated. (3) An honorary epithet, V. ii. 4. 7.

THE 175TH RADICAL, 非.

非 ^{fei}
Passim. (1) No; not; not to be. Very often it = it is not, it is not that; if not, if there be not. E.g. I. i. 3. 5; 7. 7, 10, 11; ii. 1. 2; 7. 1; 18. 2; 14. 2; 15. 2; 16. 2: II. i. 2. 15, 16, 22; ii. 2. 4. 莫非, 非不, 無非 are all strong affirma-

tions. E.g. I. ii. 4. 5; II. i. 1. 8; 8. 4; VI. ii. 8. 6; VII. i. 2. 1. (2) To be contrary to; what is contrary to. E.g. IV. ii. 6. 1; 28. 7; V. i. 2. 4. (3) To be wrong; what is wrong. E.g. I. ii. 4. 2; II. ii. 8. 1; IV. i. 20. (4) To blame; to disown, I. ii. 4. 1, 2; III. i. 4. 14; IV. i. 1. 12; 10. 1; VII. ii. 37. 11. **是非之心**, II. i. 6. 5; VI. i. 6. 7. Observe II. i. 2. 22; V. ii. 1. 2; and VII. ii. 37. 11.

靡
mi

Not, IV. i. 7. 5; V. i. 4. 2.

THE 176TH RADICAL, 面.

面
mien

The face, II. ii. 12. 6; III. i. 2. 4; 5. 4, et al. **面諛之人**, sycophants, VI. ii. 18. 8. **南面**, on, or towards, the south, I. ii. 11. 2; III. ii. 5. 4; VII. ii. 4. 3. So **東面**; but **南面**, in V. i. 4. 1, is the face to the south, the position of a sovereign giving audience. **北面**, V. i. 4. 1; ii. 6. 4, is the position of a minister.

THE 177TH RADICAL, 革.

革
ko

Skins freed from the hair, but not tanned. Still it is used as = leather. **革車**, chariots of war, VII. ii. 4. 4. The buff-coat, helmet, and other armour of defence, **兵革**, II. ii. 1. 3, 4.

THE 178TH RADICAL, 韋.

韓
han

The name of a powerful family in Tsin, VII. i. 11.

THE 180TH RADICAL, 音.

音
yin

A note in music. **五音**, IV. i. 1. 1, 5. The sound or notes of musical instruments, I. ii. 1. 6, 7. **八音**, V. i. 4. 1. **聲音**,—spoken of instruments and the voice, I. i. 7. 16; VI. ii. 18. 8.

THE 181ST RADICAL, 頁.

頂
ting
順
shun

The top of the head, VII. i. 26. 2.

(1) To obey; to accord with; obedience; agreeably to reason, submissively, II. ii. 1. 4, 5; III. ii. 2. 2; IV. i. 7. 1; 16; VI. i. 1. 2; VII. i. 2. 1; 31. 1. To persist in, II. ii. 9. 4. Observe IV. i. 28. 1, and V. i. 1. 3, 4. (2) A name, V. ii. 8. 3.

須
hsü
頌
sung

斯須, a brief season, VI. i. 5. 4.

(1) Interchanged with **誦**. To repeat, croon over, V. ii. 8. 2. (2) **魯頌**, the name of a Book of the Shih-ching, III. i. 4. 16.

頰
pan

頰白者, gray-haired people, I. i. 8. 4; 7. 24. See the dictionary on the usage.

頑
wan

Obstinate. It seems, however, to be used in the sense of *corrupt*, V. ii. 1. 1; VII. ii. 15.

領
ling

The neck, I. i. 6. 6.

頰
o

The root of the nose. **蹙頰**—to knit the brows, I. ii. 1. 6.

頰
p'an

Used for **擡**. **頰頰** means to turn up the nose, and generally to look dissatisfied, III. ii. 10. 5.

題
t'i

椽題, the ornamental wood-work under the eaves of public buildings, VII. ii. 34. 2.

願
yüan

To wish, desire, I. i. 4. 1; 5. 1; 7. 19; II. i. 1. 4; 2. 22; 5. 1, 2, 3, 4, 5; ii. 7. 1; 10. 2; III. i. 4. 1, 2; 5. 1; ii. 8. 6; VI. i. 17. 3; ii. 2. 6; 4. 4.

顏
yen

(1) **顏色**, the countenance, III. i. 2. 5; VI. ii. 18. 8. (2) A surname, II. i. 2. 18, 20; III. i. 1. 4; IV. ii. 29. 2, 3, 5.—V. i. 8. 2.—V. ii. 8. 3.

顙
sang

The forehead, III. i. 5. 4; VI. i. 2. 3.

顛
tien

顛覆, to overturn, V. i. 6. 5.

類
lèi

A class, sort; kinds, I. i. 7. 11; II. i. 2. 28; III. ii. 8. 6; 10. 6; V. ii. 4. 5; VI. i. 7. 3, 5; 12. 2; VII. ii. 31. 4.

頤
t'ai

Lq. **蹙頤頰**, see **頰**.

顧
kú

To look round, I. i. 2. 1; ii. 6. 3; IV. ii. 88. 1. To regard, think of, have reference to, IV. ii. 30. 2; V. i. 7. 2; VII. ii. 87. 9.

顯
hsien

To be distinguished, III. ii. 9. 6; IV. ii. 88. 1. To make illustrious, II. i. 1. 5; V. i. 9. 3.

風
fäng

THE 182ND RADICAL, 風.

(1) The wind, III. i. 2. 4. To expose one's self to the wind, II. ii. 2. 1. (2) Manners; character,—with the idea of influence implied, II. i. 1. 8; V. ii. 1. 1, 3; VII. i. 15. (3) **凱風**, the name of an ode in the Shih-ching, VI. ii. 8. 3, 4.

飛
fei

THE 183RD RADICAL, 飛.

(1) To fly. **飛鳥**, birds, II. i. 28. (2) **飛廉**, a supporter of the tyrant Ch'au, III. ii. 9. 6.

食
shih

THE 184TH RADICAL, 食.

(1) To eat; to consume, devour; to be consumed, I. i. 8. 3, 4, 5; 4. 4, 5; 7. 8, 24, et passim. **以爲食**, to be a living,

III. i. 4. 1. 食 not unfrequently has this meaning, = to get a living, to support life. (a) Viands, food to eat, III. ii. 4. 4, 5; 9. 5; V. ii. 4. 6 (N.B.): VII. ii. 34. 2. (3) An eclipse, II. ii. 9. 4.

食
tsze
(1) Rice cooked; food generally, I. i. 3. 5; ii. 10. 4; 11. 3, *et al.* (2) To feed, to support; **食於** . . . , to be supported by, III. i. 4. 6; ii. 4. 4, *et al.*, *saepe*. To feed cattle, V. i. 9. 1, 3.

飢
chi
Interchanged with **饑**. To be hungry, to suffer from hunger, I. i. 3. 4; 4. 4, 6; 7. 24; ii. 4. 6, *et al.*, *saepe*.

飪
chien
A kind of thick congee. **飪粥**, III. i. 2. 2.

飧
sun
The evening meal. **饗飧**, III. i. 4. 3; VI. ii. 10. 4. In the first instance the characters have a verbal force.

飲
yin
To drink; drink, I. ii. 4. 6; II. i. 1. 11; III. ii. 10. 3, *et al.*, *saepe*.

飯
fán
To eat, VII. ii. 6. **放飯**, to eat immoderately, VII. i. 46. 2.

飽
páo
To eat to the full, to be filled; to the full, I. i. 7. 21; III. i. 4. 8; V. ii. 3. 4; VII. i. 22. 3. ? Actively, VI. i. 17. 3.

餽
t'ien
To gain some end with, VII. ii. 31. 4. In the dictionary it is explained by 'to take with a hook,' = to beguile.

餉
hsiang
To carry provisions to the labourers in the fields; provision-carriers, III. ii. 5. 2.

養
yang
To nourish,—spoken generally of persons, the body, the mind, &c. *Passim*. To keep cattle, V. i. 9. 1. Nurture, VII. i. 36. 1.

養
yang
The 4th tone. To support,—used with reference to the support of parents, scholars, and superiors generally, I. i. 5. 4; III. i. 8. 7, 14, 19; 4. 3 (?), *et al.*, *saepe*.

餐
ts'an
To swallow, to eat and drink. **素餐**, to eat the bread of idleness, VII. i. 32. 1.

餒
nei
To be famished, II. i. 2. 14, 15. **凍餒**, I. ii. 6. 1 (used actively): VII. i. 22. 3.

餓
o
To be hungry, to suffer from hunger, **饑餓**, VI. ii. 14. 4. **凍餓**, I. i. 5. 4. **餓殍** (or **殍**), I. i. 3. 5; 4. 4; III. ii. 9. 9. To expose to hunger, VI. ii. 15. 2.

舖
pú
To eat. **舖啜**, IV. i. 25.

餘
yü
That which is over; a remnant, the remains, IV. i. 19. 3; ii. 33. 1; V. i. 4. 2. Supernumerary, III. i. 8. 17. **有餘**, to have enough and to spare; and more, II. ii. 5. 5; 18. 4; III. ii. 4. 3; VI. ii. 2. 7; VII. ii. 33. 1, 2, 3, 4.

館
kuan
A lodging-house, IV. i. 24. 2; VI. ii. 2. 6; VII. ii. 30. 1. To lodge (active); to be lodged, IV. i. 24. 2; VII. ii. 30. 1.

餼
háu
Dried provisions, I. ii. 5. 4.

饋
kuéi
To present or send as a gift, II. ii. 3. 1, 3, 4, 5; V. ii. 4. 4; 6. 2, 4.

饋
k'wei
To offer as a gift, i. q. **饋**, III. ii. 5. 2; 7. 3; 10. 5; V. i. 2. 4.

饑
chi
To suffer from famine;—interchanged also with **飢**, I. ii. 12. 2; II. ii. 4. 2; VII. i. 22. 2 (**飢**); ii. 23. 1.

饗
yang
The morning meal. **饗飧**, see **飧**.

饗
hsiang
Generally, to entertain. But = to be entertained by, V. ii. 3. 5.

饜
yen
To get satiated, to partake plentifully of, IV. ii. 33. 1. To be satisfied, I. i. 1. 4.

THE 185TH RADICAL, 首.

首
sháu
The head, I. ii. 1. 6; III. ii. 5. 7; V. ii. 6. 4, 5; VII. ii. 4. 5.

THE 187TH RADICAL, 馬.

馬
má
(1) A horse, horses, I. i. 4. 4; ii. 1. 6, 7; 5. 5; 15. 1. **犬馬畜**, to nourish as a dog or a horse, V. ii. 6. 4. (2) **司馬**, the master of the horse, but used as a sort of surname, V. i. 8. 3.

馮
fäng
(1) A surname, VII. ii. 23. 2. (2) **諸馮**, the name of a place, IV. ii. 1. 1.

馳
ch'ih
To gallop. **馳馬**—horsemanship, III. i. 2. 4. **馳驅**, III. ii. 1. 4.

A team of four horses, V. i. 7. 2.

駟
sze
The yoking of a carriage, I. ii. 16. 1; II. ii. 2. 5; V. ii. 7. 9.

A name, VI. ii. 6. 5.

驅
ch'ü
(1) To drive away, III. ii. 9. 4, 6, 11. (2) To urge, I. i. 7. 21; VII. ii. 1. 2. (3) To urge on a horse, **馳驅**, III. ii. 1. 4; **驅騁**, VII. ii. 34. 2.

驕
chiáo
To carry one's self proudly to, IV. ii. 33. 1.

驩
huan
(1) I. q. **歡驩虞如**, cheerful-like, VII. i. 13. 1. (2) **驩堯**, a criminal banished by Shun, V. i. 8. 2. (3) A name, II. ii. 6. 1; IV. ii. 27. 2.

騁
ch'ang
To gallop. **驅騁**, see **驅**.

骨
k'ü
體
t'ü

THE 188TH RADICAL, 骨.
The bones, VI. ii. 15. a.

The body, I. i. 7. 16: II. i. 2. 9: IV. i. 19. 3: VII. i. 26. 1. **四體**, the four limbs, II. i. 6. 6: IV. i. 8. 3: VII. i. 21. 4. **大體**, **小體**, VI. i. 14. 2; 15. 1, a. **一體**, one member; **具體**, all the members, II. i. 2. 20.

高
k'ao

THE 189TH RADICAL, 高.
(1) High, lofty, II. ii. 1. 3: IV. i. 1. 6, 7; ii. 26. 3: V. ii. 5. 5: VI. ii. 1. 5: VII. i. 41. 1; ii. 84. 2. (2) A surname, II. ii. 12. 2: VII. ii. 21; 22.—VI. ii. 8. 1, 2. (3) A name, V. i. 1. 2. (4) **高唐**, the name of a place, VI. ii. 6. 5.

髡
k'üen

THE 190TH RADICAL, 髡.
More correctly written **髡**. A name, IV. i. 17. 1: VI. ii. 6. 1, 5.

髮
fai

The hair, IV. ii. 29. 6, 7.

鬪
h'ung

THE 191ST RADICAL, 鬥.
To fight, to have a brush, I. ii. 12. 1.

鬪
t'au

To quarrel, IV. ii. 29. 5, 6. **鬪狼**, IV. ii. 30. 2.

鬱
yü

THE 192ND RADICAL, 鬱.
鬱陶, anxiously, V. i. 2. 3.

鬲
ko

THE 193RD RADICAL, 鬲.
膠鬲, a distinguished minister at the close of the Yin dynasty, II. i. 1. 8: VI. ii. 15. 1.

鬻
yü

(1) To sell, V. i. 9. 1, 3. (2) **鬻鬻**, the name of a barbarous tribe, I. ii. 8. 1.

魏
wei

THE 194TH RADICAL, 鬼.
The name of a great family in Tsin, VII. i. 11.

魯
lü

THE 195TH RADICAL, 魚.
A fish, fish, I. i. 2. 3; 3. 3; 7. 16, 17: IV. i. 9. 3: V. i. 2. 4: VI. i. 10. 1; ii. 15. 1.

(1) The name of a State, I. ii. 12. 1; 16. 1, 3, et al., saepe. **魯人**, V. ii. 4. 5. **魯穆公**, VI. ii. 6. 3, et al. **穆公** occurs in three other places, but without

the **魯**. **魯平公**, I. ii. 16. 1. (2) **魯頌**, the name of a Book in the Shih-ching, III. i. 4. 16.

蘇
sü

The father of the great Yü, V. i. 3. 2.

鰥
k'uen

A widower, I. ii. 5. 3.

THE 196TH RADICAL, 鳥.
Birds, I. i. 2. 3, 4: II. i. 2. 28: III. i. 4. 7; ii. 9. 4.

鳳
f'ang

鳳凰, a sort of Chinese phoenix, II. i. 2. 28.

鳴
ming

(1) The sound of a bird. **鷄鳴**, see **鷄**. To beat, cause to sound, IV. i. 14. 1. (2) **鳴條**, the name of a place, IV. ii. 1. 1.

馱
ch'ieh

The shrike or butcher-bird, III. i. 4. 14.

鴈
yen

A wild goose, I. i. 2. 1.

鴻
hung

Large. Joined with **鴈** and **鵠**, I. i. 2. 1: VI. i. 9. 3.

鵠
h'ü

A goose, III. ii. 10. 5.

The swan, VI. i. 9. 3.

鵠
ni

The cackling of a goose. **鵠鵠者**, III. ii. 10. 5.

鶴
ho

鶴鶴—glistening, I. i. 2. 3.

鸞
chan

A kind of hawk, IV. i. 9. 3.

THE 197TH RADICAL, 鹵.
Salt, VI. ii. 15. 1.

THE 198TH RADICAL, 鹿.
The deer, I. i. 2. 1, 3; ii. 2. 3: VII. i. 16.

麀
yü

The female deer, a doe. **麀鹿**, I. i. 2. 3.

麋
mi

A species of deer, distinguished for its size and strength, and that sheds its horns in winter, **麋鹿**, I. i. 2. 1; ii. 2. 3.

麒麟
ch'i

The male of the Ch'i-lin, a fabulous animal, the chief of all quadrupeds, II. i. 2. 2, 8.

麗
li

Number, IV. i. 7. 5.

- 麟**
lín
The female of the Ch'ü-lin. See **麒麟**.
- 麥**
mái
THE 199TH RADICAL, **麥**.
Wheat; all bearded grain. **麩麥**,
see **麩**.
- 麩**
mái
麩麥, barley, VI. i. 7. 2.
- 麻**
má
- THE 200TH RADICAL, **麻**.
Hemp, II. i. 4. 17.
- 黃**
huáng
THE 201ST RADICAL, **黃**.
Yellow, III. ii. 10. 3. **黃** = yellow
silks, III. ii. 5. 5.
- 黍**
shǔ
THE 202ND RADICAL, **黍**.
Millet, III. ii. 5. 2: VI. ii. 10. 4.
- 黎**
lí
Black. **黎民**, the black-haired
people, V. i. 4. 2.
- 黑**
hēi
THE 208RD RADICAL, **黑**.
A name, II. i. 2. 4, 6.
- 鄉黨**
xiāngdǎng
(1) Properly, a village of 500 families.
鄉黨, a neighbourhood; neighbours,
II. i. 6. 3; ii. 2. 6: V. i. 9. 3. (2) A party,
a school, VII. ii. 37. 1.
- 龜**
guī
THE 205TH RADICAL, **龜**.
A name, II. ii. 5. 1, 2, 3.
- 龜**
guī
The turtle, I. i. 2. 3; 8. 3.
- 鼎**
dǐng
THE 206TH RADICAL, **鼎**.
A tripod, a boiler with three feet and
two ears, I. ii. 16. 2. **鼎肉**, flesh from
the pot, V. ii. 6. 4, 5.

THE 207TH RADICAL, **鼓**.
鼓
gǔ
(1) A drum, I. i. 8. 2; ii. 1. 6, 7: IV. i.
14. 1. (2) To strike, to play on, VII. ii.
6. In this sense the character should
have **攴**, and not **支**, on the right.

THE 209TH RADICAL, **鼻**.
鼻
bí
The nose, IV. ii. 25. 1: VII. ii. 24. 1.

THE 210TH RADICAL, **齊**.
齊
qí
(1) On a level, equal, II. ii. 2. 9: III. i.
4. 18: VI. i. 7. 2. To adjust evenly, VI.
ii. 1. 5. (2) The name of a State, I. i. 5.
1; 7. 6, 17, et al., *saep.* **齊人**, I. ii. 10.
1; 14. 1, et al. **齊王**, VII. i. 36. 1. **齊景**
宣王, I. i. 7. 1, et al., *saep.* **齊景**
公, I. ii. 4. 4, 10, et al. **齊桓**, I. i. 7.
1, 2: IV. ii. 21. 3.

齊
qí
To adjust one's thoughts,—in con-
nexion with fasting, II. ii. 11. 3: IV. ii.
25. 2. **齊栗**, the appearance of re-
spect and dread, V. i. 4. 4.

齊
qí
The lower edge of a mourning garment,
not hemmed, but even and not frayed,
III. i. 2. 2.

THE 211TH RADICAL, **齒**.
齒
chǐ
(1) The front teeth. **齒** = with the
teeth, VII. i. 46. 2. (2) Age, II. ii. 2. 6.
A name, I. i. 7. 4.

THE 212TH RADICAL, **龍**.
龍
lóng
(1) The dragon, III. ii. 9. 3, 4. (2) A
surname, III. i. 8. 7: VI. i. 7. 4.

The 3rd tone, used for **龍**, a mound.
龍斷, II. ii. 10. 6, 7.

NOTE.

According to the calculation of Ch'ao Ch'i, the Seven Books of Mencius contain in all 261 chapters and 34,685 characters. Ts'ao Hsün, a scholar of the present dynasty, gives, as the result of a careful reckoning, 258 chapters and 35,226 characters. (See 焦孝廉孟子正義, on Ch'ao Ch'i's Introduction.)

If there be no omissions in the above Index, the different characters used by Mencius (counting a character for each variation of tone) amount to 2,022, or thereabouts.

In the Analects, the Great Learning, and the Doctrine of the Mean, there are 1,648 different characters.

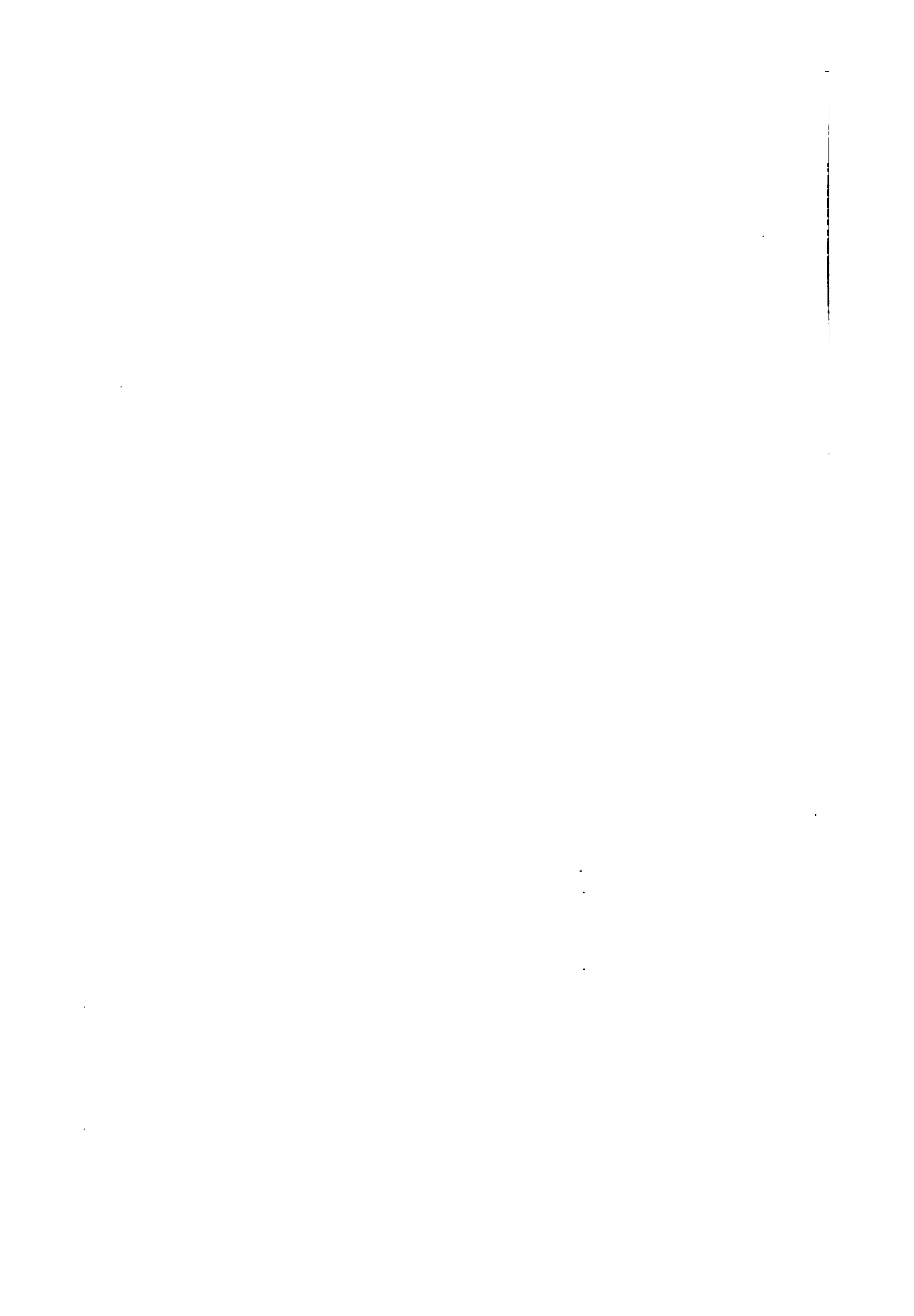
Altogether the different characters in the Four Books amount to about 2,500, certainly not to 2,600.

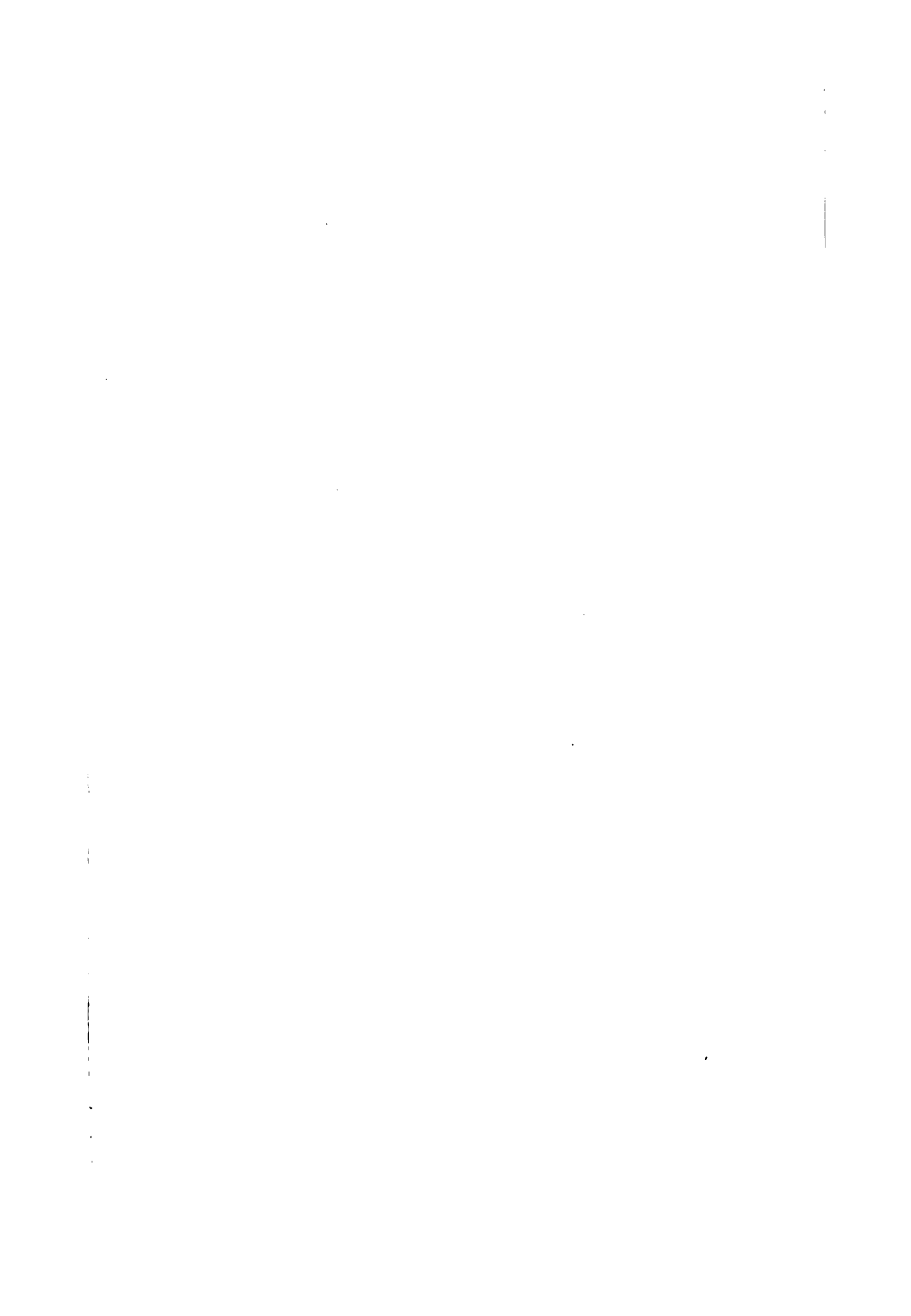
END OF VOL. II.

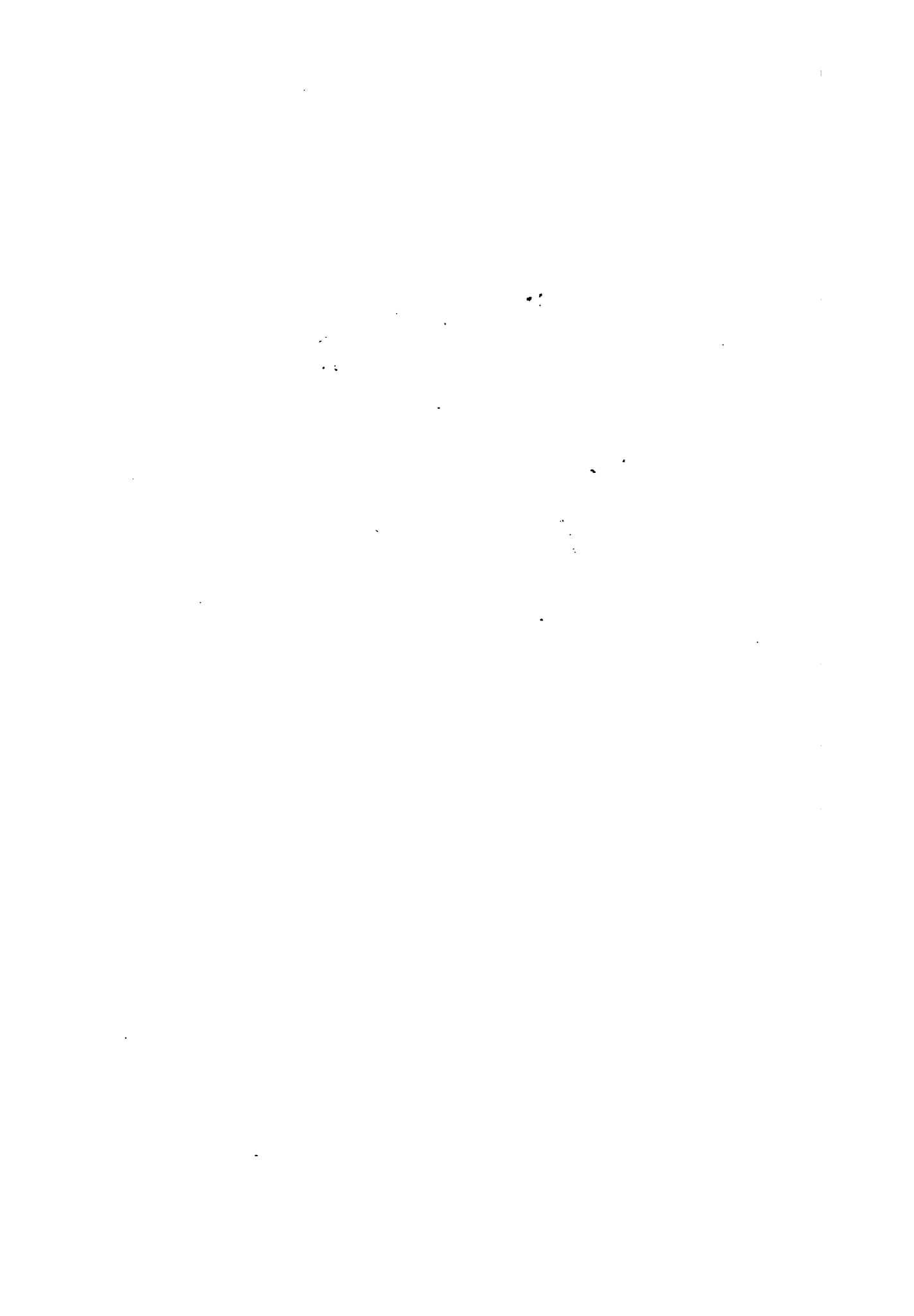
Oxford

PRINTED AT THE CLARENDON PRESS

BY HORACE HART, PRINTER TO THE UNIVERSITY









3 2044 005 527 098

This book should be returned to the Library on or before the last date stamped below.

A fine is incurred by retaining it beyond the specified time. Please return promptly.

JAN 14 '72 H

3357358

OCT 15 '75 H

CANCELLED
50 83 941
OCT 23 1975

OCT 27 '73 H

42585157
DEC 13 '77

CANCELLED

APR 30 1974 H



